



CALIFORNIA  
THEOLOGICAL



BAPTIST  
SEMINARY

Covina California



PRESENTED BY Mr. Ralph T. Merriam.

*June 1<sup>st</sup> 1863*

*Louisville Ky*

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American Bible union.

Documentary history of the American Bible union. v.3

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Rev. J. Merriam:

Ag't. A. B. W.

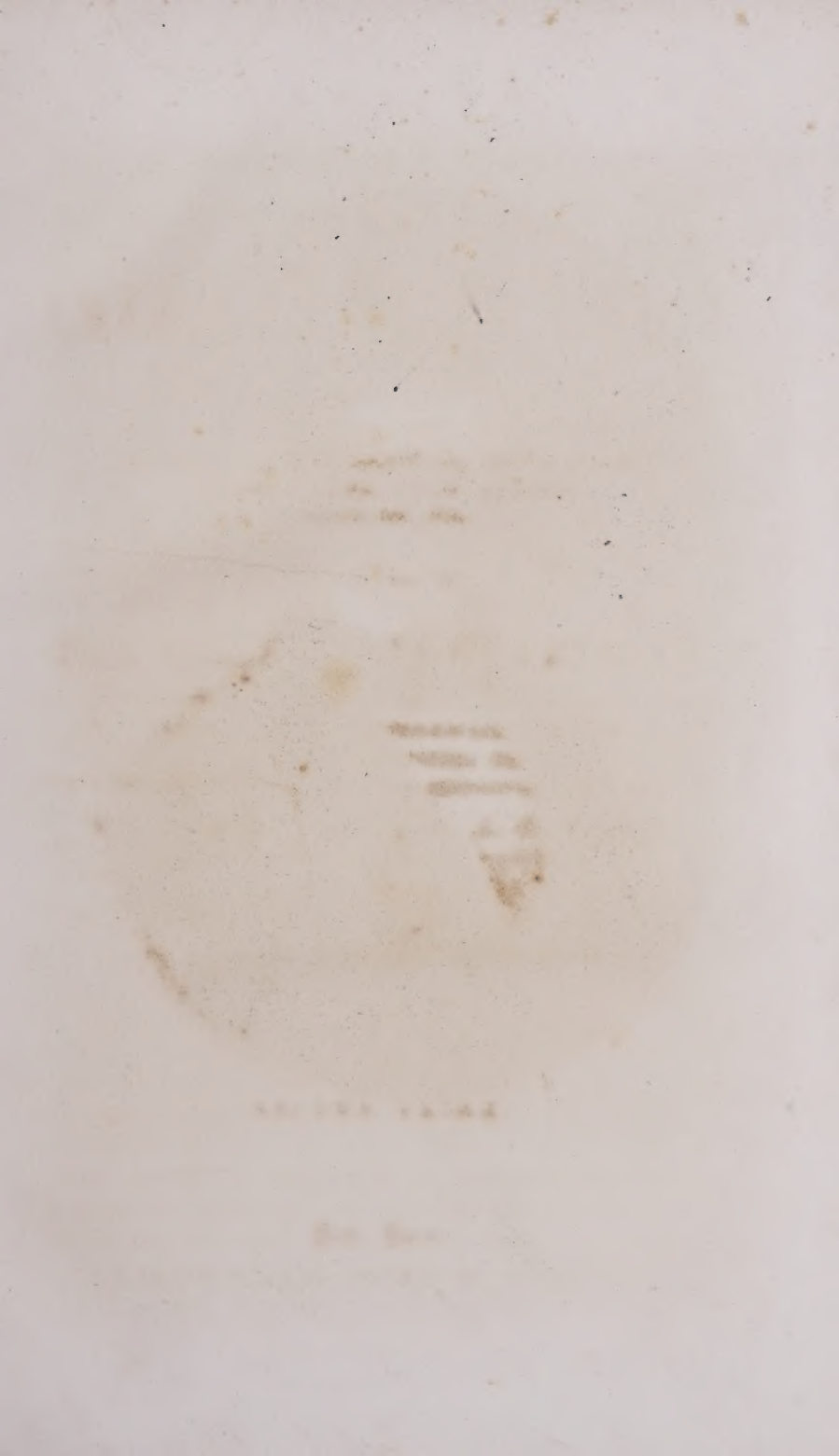
With Christian  
affection of  
D. P. Henderson

Nov. 15<sup>th</sup> 1870.

Canton Mo:









Eng<sup>d</sup> by J. Gurney

Eng<sup>d</sup> by J. C. Buttre

Mr. H. C. Wyckoff  
Cor. Secretary  
of the Am. Bible Union.

DOCUMENTARY HISTORY  
OF THE  
AMERICAN BIBLE UNION,

CONSISTING OF

THE REPRINT OF ITS CONSTITUTION, ANNUAL REPORTS,  
QUARTERLY PAPERS, SELECT ADDRESSES,  
TRACTS, ETC., ETC.,

IN THE FORM OF

THE BIBLE UNION QUARTERLY.

EDITED BY

WM. H. WYCKOFF, C. A. BUCKBEE,  
Corresponding Secretary. Recording Secretary.

LIBRARY

"He that soweth in righteousness shall also reap in righteousness."  
"What is the charge to the wheat? with Jehovah."

Seminary Knolls

Covina, California

VOLUME THIRD.

New York:

AMERICAN BIBLE UNION.

LOUISVILLE: BIBLE REVISION ASSOCIATION.

LONDON: TRÜBNER & CO.

1860.



Entered, according to Act of Congress, in the year 1860, by  
THE AMERICAN BIBLE UNION,  
In the Clerk's Office of the District Court of the United States for the Southern District  
of New York.

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THOMAS HOLMAN, PRINTER,  
CORNER OF CENTRE AND WHITE STREETS, N. Y.  
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## PREFACE.

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WHOEVER has observed the religious signs of the times for the last quarter of a century, must have foreseen the present aspect of biblical criticism in its relations to a revision of the English Scriptures. And yet it is highly probable that the most discerning minds never anticipated the stout resistance which sacred learning would meet, and the channels through which it would be compelled to force its way to its natural and legitimate results. A noble army of eminent Christian scholars has arisen in a bright succession, for the last three hundred years, whose learned research has thrown so much light upon the treasures of divine revelation, that the inspired oracles have come to be understood more perfectly than at any time since the apostolic age. The early English translations were the result of a similar, but slower and less reliable progress in the same direction. But, imperfect as were these translations, they struck the key-note of religious reformation, if not of revolution, and have inseparably identified themselves with the history of civil and religious liberty, so that millions, now unborn, shall unite with millions who have already passed away, in blessing the names and memory of those harbingers of a light which must shine more and more unto the perfect day. No department of Church history is more pleasant and instructive to a pious mind, or more suggestive of gratitude to God, than that which treats in detail of the way by which Wicklif, Tyndale, Coverdale, and others, were led, step by step, to incorporate the fruits of their sanctified learning into their several versions of the word of God.

No religious movement of modern times has created so great a stir among the admirers of the early English translators, as the present effort to revise the English Bible. Who can doubt for a moment that, if the early translators themselves were now upon the earth, they would seize upon and carefully use the accumulations of sacred learning, from their own day to the noon of the nineteenth century, furnished to their hands, for perfecting their work in simplicity and fidelity? They revised and re-revised their translations as they were able to command new facilities, and is it likely that they would now shrink from a re-revision of their own

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labors, under a sense of holy horror, which flies as from sacrilege, or under the dictation of a low expediency, coupled with a semi-barbarous superstition? It is more likely that the men, who now wave incense before their shrine, would unite at once in the cry of their contemporaries: "Bind them and burn them;"—but they would reply to Protestant bigots, as they once did to Papists: "The word of God is not bound." The great Protestant principle, for which they once contended so manfully, would demand this at their hands, and they would honor it.

In the signal providence of God, the American Bible Union has been raised up to do, by the aid of competent scholars, the very thing which, by reason of death, the early translators never can do. As far as possible it will complete the splendid edifice of which they only laid the foundation. Ignorance and misrepresentation of the purposes of the Union have obstinately opposed this work at every step; but He who makes the wrath of man to praise Him, has wondrously overruled this to His glory, and to the furtherance of this cause. Necessity has, also, called into being an order of literature peculiar to the subject; so that, in one way or another, much information has been spread before the world touching this enterprise. The Union has ordered the publication in book form of such tracts, addresses, reports, etc., as we possess or may issue from time to time, for the purpose of preserving, in a substantial and convenient form, the very valuable productions of the friends of revision. The present volume is the first fruits of these instructions. This, and the succeeding volumes, will contain a large amount of official information, forming, in some measure, a history of the origin and progress of the American Bible Union.



## INTRODUCTION.

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THREE years passed away after the organization of the American Bible Union, before its publications assumed a periodical form. The name adopted at that time for the quarterly issue, was *THE BIBLE UNION REPORTER*, but, when the scripture revisions began to be published in a Monthly, the term *REPORTER* was transferred to it, and the name *BIBLE UNION QUARTERLY* employed for other publications. As the issues of the Bible Union, except those which conform in size to the *MONTHLY REPORTER*, were almost invariably of the size and general appearance of the *QUARTERLY*, and as most of them had been stereotyped, it was thought best, in republishing them as a Documentary History, to arrange them uniformly as a consecutive series of the *QUARTERLY* from the origin of the Union. In this arrangement regard has been had, as nearly as possible, to the order of time in which they were originally published. A remarkable uniformity has been maintained in the annual amount of new octavo pages issued by the Bible Union. The form of a quarterly periodical, which they assumed in 1853, did not materially affect that amount; but it rendered the issue more regular, and saved the Union a heavy expense in postage. By establishing this conformity in its octavo publications, with a similar conformity in its quartos, the business was much simplified and expedited. The Bible Union has now, as permanent publications, only the *BIBLE UNION QUARTERLY*, to be furnished in single numbers, or in bound volumes, as a *DOCUMENTARY HISTORY*, and the *MONTHLY REPORTER*, exclusively confined to revised scriptures, and bound volumes of revised scriptures.

In making up the volumes of the *DOCUMENTARY HISTORY* for the press, the editors have occasionally found a page or half page vacant, which they have filled with editorial matter, or extracts from addresses, or letters of colporteurs or missionaries, directly bearing upon the objects of the Bible Union. There will be found in this *HISTORY* numerous excellent tracts, adapted for general circulation, especially the series

confined each to one page and a single topic. The tracts are published in packages, and sold for gratuitous distribution.

The interests of the Union are essentially subserved by the efforts of its friends to give these tracts an extensive circulation.

It should be distinctly understood, that the Bible Union is not in any respect accountable for the sentiments expressed in the various addresses delivered at its Anniversaries, and on other occasions, nor even for statements made in such addresses relating to matters of fact. Its speakers have been left at liberty to discuss, in their own way, the subject of revision, and to employ such arguments and illustrations as their personal judgment might dictate. The Union is responsible only for its own doings, and we cherish the most implicit confidence in its ability and willingness to meet that responsibility in the most honorable manner. We, therefore, refer all persons who wish correct information as to our designs, and methods of carrying them into operation, to the official reports found in this republication

WM. H. WYCKOFF, CORRESPONDING SECRETARY.

C. A. BUCKBEE, RECORDING SECRETARY.

AMERICAN BIBLE UNION, *New York, March, 1859.*

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SEVENTH ANNIVERSARY  
OF THE  
AMERICAN BIBLE UNION.

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# THE BIBLE UNION QUARTERLY.

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NOV.]

NUMBER TWENTY-SIX.

[1856.

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## SEVENTH ANNIVERSARY OF THE AMERICAN BIBLE UNION,

HELD IN NEW YORK, OCT. 1ST AND 2D, 1856.

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### MINUTES.

THE American Bible Union celebrated its Seventh Anniversary in the meeting-house of the First Baptist Church, New York, October 1st and 2d, 1856.

#### FIRST DAY—BUSINESS MEETING.

At nine o'clock on Wednesday morning, October 1st, the Union convened for the transaction of business, in the Lecture Room of the meeting-house, Rev. T. Armitage, D. D., President, in the chair.

The exercises were commenced by singing the 95th hymn.

Rev. R. Powell, of Michigan, led in prayer.

Rev. William S. Clapp, of Connecticut, offered the following resolution, which was adopted:

*Resolved*, As a measure to facilitate the business of this body, that no member shall be permitted to speak more than once, and shall be limited to ten minutes' debate on the same question, until all who desire to take part in debate shall have had the opportunity.

It was ordered that a committee be appointed to nominate officers for the ensuing year.

Rev. J. I. Fulton, N. Y., moved that the house proceed to appoint the nominating committee.

On motion of Bro. D. S. Burnet, the subject was laid on the table till after the Report of an Investigating Committee, which had been appointed by the Board to inquire into the ground of complaints made against its management.

The following Committees were then appointed :

*On Arrangements* :—Rev. T. T. Devan, New York ; Rev. A. C. Wheat, Philadelphia ; Rev. C. C. Norton, New York ; Rev. J. Q. Adams, New York ; Rev. F. Remington, Mass.

*On Enrollment* :—J. W. Holman, New York ; S. Benedict, Connecticut ; P. Roberts, New York ; H. J. Eddy, Illinois ; W. C. McIntosh, Esq., Pennsylvania.

Committees were ordered to be appointed on the following subjects: English Scriptures, Spanish Scriptures, Library, and Obituaries.

Rev. J. I. Fulton moved that the House nominate and appoint the Committee on the English Scriptures. The motion was laid on the table till after the Report of the Investigating Committee.

The Report of the Investigating Committee was made the special order for three o'clock, P. M. Adjourned.

#### PUBLIC EXERCISES.

At half-past ten o'clock, the public exercises were introduced by Rev. John Duncan, of New Jersey, who read the ninety-eighth hymn, which was sung by the congregation.

Rev. D. T. Hill, of New York, read a selection of Scripture.

Rev. W. S. Hall, of Pa., led in prayer.

Bro. Dr. E. Parmly, Treasurer, presented his report, accompanying it with a few remarks.

The President then delivered his Annual Address.

Bro. W. W. Everts, D. D., Ky., moved the adoption of the Treasurer's Report, and addressed the Union. The report was then adopted.

Bro. W. H. Wyckoff, Cor. Sec., read the Annual Report of the Board of Managers.

The question of its consideration for adoption was laid on



the table, and made the first business in order for the afternoon.

Bro. D. S. Burnet, O. led in prayer, and the Union adjourned till half-past two, P. M.

FIRST DAY—AFTERNOON SESSION.

At half-past two o'clock, P. M., the Union reassembled. A hymn was sung by the congregation. Bro. Eld. Alexander Campbell, President of Bethany College, Va., led in prayer.

The Annual Report was taken up for consideration.

Rev. Wm. Cathcart, Connecticut, moved its adoption, and addressed the Union on the influence of a faithful revision of the English Scriptures on versions of the Bible made for the heathen.

On motion of Bro. J. I. Fulton, the consideration of the Annual Report was deferred till after the report of the Committee on Investigation.

The Report of the Committee of Investigation was then presented by the Chairman, Bro. S. W. Lynd, D. D., Ky.

On motion of Bro. D. S. Burnet, the report was, with great unanimity, accepted, adopted, and ordered to be printed.

The report of the Board was taken up for consideration. The portion relating to the Final Revision of the New Testament was read.

Bro. S. E. Shepard offered the following amendment to the 7th section, which was adopted :

And when required by the Committee, the minority shall furnish, in writing, their critical and philological objections to the decision of the majority, and the objections, so furnished, shall be the property of the American Bible Union, and may be published only by the Board or by their permission.

The Report of the Board, and the Plan for Final Revision, as amended, was then adopted.

The motions which had been made for the appointment of Committees, and which had been laid upon the table, were called up.

It was ordered that all committees consist of five members each, and that the President nominate them, subject to the confirmation of the Union.

The following committees were then appointed :

*On Nominations* :—Chas. Duffield, Ky. ; W. S. Clapp, Conn. ; James Challen, Pa. ; S. Remington, N. Y. ; W. W. Meech, Conn.

*On English Scriptures* :—A. Wheelock, N. Y. ; D. P. Henderson, Ky. ; C. Graves, N. Y. ; I. N. Hill, Conn. ; J. A. Nash, Iowa.

*On Spanish Scriptures* :—D. T. Hill, N. Y. ; Thos. W. Merrill, Mich. ; Wm. B. Matchett, N. Y. ; C. Farquharson, Md. ; W. W. Clayton, N. Y.

*On German Scriptures* :—D. S. Burnet, O. ; Jas. Farquharson, Me. ; Samuel T. Hillman, N. Y. ; L. L. Pinkerton, Ky. ; S. Gale, N. Y.

*On Publications* :—T. S. Bell, Ky. ; W. S. Hall, Pa. ; James Edmunds, Ky. ; C. N. Pattengill, N. Y. ; W. C. Hubbard, N. Y.

*On the Library* :—L. Andress, O. ; Lewis Denny, N. Y. ; James Wier, Pa. ; Daniel Monroe, N. Y. ; A. C. Wheat, Pa.

*On Obituaries* :—John Duncan, N. J. ; James Shannon, Mo. ; Jay S. Backus, N. Y. ; G. M. Slaysman, Pa. ; E. H. Ballard, N. Y.

Adjourned with prayer.

#### FIRST DAY—EVENING SESSION.

Exercises commenced at half-past seven o'clock. The 97th hymn was sung. Prayer by Bro. F. Remington, of Mass.

Bro. S. W. Lynd, D. D., of Georgetown, Ky., and Eld. Alex. Campbell, Va., addressed the Union.

Adjourned to meet to-morrow morning at 9 o'clock for the Conference Meeting, and at 10 o'clock for public exercises.

#### SECOND DAY—MORNING SESSION.

The Conference was opened at 9 o'clock. The attendance was large, and the brethren evinced their earnest devotion to the cause of faithful versions.

Public exercises commenced at 10 o'clock, A. M. President in the chair.

After singing and prayer, a letter from Rev. I. E. Bill, of St Johns, N. B., was read, expressing his interest in the work of the Union, and explaining the reason of his absence.

The Committee on Nominations presented their report, which was accepted and adopted, and the officers and managers for the ensuing year were elected.

The President made a few remarks in accepting the Presidency, thanking the Union and pledging his fidelity to the cause of faithful versions.

The report of the Auditor was read and adopted.

The new Board was ordered to meet on Wednesday, Oct. 8, at 4 P. M., for organization, at the Bible Rooms, 350 Broome street.

Bro. J. Duncan was appointed on the Obituary Committee in the place of Bro. Shannon, whose sickness prevented his acting with the Committee.

Bro. D. S. Burnet read the report of the Committee on the German Scriptures, which was adopted and ordered to be printed.

Bro. T. S. Bell read the report on Publications, submitting various recommendations, which were separately considered and approved.

The report was then unanimously adopted.

On motion of Bro. S. Gale, it was ordered that 20,000 copies of the Report of the Investigating Committee be printed as soon as practicable, and put into circulation.

The report on the Spanish Scriptures was presented by Bro. W. B. Matchett, and adopted.

Bro. D. E. Brower, of Pa., led in prayer, and the Union adjourned to half-past two, P. M.

#### SECOND DAY—AFTERNOON SESSION.

The meeting was opened at half-past two, P. M. Bro. Em. Andrews introduced the services by reading the hymn,

“I'm not ashamed to own my Lord.”

Bro. John I. Fulton led in prayer.

A free conference of one hour and a half was held, the body

of the house being filled with a large and deeply-interested assembly.

The following brethren took part in the exercises:—T Armitage, N. Y.; N. B. Baldwin, Pa.; J. I. Fulton, N. Y.; J. Edsall, Pa.; S. E. Shepard, N. Y.; W. Colgate, N. Y.; James Lillie, Canada; E. H. Ballard, N. Y.; O. B. Judd, N. Y.; J. D. Fulton, O.

A hymn was then sung.

The minutes of all previous proceedings were then read and approved.

The following resolution, signed by the following brethren, was presented for the consideration of the Union. It was with entire unanimity adopted by a rising vote:

Inasmuch as differences of opinion may have existed, or may now exist, in the interpretation of any rule or plan adopted by the Union, therefore,

*Resolved*, That in every case we will, as ever, rigidly adhere to the great principles on which we first started this enterprise, and we require the Board, as ever, to throw every guard around those principles, and to see to it, that the plans adopted by the Union are faithfully applied in carrying them out.

JUSTIN D. FULTON,  
WM. H. WYCKOFF.

The report on the English Scriptures was presented through the chairman, Bro. A. Wheelock, and adopted.

The Committee on Obituaries, Bro. J. Duncan, chairman, presented their report, which was adopted.

On motion of Bro. J. Farquharson, the following resolution was adopted:

*Resolved*, That this meeting highly approve of the appointment by the Board of a Committee to investigate the charges which were alleged against the officers and managers of the Union.

The following, proposed by Bro. T. S. Bell, were passed:

*Resolved*. That the thanks of the Bible Union are due and are hereby tendered, to the members of the Investigating Committee, for their cheerful compliance with the request of the Board of the Bible Union, for the examination of the charges recently published against the operations of the Board.

*Resolved*, That we tender to the members of that Committee our heart-felt thanks, for the fullness and thoroughness with which they discharged their duties, and for the clear and satisfactory manner in which they reported the result of their examination of the charges referred to.

Bro. J. C. Murphy proposed the following, which was also adopted:

*Resolved*, That the Treasurer be authorized to pay the expenses of the severa



members of the Investigating Committee, incurred by them in attending upon the investigation.

Bro. L. Andress read the report of the Committee on the Library, which was adopted.

On motion of Bro. Wyckoff, the following resolution was adopted:

*Resolved*, That a Special Committee of three be appointed, to report this evening a series of resolutions on the necessity of prayer, for the Board and officers, and agents, and especially for the Final Committee of Revisers.

The following brethren were appointed as the Committee:  
Rev. J. I. FULTON, D. E. BROWER, W. A. BARNES.

Adjourned with prayer by Brother Powell, Mich.

#### SECOND DAY—EVENING EXERCISES.

Rev. Dr. Baker presided at the conference meeting in the evening. The 977th hymn was sung. After prayer, by Bro. Baker, the following brethren addressed the meeting, in brief remarks, of five minutes each:

Rev. Jas. Farquharson, Me.; Rev. C. A. Buckbee, N. Y.; Rev. E. Andrews, N. Y.; Rev. S. Gale, N. Y.; Rev. W. S. Hall, Pa.; Rev. J. S. Jenkins, Pa.; Rev. E. H. Ballard, N. Y.

Prayer was offered by Bro. Jas. Challen.

The public exercises were introduced by the President reading a selection of Scripture. Bro. W. S. Clapp read the 762d hymn, which was sung by the congregation. Bro. W. B. Maxson offered prayer.

The Report on Enrollment not being ready, it was referred for disposition to the Board of Managers.

The following resolution was offered by Bro. W. S. Clapp, and unanimously adopted:

*Resolved*, That the thanks of the American Bible Union are hereby gratefully tendered to the President of the Revision Association and to its Board of Managers, for their prompt sympathy, generous aid, and increased contributions in the time of our need; and for the able delegation which they have sent to this annual meeting.

Bro. W. W. Meech proposed the following, which was unanimously approved:

*Resolved*, That the formal expression of our thanks fails to convey the gratitude that we feel, towards the ladies and members generally of the First Baptist Church and other friends in New York and vicinity, for their cordial welcome and the

generous hospitality which they have extended to the members of this Union during this its seventh anniversary ; and also, that our thanks are due to the reporters and editors of the secular press of this city for their faithful reports of our proceedings.

Bro. T. S. Bell, chairman of the Board of the Revision Association, delivered an address on the Harmony of all the Revelations of God to Man.

The report of the Special Committee on Prayer was referred to the Board without being read.

Minutes read and approved.

Bro. I. N. Hill, Conn., led in prayer. Benediction by the President. Adjourned *sine die*.

THOMAS ARMITAGE, *President*.

C. A. BUCKBEE, *Recording Secretary*.

## ORGANIZATION OF THE BOARD OF MANAGERS—1856-7.

The Board of Managers met, in accordance with the instructions of the Union, in the Bible Rooms, No. 350 Broome street, New York, Oct. 8th, 1856, at 4 o'clock, P. M.

The following By-Laws and Order of Business were adopted, and times of meeting and Standing Committees appointed.

### STATED MEETINGS OF THE BOARD.

The Managers of the American Bible Union hold their stated meetings on the *first* Wednesday of every month, at the Bible Rooms, No. 350 Broome street, New York, at 4 o'clock, P. M.

### BY-LAWS.

1. All meetings shall be opened by reading a portion of Scripture and prayer.
2. All Committees shall be nominated by the presiding officer, and appointed by the Board, unless otherwise specially ordered.
3. All resolutions, if required, shall be presented in writing.

### ORDER OF BUSINESS.

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 1. Reading of Minutes.               | 4. Report of Standing Committees. |
| 2. Treasurer's Report.               | 5. Reports of Select Committees.  |
| 3. Communications of Cor. Secretary. | 6. Unfinished Business.           |
|                                      | 7. New Business.                  |

### STANDING COMMITTEES.

<i>Publication and Finance.</i>	<i>Agencies.</i>	<i>Versions.</i>
E. Parmly,	S. Remington,	S. Baker,
S. Pier,	D. S. Parmelee,	W. H. Wyckoff,
J. M. Shaw,	C. J. Hopkins,	J. W. Sarles,
J. H. Townsend,	W. Hillman,	I. T. Smith,
E. Smith.	G. Merwin,	T. Armitage
<i>Library.</i>	<i>Legacies.</i>	
Thos. B. Stillman,	J. S. Backus,	
J. W. Holman,	Wm. D. Murphy,	
John Seage,	J. B. Wells,	
C. C. Norton,	L. G. Marsh,	
Thomas Thomas.	J. W. Flinn.	

## OFFICERS AND MANAGERS.

### PRESIDENT,

REV. THOMAS ARMITAGE, D.D.

### VICE PRESIDENTS,

REV. GEORGE W. EATON, D.D., President of Madison University.	REV. D. R. CAMPBELL, LL. D., President of Georgetown College, Ky.
ELDER ALEXANDER CAMPBELL, President of Bethany College, Va.	REV. S. W. LYND, D.D., Ky., President of the Bible Revision Association.
PROF. E. ADKINS, Upper Alton, Ill.	REV. PROF. WM. C. DUNCAN, La.
REV. WM. H. MURCH, D.D., London, Eng.	REV. WM. NORTON, Egham, England.
REV. J. G. ONCKEN, Hamburg, Germany.	REV. I. E. BILL, St. Johns, N. B.
WM. COLGATE, Esq., New York.	WILSON G. HUNT, Esq., New York.
ELI KELLEY, Esq., New York.	C. W. THOMAS, Esq., New York.
HON. THOMAS SWAIM, New Jersey.	REV. W. W. EVERTS, D.D., Louisville, Ky.
ELDER T. FANNING, President of Franklin College, Tenn.	REV. JAMES CHALLEN, Philadelphia, Pa.
EDWARD JAMES, Esq., Albany, N. Y.	REV. JACOB CREATH, Missouri,
REV. WM. CAREY CRANE, Mississippi.	REV. JAMES LYON, Ohio.
HON. ISAAC DAVIS, Massachusetts.	THOMAS P. MILLER, Esq., Mobile, Ala.
REV. T. G. JONES, Norfolk, Va.	A. D. KELLY, Jr., Esq., Maryland.
REV. THORNTON STRINGFELLOW, Virginia.	REV. A. WHEELLOCK, New York.
REV. Q. H. TROTTMAN, North Carolina.	REV. J. PYPER, D.D., Michigan.
	REV. SAMUEL BAKER, D.D., New York.
	E. S. WHITNEY, Esq., New York.

### CORRESPONDING SECRETARY,

WM. H. WYCKOFF.

### RECORDING SECRETARY,

C. A. BUCKBEE.

### TREASURER,

ELEAZAR PARMLY.

### AUDITOR,

SYLVESTER PIER.

### MANAGERS,

<i>One Year.</i>	<i>Two Years.</i>	<i>Three Years.</i>
SAMUEL BAKER,	J. Q. ADAMS,	JAMES W. FLINN,
WILLIAM COLGATE,	J. S. BACKUS,	L. G. MARSH,
LUCIUS CRANDALL,	J. W. HOLMAN,	C. C. NORTON,
WILLIAM HILLMAN,	GEORGE A. MERWIN,	D. S. PARMELEE,
C. J. HOPKINS,	WM. D. MURPHY,	G. H. PHINNEY,
O. B. JUDD,	S. E. SHEPARD,	S. REMINGTON,
JOHN SEAGE,	THOS. B. STILLMAN,	J. W. SARLES,
JAMES M. SHAW,	J. H. TOWNSEND,	ISAAC T. SMITH,
EZRA SMITH.	JOHN B. WELLS.	THOMAS THOMAS.

## Treasurer's Report.

### The American Bible Union in Account with E Parmly, Treasurer

		<i>DR.</i>		
1856.	To Cash paid for English Scriptures . . . . .		\$26,158 58	
Oct. 1.	“ “ Spanish “ . . . . .		344 88	
	“ “ German “ . . . . .		2,177 00	
	“ “ J. G. Oncken, for German Chapels, by request of Donors . . . . .		359 00	
	“ “ Home and Foreign Missions, etc., by Donors' request . . . . .		329 60	
	“ “ Printing and Postage on Bible Union Quarterly . . . . .		1,629 88	
	“ “ Printing and Postage on Bible Union Reporter, Monthly . . . . .		2,643 92	
	“ “ To agents, for services rendered in the previous year . . . . .		1,783 99	
	“ “ Agents' salaries . . . . .		5,799 01	
	“ “ Agents' Expenses . . . . .		2,057 00	
	“ “ Officers and assistants . . . . .		3,393 32	
	“ “ Bad Bills and Discount . . . . .		232 47	
	“ “ Rent of rooms for the Board of Managers and officers . . . . .		236 10	
	“ “ General Contingencies . . . . .		391 99	
	“ “ Printing and filling Certificates . . . . .		61 90	
	Balance . . . . .		2,508 90	
	Total . . . . .			\$50,107 54
		<i>CR.</i>		
1855.	By Balance . . . . .		\$4,903 73	
Oct. 1.	By Cash received for Bible Union Reporter . . . . .		5,339 70	
1856.	By Cash received for Quarterly and other Publications . . . . .		1,692 09	
Oct. 1.	By Cash received from Life Members, Directors, Auxiliaries, etc. . . . .		38,172 02	
	Total . . . . .			50,107 54

### AUDITOR'S CERTIFICATE.

NEW YORK, Sept. 30, 1856.

THIS IS TO CERTIFY, That I have examined the accounts of the Treasurer of the American Bible Union for the financial year, ending the thirtieth day of September, one thousand eight hundred and fifty-six, and find them to be correct, showing the receipts during that time, including a balance on hand, at the commencement of the year, of four thousand nine hundred and three dollars seventy-three cents, to have been fifty thousand one hundred and seven dollars fifty-four cents, and the expenditures, forty-seven thousand five hundred and ninety-eight dollars sixty-four cents, and the balance on hand, two thousand five hundred and eight dollars ninety cents.

SYLVESTER PIER, *Auditor.*



## PRESIDENT'S ADDRESS.

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*Men, Brethren, and Fathers:*

We hail you as lovers of God and his word, and welcome you to another anniversary of the American Bible Union. As Israel came up annually from his tents, in the olden times, to celebrate the praises of Jehovah at Jerusalem, so we meet to open the new year with thanksgivings for all his mercies to us. Let us begin this Bible festival, then, by laying aside, for a few moments, our emblems of pilgrimage. Let us put off our shoes from our feet, and look back upon all the way in which our Lord hath led us. Wherever a grateful heart beats in praise for mercies past, they are pledges to that heart of blessings to come. The more the men of this stamp receive from God, the more they may expect, as David says, "Thou hast *been* a shelter for me and a strong tower from the enemy. I will abide in thy tabernacle for *ever*." If one Society should outstrip all others on the face of the earth, in holy emulation to pour out its adorations at the feet of the King immortal, surely it is the American Bible Union. Goodness and mercy have followed it all its days; and at each returning anniversary it should rear a new and costlier monument to the glory of its Strength and Shield.

When we organized this Union in 1850, we were few and feeble. All that we could claim was one great principle,—a principle, however, which sparkled like a gem of great price imbedded by faith and tears into the escutcheon which our leader carried before us, and following its radiance we went out not knowing whither we went. A number of the fathers have fallen asleep since that time, but some remain with us, and we all, whether fathers or brethren, believe that the Bible Union is the child of Divine Providence, tender to him as the apple of his eye, and as inseparable from his love as the engraving on the palm of his hands. I am sure that I speak the sober feelings both of my own heart and yours, when I say this morning, that our souls are struggling for alternate utterances of contrition under his chastisement, and of exultation for his deliverances; so that if it were proper to give vent to those pent-up emotions, we should fall into the example of the venerable Jews who bent over the foundation of the second temple:—many would "weep with a loud voice, and many would shout for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people."

Brethren, there is an unseen hand which shapes the lot of man. It encompasses all that is precious in his associated capacity as well as in

his individual personality. So strongly do I cling to this faith, that if you should take from me every other proof and yet leave me the evidence which God has given of this fact in every historical development of the Bible Union, I could trust to the end. Our path has not been one of uninterrupted prosperity, and yet we have been wonderfully prospered. Neither have we been led through the tangles of unmitigated adversity, and yet we have been wonderfully chastised. But should we, therefore, be perplexed, as if some strange thing had happened to us? This would be unworthy of us as dear children of him who hath never left us nor forsaken us. Even in nature, all things work together for good. God tempers the seasons for the animation of our earth,—now they scorch by heat, and now they sting by cold. He holds the winds in his fists;—now they fan in zephyrs, now they roll in storms, and now they roar in gales. God guides the destiny of states and the helm of worlds, yet he stoops to feed ravens and sparrows, and to count the very hairs of your heads. And can he care less than this for anything which relates to the kingdom of his dear Son? His providence may be enveloped in a sombre hue or draped in mystic darkness. Its massive wheels may appear to crush principle and prejudice—singleness of eye and bigotry—those who are very jealous for the truth, and those who jeer their zeal—into one indiscriminate mass. Many courageous souls have shuddered and shrunk back at their approaching and ponderous revolutions:—"As for the wheels," says Ezekiel, "it was cried unto them in my hearing, O wheel." The mechanism of providential revolutions only renders their operations more intricate, not to say inscrutable, even to the strongest faith. They are "so high that they are dreadful," and "there is a wheel within a wheel," as if they go haphazard, a-blur in wild confusion, cutting each other at right angles. But "every wheel is full of eyes round about," so that they look in every direction, and all is order and harmony. There is no confusion, no distraction, not a jar nor a flaw in the providences of a thousand ages. More than this, they are all controlled by one spring,—they all revolve to one motion, "they go straight forward" to the consummation of one grand design,—but are never hurried and never fail of their mission,—"for the spirit of the living creature is in the wheels."

As we draw near and see this great sight, God challenges us to "be still," that we may study his mysterious ways to man,—to "be still," and become better versed in the true philosophy of human nature,—to "be still," that our faith may penetrate beyond an overweening confidence in our sight,—to "be still," from our flounderings under adversity, and see the salvation of God. Thus, "tribulation worketh patience, and patience experience, and experience hope." This has been the uniform history of

the Bible Union : tribulation, patience, experience, hope. What our history would have been, without this golden thread running through it, no one can tell. See the great change which has been wrought in the public demand for faithful versions of the Scriptures in the last six years, and you may be able to tell in part, at least, how much tribulation, patience, experience, and hope have done towards it. At that time the world was comparatively asleep on the subject. For the most part good men of all Christian denominations, and nations, too, where the English language is spoken, were alarmed at the thought of such an innovation as a revision of the English Bible. You could scarcely get a hearing of any kind, fair or unfair, through the religious or secular press in any direction. Indignation and wrath seized the less guarded among otherwise gentle-spirited men, and the bigoted and superstitious took alarm as if the very foundations of the earth were to be removed. But now we see general inquiry awake on the subject. Almost every newspaper in America and Great Britain has entered into the discussion, in one way or another, and better that they should oppose us, if they do it honestly, than let the whole subject stagnate. Principally through the agency of the Union, the minds of eminent men in England have been stirred up to discuss the matter in Parliament and through the press, and a movement has been started there in favor of revision which can never be stopped. Our increasing strength as a body sufficiently attests the turn of the public mind in this country, and especially so in view of the powerful combination of wit, ridicule, honest opposition from bold journalists, and side stabs from cowards, which we meet at every turn ; and which consigns us to the tomb as regularly as the year rolls round. The present has been a memorable year in that regard. The mourners have gone about the streets, and the minstrels and the people have been making a great noise, and they will be slow of heart to believe the voice which says to-day, "Give place : for the maid is not dead, but sleepeth ;" yea, perhaps, like their great progenitors, they will laugh it to scorn. Taking everything into account, I know of no words, however, which would present the past and present of the Union so forcibly as those of the Psalmist, where he says :—"Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs unto the sea, and her branches unto the river."

Every step which we have taken has been narrowly watched, as it ought to be. Every obstruction has been thrown in our way by those who seek the overthrow of the enterprise, and what a fight of affliction the Union has endured our Lord only knows. At the first, we met with disappointment

after disappointment in the effort to secure assistance from the learned, and each succeeding defeat drew forth new expressions of delight and new prophecies of ruin, from those who watched the movement only for evil. This drove us to greater care in maturing our plans, and greater trust in God in executing them; and so "tribulation worked patience." Since those plans were matured, and we succeeded in obtaining the aid of a number of eminent scholars, several years have elapsed in "patience working experience." "Experience" in trying the constitutional organization of the Union. "Experience" in testing the devotion of its membership to the principle on which it stands. "Experience" in putting the plan of revision, the scholarship of the men employed upon it, and the preliminary work which they have executed, to the proof, just as you would prove metals by intense heat. How fiery this ordeal has been, your souls know right well. From the first the Union sternly refused by its constitution to admit any religious test into the organization, and for this all its members have been branded with latitudinarianism. But each of them has gone forward in his path of duty, holding fast the faith as he understands it, under the divine right of private judgment. Just when the Institution had determined its basis of faith and practice, when all hearts were reposing in the assurance of an easy victory, and all eyes were fixed upon our unwavering standard-bearer:—a standard-bearer towering head and shoulders above all my Lord's prophets among us, alas! our ensign quivered in his grasp, and he fell! Then the giants who thought us bread for them, exclaimed; "Howl, fir tree; for the cedar is fallen!" Verily they "thought evil against us, but God meant it unto good." It bound us closer to the principle on which we started; it taught us the necessity of making greater sacrifices for the truth; and, above all, it gave us a practical comment upon the acknowledged truth, that though humanity be of the noblest cast, it is but "as the flower of the grass, while the word of our God endureth for ever." Truly, we may subscribe to the apostolic doctrine, that "patience worketh experience."

My brethren, allow me to say here, that during the last year, "experience" has been busy among us "working hope." And O, what a marvelous thing is hope, and preëminently so is Christian hope. A noble statue, truly, amid the ruins of the human temple. In Christian ripeness or maturity, the apostle puts "patience" far in the van of "tribulation," and "experience" far in advance of "patience," but how immeasurably "hope" leads them all. You see, then, how God proportions your props to your burdens. First trials come the heaviest, when you have no "patience" and no "experience" to lift you above them. But when you come to know historically and experimentally, as well as by faith, that God is unchangeable, you feel that you cannot doubt, come what may. Hope always feels the strongest, when she has come out of the severest trials, provided God were with her. Hope always listens to her sweetest music, when she



mounts above the wildest desolations. Hope always sings her most stirring songs, when her heart bounds from crushing troubles. How forcibly Campbell depicts her power to draw new elasticity from her last struggle, and claim immortality in the very ashes of destruction. Hear him—

“When wrapt in fire the realms of ether glow,  
And Heaven’s last thunder shakes the world below,  
Thou, undismayed, shalt o’er the ruin smile,  
And light thy torch at Nature’s funeral pile!”

As a Union, we have passed through the stages of “tribulation,” and “patience,” and “experience,” in a restricted sense, and now we are brought to the strongest exercises of “hope.” Brethren, look off upon the horizon, this morning, as the servant of the prophet looked from Carmel. What see you? The faintest lines of a rainbow penciling the retiring storm? “Oh,” you say, “we think we do.” Well, that is hope! Then thank God and take courage. Sweep up to the zenith, and tell me what you discover there. “Oh,” you say, “we see something like a heavenly visitant, some struggling radiance piercing the clouds and darkness:—a star already risen over Jacob, and a sceptre waiving over Israel.” Well, that is hope! “Why art thou cast down, O my soul; and why art thou disquieted within me?” Now look down into your own hearts, and see if there be any glowing fire left in your breasts. “Oh yes,” you say, “we both see and feel something in that dark corner, like the smoking flax:—like a warming spark on an Arctic sea.” Well, that is hope! “Wherefore *did* ye doubt, O ye of little faith?” After all, God has but called us to a more thorough sifting of our work, and a more determined resolution to cleave closer and closer to one another, to our great principle, and to its universal application. And now, benefited by the things which we suffer, and inspired by the hope which we cherish, we may expect greater things than we have yet seen. Hope is neither airy nor seductive, when bought at such a price, and, therefore, it “maketh not ashamed.”

This is the mysterious way in which God has always led the followers of that which is good. Even the Church which he hath purchased with his most precious blood, has been brought through fire and water into a wealthy place. And can a simple society of this character complain if it be subjected to the same mysterious leadings? Who ever supposed that God would drive the converts of Pentecost away from the apostles’ feet by persecution, that they might learn to love him more perfectly, by the dust which sparkled in the path before them, flecked with the blood of the saints? A vulture’s eye had not seen that path, and yet to them it was the way of life. This was the strength he had in store for them against the emergency of a failing faith, and every drop of that blood preached to them of “patience, experience,” and a “hope that maketh not ashamed,” in a better resurrection.

Brethren, apply these gospel truths to your present necessities. “Cry unto the Lord in all your troubles, and he will deliver you out of all your distresses. He will make the storm a calm, so that the waves thereof are still. Then will you be glad because they be quiet; so he will bring you into your desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

## THE TEN MINUTES RULE.

It is one of the standing subjects for congratulation in the Bible Union, that all its plans and proceedings are designed for the benefit of the common people. Our system of life membership, in part, extends the chief advantages of the institution to every one who is able and willing to pay two dollars a year to the treasury, towards a complete membership. To all such we send our Quarterly and our circulars, and keep them posted in all our proceedings. We want the sympathies, the prayers, and the coöperation of the common people.

In accordance with the same view, last year, the Union cut off long speeches in the Free Conferences, and confined each speaker to ten minutes, and, finally, to three minutes, in order that all who wished might take a part.

This year, the rule was extended to debate, and no one was permitted to speak more than ten minutes at a time, till all who wished to speak on the same subject had enjoyed an opportunity. This opened the mouths of *the many*, and prohibited *the few* from monopolizing debate.

We are happy to be able to state that no speaker occupied his whole ten minutes, but one, and he only on one occasion.

The happy effect of this arrangement was apparent. Subjects of deep interest, which were expected to excite much feeling, were discussed with freedom by many who have not hitherto been accustomed to take part in debate, and all felt that they had equal privileges, and were placed on a common footing. This, in a measure, accounts for the universal satisfaction with the decisions of the Union.

## THE ADDRESSES.

The Anniversary addresses were fewer than on former occasions; but they were replete with interest, and some of them will be given hereafter. In the present number of the Quarterly, will be found a report of some of them. The remarks of Dr. Armitage, on accepting the Presidency, cleared away the last vestige of misunderstanding in the minds of some valued brethren, and brought them again to the hearts of all. The remarks of Deacon Colgate will be read with satisfaction. These addresses, with the Reports of the Committees, will give full information of our present condition. The Report of the Investigating Committee we commend to the prayerful attention of every friend of the Bible Union. Hitherto the Lord hath helped us, and we will trust Him for the future.

## SEVENTH ANNUAL REPORT.

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IN the discharge of our constitutional duty, the Board of the American Bible Union render an account of another year's labors and their results.

Continuous prosperity in human affairs is not always a blessing. Occasional interruptions compel a reëxamination of principles and modes of proceeding, and a reinvigoration of all the departments of thought and effort. As compared with preceding periods, the year which has just closed has been distinguished by the conflict of opinion and earnest investigation, and by a diligent research into the history of our affairs and the principles by which they have been governed.

At the last anniversary, we mourned over the decease of our first President, the chief founder of our enterprise. We are now called to mourn over the abandonment of that enterprise by his successor in office, and his association with one of the managers in public efforts, which, if successful, would bring its measures into suspicion, and impair confidence in the accomplishment of our undertaking.

The attacks of acknowledged foes, have been endured with fortitude and equanimity; but to be "wounded in the house of our friends," is a new experience for the Bible Union, and may well produce a pang of sorrow, which we had never anticipated.

Yet even such an experience, painful as it is, has its decided benefits. It breaks up that smooth flow of affairs which may imperceptibly introduce and establish careless methods of action; it compels inquiries into plans and modes of proceeding, and renders familiar the reasons for them and the objections to them

and it leads to the vindication of what is right and true, and the correction of errors, if any have been unconsciously permitted to exist.

But the greatest benefit, which it confers upon those who receive it aright and profit thereby, is the profound conviction, which it fosters in the soul, of the weakness of man, and the sufficiency of God. It drives to the throne of grace. It compels the believer to look to the foundation of his hope, and not to trust to an arm of flesh in the faithful discharge of duty.

And it also binds together, in a closer union, the unwavering supporters of the enterprise. They realize that the cause is one of principle and not of human partialities; that it is the duty of all to love it, and to endeavor to promote its prosperity; and under no circumstances to injure its fair fame, or retard its holy objects. If there are faults in the prosecution of its plans, they are ready to assist in correcting them; but when the attempt seems to be made to destroy rather than to improve, they rally as one man to the support of an institution around which their best affections are entwined.

Such have been the effects of our late painful experience. Much of the time of your officers, and of other members of the Board, has been occupied during the last year in searching investigations, and the result has been a greater familiarity with facts and principles, and a firmer conviction of the soundness of the policy adopted by the Union; while the general tenor of the correspondence testifies to the spirit of prayer that prevails among the members of the body, and their hearty sympathy and earnest, united zeal in support of the cause.

And we may add that there is no ground for discouragement. Our letters breathe of hope and holy confidence. The temporary disaffection produced in some minds, by the unprecedented course of our late President, will, we trust, be followed by a reaction of increased zeal and efficiency, when a better knowledge of the facts shall have removed their prejudices.

Our business has undoubtedly been in some measure deranged, and our work has been retarded by the circumstances to which we have alluded. The same causes also have largely diminished



our receipts from what they otherwise would have reached, and have prevented us from printing revisions ready for the press for want of pecuniary means. They have likewise, by occupying the time and attention of the officers, precluded them from extending the circulation of the *Monthly Reporter*, as would otherwise have been done, and from prosecuting with their usual energy and zeal the ordinary business of the Society.

But we believe, that the reaction which has already commenced, will eventually enlarge our resources, increase our receipts, and impart a new impetus and accumulated energy to all our operations. The spirit of inquiry regarding the objects and proceedings of the Union, has been quickened, and its influence extended; and although prejudice, strong and in some cases violent, has been created against us, yet this is already rapidly yielding to the convictions of truth, and we hope that the developments of the present anniversary will elevate the American Bible Union to a loftier and more commanding position than it has ever before occupied.

Under the circumstances to which we have referred, it is a remarkable proof of the innate vitality and enlarged support of the organization, that our receipts, although far less than they would otherwise have been, do not fall below the aggregate of any former year (excluding the receipts from book-sales in Germany, the account of which has not this year come to hand), but show an increase over those of last year. When it is considered that in the last preceding year, Dr. Maclay collected for us about seven thousand dollars, and that this year his influence has been thrown against us rather than in our favor, the financial result which we may announce to you, is in the highest degree astonishing, and it calls for renewed ascriptions of thankfulness to Him from whom all our mercies flow.

#### COMMITTEE OF INQUIRY.

At the regular meeting of the Board on the 2d of January last, a committee of seven was appointed, and at a subsequent meeting, the same month, was increased to ten, whose business was thus defined by the Board:

“To look at the present condition and practical working of our enterprise, with a view to the greatest economy of our means, consistent with the most thorough and speedy accomplishment of the work.”

That committee continued in existence till the 14th of July, when they reported :

“That after careful examination into its affairs, they are satisfied that its executive officers have laboriously and honestly discharged their duty to the Union, and they see no reason to recommend a change in the practical working of the enterprise.

“But as it is not unreasonable to expect that, in a new enterprise like this, there should be a difference of opinion, they recommend to the Board, that they invite a committee of persons, of high standing for intelligence, judgment, and piety, *not members of our Board*, to attend a few days previously to the annual meeting, and to examine into the state and condition of our affairs, and report thereon to the Union.”

This report was adopted by the Board, and the following brethren, *not members of the Board*, have been appointed as the Committee to report to the Union :

Rev. S. W. LYND, President of the Bible Revision Association, Kentucky.  
 Elder ALEXANDER CAMPBELL, President of Bethany College, Virginia.  
 Hon. JOSEPH TAYLOR, President of Philadelphia Bible Union, Pennsylvania.  
 Elder WM. B. MAXSON, Seventh day Baptist.  
 Hon. THOMAS SWAIM, New Jersey.  
 EDWARD JAMES, Esq., Canal Department, Albany, N. Y.  
 Dr. T. R. POTTER, Ohio.  
 Elder D. P. HENDERSON, Kentucky.  
 Rev. ROBERT POWELL, Michigan.  
 ALVAN PIERCE, Esq., Vice President, Hamilton Bank, and Treasurer of Madison University, N. Y.  
 A. PARKER, Jr., Lawrence, Mass.

These brethren have kindly accepted their appointment, and provision has been made for the supply of vacancies, if any should occur. We have no doubt that they will make a thorough and faithful investigation into facts, and that their report will command the confidence of your body.

#### CHANGE OF OFFICERS.

For several years, brother William Colgate wished to retire from the treasurership of the Union. By urgent solicitations, he was induced to consent to continue at his post until the last anniversary, when he had determined to decline a reappointment. The sudden demise of our first President, Dr. Cone, caused him to reconsider his determination, and, lest the change of two principal officers at the same time might affect the inter-

ests of the institution, he consented to a reelection, with the understanding that he would soon retire from the office, which he filled with so much honor. Accordingly, in February last, he sent in his resignation to the Board, which was accepted, and Brother Eleazar Parmly, Chairman of the Committee on Publication and Finance, was appointed in his place. The letter of resignation, with the resolutions of the Board, expressive of our high regard for our late Treasurer, and the election of Brother Colgate as Manager, were all published in the May number of the Quarterly. In the same number, also, appeared a letter from Brother Colgate, under date of May 13th, 1856, from which we copy the following :

*It gives me pleasure to state to you that I am as warmly attached to this noble Society as ever.*

I have, at no time, since the year 1835, doubted the necessity of a revision of our English Bible ; and, after perusing all the objections which have been made against revision. I never expect to change my mind on this subject—unless some authority from *God's word* is presented to convince me to the contrary. umum

A faithfully-translated Bible is what I wish to see, and the American Bible Union, I believe, by the blessing of Heaven, will secure this.

We must not generally mind rumors set afloat by opposers of this work, yet if you judge it needful, you may publish from me that I resigned my office as Treasurer owing to my advanced age, and for no other cause.

Yours, very respectfully,

WILLIAM COLGATE.

Our venerable President, Rev. Archibald Maclay, D.D., also addressed to the Board the following letter of resignation :

NEW YORK, May 13, 1856.

*To the Board of the American Bible Union :*

DEAR BRETHREN :—After several months of mature deliberation, I feel compelled, by a sense of duty, to resign my office as President of the American Bible Union, and thus to free myself, as far as possible, from all further responsibility in the management of its affairs.

In taking this solemn step, I desire to say, that I cherish kind feelings towards all my brethren ; and those who have extended to me their personal friendship and Christian courtesy, I shall always hold in grateful remembrance.

Praying that we may all be sanctified through the truth, and finally saved in the everlasting kingdom of our Lord Jesus Christ,

I am, affectionately, yours,

A. MACLAY.

At the subsequent meeting of the Board in June, this resignation was accepted, and Rev. Thomas Armitage, D.D., was elected President. Suitable resolutions of regard and affection for Dr. Maclay were adopted and published. Wm. Colgate, Esq., was also elected as a Vice-President in the place of Brother Armitage.

## CHANGES IN THE BOARD.

Our esteemed brother, Joseph W. Burden, Esq., one of the constituent members of the Union, and a Manager from its organization, has been taken from our number, and transferred, by our heavenly Father, to higher scenes of service and of happiness. Brother Waterbury has resigned his place as a Manager, being prevented, by the pressure of business, from attending our meetings. Rev. J. S. Backus was chosen to fill the vacancy among the Managers, occasioned by the election of Brother Armitage to the Presidency, and Rev. C. C. Norton to fill that resulting from the death of Brother Burden, and Brother G. H. Phinney, Esq., to fill that caused by the resignation of Brother Waterbury.

[Since the Annual Report was adopted, another Manager, one of the constituent members of the American Bible Union, has deceased. His high character for piety, liberality, and intelligent zeal in the cause of Bible revision, renders his removal a bereavement of no ordinary kind. Just before his departure, and when he was daily expecting the summons from his heavenly Father, he sent a message to the Board, his dying exhortation, that we would never undertake or prosecute any important measure without fervent supplication for divine guidance. May this exhortation be ever remembered, and the rule invariably observed both by the Board and the Union.]

## ENGLISH SCRIPTURES.

No effort has been spared to advance the revision of the English Scriptures, and prepare for the Final Committee on the New Testament.

The year commenced with the most encouraging prospects. More revisers were engaged at the Rooms than ever before, and there was every reasonable prospect of the most rapid progress. They had a select library, adapted, in some measure, to meet their current wants, and eight scholars were harmoniously at work on the same premises, connected with six ecclesiastical denominations. Everything betokened continued prosperity and the early accomplishment of our noble enterprise. Unhappily, even the revisers themselves were affected by the agitations to which we have already referred, and their attention was unavoidably distracted from their appropriate business.

The work of revision has thereby been considerably retarded. In some cases the effect has been much greater than in others;



but it is evident that all have, more or less, felt the disastrous influence.

Still, considering the difficulties, under which all have labored, much has been accomplished.

The revision of the two Epistles to the Thessalonians has been completed, and the book has been stereotyped and printed.

A limited number of the Gospel of John has been sent to scholars for examination, and some valuable criticisms have been returned.

The same course has been pursued with the first three chapters of Matthew. The reviser has refused to deliver the manuscript of other parts of the book, and the Board has been obliged to make other provisions for its completion.

A small edition of Ephesians has been bound and circulated for criticism.

Thirteen chapters of the Acts of the Apostles have been stereotyped, or put in type for stereotyping.

The Epistle to the Hebrews has gone into the hands of the stereotyper, and rapid progress has been made upon it.

The printing of the last two books would have been urged forward more rapidly, and other parts of the New Testament would probably have been recommended to be printed, had not the serious embarrassments to which we have been subjected, and the fear of being involved in pecuniary difficulties, partially arrested our operations. There is reason to believe that should the Final Committee meet, according to the plan which we are about to propose, they will find, besides the books which we have enumerated, and those which had previously been published, a revision of nearly every part of the New Testament in a condition which will warrant them to recommend it to the Board to be printed and circulated for criticism.

So much has been lately said upon the subject of stereotyping incipient revisions, that we deem it proper to copy a portion of our remarks from the annual report of last year, and to make additional explanations on this point.

“As we cannot foresee how many copies of a revision thus immature will be needed, it is found most economical to stereotype

the revision and print editions according to the demand. We did not commence on the plan of stereotyping, but printed four thousand copies of the last six books of the New Testament, and the edition was thought by many to be enormously large ; but, with the exception of a few specimens, it has long been exhausted, and, had the work been stereotyped, many more thousands of copies might have been sold. It is proper to add, that the cost of stereotyping, in comparison with the original outlay in the composition, reading of proofs, etc., is very small."

But it must not be understood that stereotyping is always an ultimate and decisive operation, not resorted to till the precise form of language to be used in a revision is finally settled, or that it necessarily expresses the fixed determination to publish what is stereotyped. In reality it is only an incidental resource combining economy and convenience.

The Committee on Versions, after examining a revision, and obtaining the views of scholars thereon, conclude, that, on the whole, it will answer to advise the Board to *authorize* its publication. When such authority is given, the reviser begins to furnish copy to the printer, and as proof comes back to him from day to day, he sees things in new lights, and makes such repeated changes, that sometimes his original manuscript would hardly be recognized. Page after page goes into form, and still he finds the necessity of more alterations. But now the printer can spare no more type, and it becomes necessary to cast the pages set up, to release the type in use. The plates, however, are still subject to change, modern improvements rendering it nearly as easy to alter them as to alter type. The reviser finds that some change which he makes in new proof, compels corresponding changes in parts already stereotyped, and accordingly he has them made. Thus, the stereotype plates are constantly subject to revision and modification, as though the work were still only in manuscript.

It is evident, then, that stereotyping is a mere matter of convenience and economy, and that the question of publishing the revision, when the reviser himself is prepared for it, may be a matter of serious reëxamination and consideration.

Hence the Board give the following instructions to the Committee on Versions :

"The Committee on Versions are instructed by the Board to oversee every revision as it passes through the press, and to exercise the utmost care in not permitting anything to be published, which will be injurious to the interests of the Union, without submitting it to the Board."

The revision of the Book of Job has been completed, and it has been stereotyped in different forms, and carried through the press. Copies of it in most of the forms can be procured at the Rooms, and every member of the Union can examine them for himself.

We do not burden the Report with a repetition of the eulogies which have been bestowed upon our publications, both in Europe and this country. Many of these have been republished in the Bible Union Reporter, to which we refer those who would be pleased to know the high estimation in which these works are held by discerning critics.

It is one of the most favorable auspices connected with the assaults lately made upon the Bible Union, that the character of our publications has in no instance been attacked. Much has been written against supposed or alleged revisions, yet in an immature state, and for which the Bible Union is in no way responsible. Some of them, indeed, never were made for the Union, and some never were designed by their authors as improved translations of sacred Scripture. But it is worthy of lasting record, that those who thus assail the Union, and endeavor to create prejudice against it, thus far, entirely abstain from revisions actually published by us, for which alone the Union is responsible. A higher meed of indirect encomium cannot be wished. It is a tacit acknowledgment of the wisdom of our course, in respect to our issues, and it affords renewed assurances to the lovers of pure revisions, that the business of publishing revisions has hitherto been safely conducted.

#### SPANISH SCRIPTURES.

From the condition of things at the close of last year, we hoped to lay before you at this meeting a completed Spanish Testament. Our hope has been disappointed. The following

communication from the Rev. Wm. Norton, who has charge of this department of our labors, fully explains the reason of the delay, and the present condition of the Spanish revision :

"The progress of the Spanish New Testament has disappointed my expectations. The part completed during the year has been from 1 Cor. 4 : 9, p. 328, to Heb. 8 : 12, p. 452, making 124 pages. This is rather more than last year, and I have found it impossible to advance more quickly, without injury to the execution of the work. With respect to the various readings of the Greek text, since the best versions known to Spaniards are from the Vulgate, and the Vulgate differs from the Received Greek Text, in some places where Bagster's edition of Mill shows the consent of Griesbach, Scholz, Lachmann, and Tischendorf, in favor of the reading which happens to be in the Vulgate, I felt it would be wrong to alter the reading in which Spaniards are accustomed in those cases, to a reading of *inferior* authority, and, therefore, placed the more approved reading in the text, and that of the Textus-Receptus in a note ; thus giving the reader full knowledge of both, and giving priority of position to that which has priority of rank as to testimony in its favor. As this course seemed necessary in such cases, I have, in order to act with uniformity, more generally followed the same course, with respect to other readings approved by the same four editors, always giving the text of Mill, but placing it, in these cases, in a note instead of in the body of the work. In this manner, I felt, I could best preserve that which is, according to present evidence, best entitled to be regarded as God's word, and could give both Mill's text, and the deviations from that text which these *critical editors* attest as having greater probability of accuracy. Though I did not follow this course without some hesitation, it seemed necessary for the above reasons, and did not appear to me to infringe the spirit of the rule, though I cannot say whether it is precisely what was intended by those who framed it : viz., that "revisions of the N. T. shall be made from the received Greek Text, *critically edited, with known errors corrected.*" So far as we can be said to know the more probable errors of that text, I think that knowledge is conveyed by the course adopted, and that the words "critically edited," are not thus pressed beyond their legitimate meaning.

"The change in the government of Spain is unfavorable to active operations in that country ; but if God should permit the completion of the N. T., I hope that the Society will authorize an active distribution of it by every means which God's providence may present.

Your dear Brother, most sincerely,

"WM. NORTON."

#### GERMAN SCRIPTURES.

Comparatively little effort has been made this year for the circulation of the sacred Scriptures in Germany. The same causes have operated in this department as in others. Still, the sum of two thousand dollars have been contributed and appropriated for this object.

In this department, it must always be borne in mind that no money is appropriated by the Board, unless it is especially designated for this object by the donors. Those, therefore, who wish to aid Brother Oncken and his excellent colleagues in the circulation of the Scriptures in Germany, are earnestly requested to send in their contributions with this special designation.

The distinguished scholar, who revised for us the Epistle to



the Romans, in the German language, has also been engaged by the Board to revise the Epistle to the Galatians.

#### THE BIBLE UNION REPORTER.

The Bible Union Reporter was commenced in October, 1855. Its character and objects were described in the last Annual Report, and in the Report of the Committee on Publications, adopted at the same anniversary.

This periodical very soon began to win its way to favor. Subscriptions poured in upon us, always accompanied with prepayment for the year, and the prospect was most encouraging, that it would soon attain a very extensive circulation. But the same causes which so disastrously affected other departments, during the year, have greatly operated against the Reporter. The time and attention which otherwise would have been devoted by the officers to bringing it into public notice, and devising means for extending its circulation, have been unavoidably occupied in replying to almost innumerable inquiries of correspondents and personal visitors, who have heard or read the most alarming charges against the integrity of the officers and the wisdom of almost all our proceedings. The attention of the Christian public, has, on the same account, been called off from our real publications, and especially from the Reporter, to matters which, for the time, had more interest for them.

Still, it is a highly gratifying and encouraging fact, that with all these hindrances, the actual subscriptions to the Reporter, including those taken by the Bible Revision Association, exceed seven thousand one hundred in number.

Another year, we hope, will be accompanied with none of these distractions; and, as we anticipate that the Reporter will then contain the portions of the New Testament as they come from the Final Committee of Revision, we have every reason to anticipate that its circulation will be most extensively enlarged.

#### THE BIBLE UNION QUARTERLY.

The popularity of the Quarterly seems to increase. During the last year, we have been obliged to enlarge our issue until it

now reaches an average of 15,000 copies for the quarter. Of these 3,000 are taken and paid for by the Bible Revision Association. Nearly 12,000 are sent to our life-members, directors, and life-members in part, leaving very few for general distribution.

This periodical is eagerly sought for. When any circumstances prevent it from reaching its destination, the person entitled to it feels keenly the want of it, and makes application, by letter or otherwise, to know the cause of its detention. Its great usefulness is constantly attested by our agents, and by the Bible Revision Association.

#### FINAL REVISION.

It is not surprising that there should be an eager desire among the friends of the Union to see the work of revision progress with rapidity. The Board and officers have always sympathized with the desire, and have spared no means, consistent with a sound and enlightened prudence, to afford it gratification. It is, therefore, with feelings of profound pleasure, that, after extensive correspondence with judicious friends, they announce to the Union a plan which they have prepared, and which they now recommend for its adoption, providing for the early appointment of the Final Committee of Revisers, and the Rules and Instructions under which they will be expected to act.

#### BIBLE REVISION ASSOCIATION.

The Bible Revision Association has rapidly risen in importance and usefulness. It now displays an energy and effectiveness of operation, which afford much present aid and large hope of future assistance. Lately it has increased its cash remittances to our treasury from \$500 to \$1,000 per month.

The moral support which it renders to the cause is even greater than the pecuniary. In our late troubles, its officers have proved most effective and successful allies in sustaining the policy of the Union.

Throughout a great part of the year, they have been engaged in an active controversy with "five clergymen," who had been

appointed by a large and influential clerical convocation, to oppose the revision movement. It is but a small measure of justice to the Association and its able officers, to congratulate them for their complete triumph over the foes of revision. The controversy, which at first appeared in the secular papers, has been published by the Association in book form, and copies are for sale at the rooms of the Bible Union. It will be the more interesting to the friends of the cause, as it embraces, among other topics, the discussion of the late charges against the Union and its officers and Board.

#### FINANCES.

The receipts of the year amount to \$45,203 79 ; the expenditures, to \$47,598 64.

In these receipts are not included the sums received by Bro. Oncken on behalf of the sales of our Scriptures in Germany, as the account of these sums for the year has not yet been received. Last year they amounted to \$2,776 88. Deducting this sum from the gross amount of that year, the comparison of the two years will stand thus :

Sixth Year, . . . . .	\$42,631 76
Seventh Year, . . . . .	45,203 79

The receipts of each year, from the commencement of our organization, thus compare with each other :

First Year, . . . . .	\$5,595 55
Second " . . . . .	10,433 90
Third " . . . . .	16,727 73
Fourth " . . . . .	23,392 67
Fifth " . . . . .	36,050 63
Sixth " . . . . .	42,631 76
Seventh " . . . . .	45,203 79

Among the evidences of renewed prosperity, we think it proper to notice a striking incident. A lady—Mrs. Jane Denny, of Rochester, N. Y.—who had earned some money by her personal exertions, hearing of the troubles of the Union, and fearing that it would be embarrassed in its pecuniary circumstances, resolved to devote the money to a cause in which her soul was most deeply interested. She, therefore, addressed a brief letter

to the Secretary, expressing her concern for the welfare of the Society, and accompanied it by a subscription of ONE THOUSAND DOLLARS—three hundred of which she paid immediately, and pledged the remainder.

#### THE LIBRARY.

At the last annual meeting, a committee was appointed to provide for the enlargement of the library. We have received no information of their proceedings.

The additions to the library have been much less than in preceding years. This is, in great measure, to be attributed to the fact that, when our first President, Dr. Cone, was living, he was constantly occupied with plans and efforts for procuring valuable books by donation.

There can be no doubt that many valuable books are still needed, which would be highly useful in the final revision. Such is the testimony of intelligent scholars, who have examined the library, and express their regret that effective measures are not prosecuted for its immediate enlargement.

It is hoped that, when the catalogue is printed, and copies are furnished to our learned friends, they will be able to inform us what works are still needed; and that many who have such books to spare, or any others, which they may suppose likely to be useful, will contribute them.

Energetic measures ought to be adopted, to supply the deficiencies of the Library at as early a period as possible. With a view to such measures, the Board have employed a brother skilled in such matters to prepare for the press a full catalogue of the books in our possession.

The following is a copy of the report which he has made, of the results of his labor, to the Library Committee:

AMERICAN BIBLE UNION ROOMS,  
NEW YORK, September 3, 1856.

To T. B. STILLMAN, Esq.,

*Chairman of the Committee on the Library.*

DEAR SIR—Having proceeded as far as the present condition of the books permitted, in the preparation of a catalogue, I discontinued my direct efforts in relation to the catalogue on the last day of July. I have, since that day, attended at the rooms twice every business day, to do whatever might be required in relation to



the books, without charge to the Union. Up to this date, the Committee will please accept the little service I have been able to render.

1. BOOKS BELONGING TO THE LIBRARY.

If all the books should be returned, or found, the library will consist of (the very small number) about 4,000 volumes. Of these, the general excellence is great ; and many of them are above all price !

2. BOOKS NOT RECOGNIZED.

There are about 350 volumes which have not yet been found, or have not been recognized as belonging to the various sets which require some volumes to complete them. Of these volumes some are known to be in the possession of Dr. James Lillie. A still larger number belongs to the selection made for the use of Dr. Conant at Rochester.

Of these books, it is, at a moment's consideration, apparent that it will be impossible to make an alphabetical catalogue, until it is accurately known what they are. Several attempts have been made, without success, to obtain that knowledge.

3. THE PRESENT STATE OF THE CATALOGUE.

With the exceptions which are mentioned in the last section of this report, each entry, as it now stands, is so written, as to be ready for transcription into its appropriate alphabetical place in the catalogue.

Allow me respectfully to state, that I have greatly regretted the existence of difficulties in my work, which I could neither anticipate nor avoid. On these I have no wish to dwell. They have given me no uneasiness, except as they prevented me from advancing with such celerity as would have been alike agreeable to the Committee and to me.

Since your last meeting, I have selected and forwarded, to the gentlemen whose names are mentioned below, the number of volumes placed opposite to their names.

	Vols.
July 23 and 29, To Dr. Conant, at Rochester . . . . .	12
August 1, " Dr. Schaff, Mercersburg, Pa. . . . .	15
" 19, " Professor Gallup, Hamilton, Madison University, N. Y. . . . .	7
" 27, " Bible Revision Association, Louisville, Ky., addressed to J. Edmunds, Secretary . . . . .	3
	<hr/> 37

In each case, I addressed a letter to these gentlemen, containing a list of the books forwarded to them respectively.

A list, also, is preserved, corresponding in description and number, so that it may always be known what disposition has been made of the books, and from whom to reclaim them.

All which is respectfully submitted.

JOHN C. MURPHY.

CONCLUSION.

On the review of the year's proceedings, your Board desire to humble themselves under the mighty hand of God, that He

may lift them up. While conscious of the sincere intention to carry out most faithfully the objects for which the institution was organized, they are not insensible to the reproaches that have been cast upon them for the manner in which they have performed their duty. Partaking of the common lot of fallen humanity, they claim no immunity from error. Their judgment may not always have been most sound, nor their measures most wise and seasonable; but they appeal with confidence to the integrity of their purposes, and they cheerfully submit their doings, under God, to the consideration and final decision of the Union.

Whatever may be thought of us, or of our measures, let the cause, which is so eminently of God, be sustained. If our proceedings do not meet the approval of the Union, let them be censured and corrected. If our wisdom and experience are not regarded as competent to conduct the business, let others of greater ability be substituted in our places.

We are nothing, but God and His truth are all, and in all.

But, whether the course hitherto pursued is approved and sustained, or another is adopted, or whether we are continued in office, or others chosen to occupy our places, let all things be done in love and kindness; and let every friend of the Union endeavor, by speech and effort, by prayer and liberality, to sustain the reputation and advance the best interests of the AMERICAN BIBLE UNION.

WM. H. WYCKOFF,  
*Corresponding Secretary.*

# PLAN FOR THE FINAL REVISION

OF THE

## ENGLISH NEW TESTAMENT,

ADOPTED BY THE AMERICAN BIBLE UNION, OCTOBER 1, 1856.

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1. The Board shall proceed to appoint the Final Committee of Revisers, and fix their salaries, within three months from the present date, October 1st, 1856, to commence their labors as soon as they can be brought together.

2. The Committee shall consist of not less than five, nor more than seven, selected on account of their acknowledged qualifications. And in the prosecution of their labors, should any one (or any two) of the number prove perseveringly unreasonable, so as to embarrass and hinder the work, and all the other members of the Committee so judge, he (or they) may be removed by the Board, and another (or others) appointed.

3. They shall prosecute their labors, so far as practicable, at the Bible Union Rooms, in the city of New York, and, from the time of their organization, they shall devote at least seven hours per day exclusively to the revision of the New Testament till it is completed, or during the pleasure of the Board.

4. Four scholars in Great Britain, of acknowledged qualifications, shall, if practicable, be engaged, one connected with each of the following Universities:—UNIVERSITY OF OXFORD, UNIVERSITY OF CAMBRIDGE, UNIVERSITY OF EDINBURGH, AND UNIVERSITY OF LONDON.

Proofs of each chapter, as revised by the Committee, shall be sent to each of these scholars, to be examined and criticised, and returned to the Committee for reëxamination before its completion and preparation for the press.

5. As soon as each book is completed, it shall be delivered to the Board to be copyrighted, and published in the *Bible Union Reporter*, under the editorial supervision of a competent scholar, who shall be chosen by the Board for that purpose, with the advice and consent of the Final Committee.

6. The Committee shall keep a record of its proceedings and report monthly to the Board, and, when they wish, the Board shall employ a Secretary, to record for it the deliberations and doings of the Committee, under their direction.

In making the revision, the Committee of Revisers shall be governed by the following General Rules and Special Instructions :

#### GENERAL RULES.

I.—The exact meaning of the Greek text, as expressed to those who understood the Scriptures in that tongue, when they were first written, must be translated by corresponding words, phrases, and sentences, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

II.—The revision shall be made from the received Greek text, critically edited, and published by Bagster and Sons, octavo edition of 1851, with known errors corrected. The test of known errors, shall be *the general consent of the critical editors for the last hundred years*.

III.—The English version, as published by the American Bible Society, in their collated octavo edition of 1854, shall be the basis of the revision, and only such alterations from it shall be made, as the exact meaning and force of expression of the inspired text, and the present state of the English language, require

#### SPECIAL INSTRUCTIONS.

1. The Committee may commence with any book which has been already submitted for general criticism.

2. With reference to other books, which the Board has not previously ordered to be printed for criticism, the Committee shall select one revision respectively of each, and recommend it to the Board for printing.

3. When a book is under revision, every manuscript or printed revision, or criticism, on any part of it, in the possession of the Union, shall be



placed in the hands of the Committee, and these shall all be carefully examined in reference to every proposed improvement, and the parts referring to the improvement, including the authorities, shall be read aloud in the Committee, and duly considered before any change is finally decided upon.

4. The Committee shall not adopt any change which may have been made in the incipient revisions, unless they deem it an improvement upon the English version, and incapable of being further improved by them.

5. When the Committee have commenced the revision of any book, they shall not allow the revision of any other book to delay the completion of the first and its preparation for the press at the earliest period practicable. This rule, however, is not to be so interpreted as to interfere with the examination of parallel passages in the other books of the New Testament, nor with the earliest determination possible of the proper translation of any word or phrase in every passage in which it occurs.

6. When any alteration from the English version is made, the authorities for it shall be given in the form of notes, adapted as far as possible to English readers, which notes shall be published with the first edition of the work. It will also be distinctly understood that, where there is no change, no note is admissible, and that the sole object of every note shall be the philological and critical justification of the change to which it refers.

7. When controverted points arise, involving the use of words or phrases, it shall require a majority of the Committee to decide upon the adoption of any particular word or form of words. And, when required by the Committee, the minority shall furnish, in writing, their critical and philological objections to the decision of the majority, and the objections, so furnished, shall be the property of the American Bible Union, and may be published only by the Board or by their permission.

8. The Committee shall have authority to make rules and by-laws governing their hours of meeting and adjournment, the organization of their own body, and the division of their labors, and any other matters necessary to the thorough and expeditious accomplishment of the revision, provided, only, that they shall not set aside, nor infringe upon, any of these Rules.

## OUR SEVENTH ANNIVERSARY.

It was truly good to be there. Members, delegates, and friends were in attendance from almost every state and territory of the American Republic. The British provinces, Canada, Nova Scotia, and New Brunswick, were represented among the people. The attendance was large; and, though many came with trembling, all departed with hope for the future, strengthened and brightened by the trials of the past.

The report of the Investigating Committee, which the Board had appointed to review all its actions, and examine into all the charges which had been circulated against it, inspired the heart of every friend with gratitude: tears of joy sparkled in every eye. The clouds were dissipated, and the language of all was—How good it is to be afflicted. No weapon formed against the cause of the just can prosper.

No benevolent society, in this country or age, has had so severe a trial, or come forth from the ordeal with so clear a record.

A great portion of the time was spent in devotional exercises, in which many took part; and the spirit of love to each other, and gratitude to Jesus, our King, were not more marked than was the spirit of forgiveness and forbearance towards those who had been instrumental in causing us to pass through the deep waters.

Once again, our brethren and sisters of the church, in whose house of worship we were gathered, by their Christian kindness and hospitality, have given the world a proof of their devotion to the cause of pure versions. Under the superintending care of Bro. Sylvester Pier, the Auditor of the Union, and the clerk of the church, all was done that could be done for the comfort of the delegates. The homes, also, of hundreds in the other churches in New York and vicinity, were opened for our accommodation.

# REPORT

## OF THE

### COMMITTEE OF INVESTIGATION.

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*The following Report was presented to the American Bible Union at its Seventh Anniversary, Wednesday afternoon, October 1, 1856, in one of the fullest meetings ever held by that body. It was unanimously accepted and adopted, and 20,000 copies were ordered to be published for gratuitous circulation.*

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#### APPOINTMENT OF THE COMMITTEE.

At a meeting of the Board of Managers of the American Bible Union, held July 14th, 1856, it was ordered that a Committee of Investigation, consisting of five brethren, be appointed to examine thoroughly into the affairs of the Union, especially with reference to the charges publicly put forth against it, and to make their report directly to the Union itself at its ensuing anniversary.

The following brethren were unanimously chosen; and on motion of Bro. Judd, the officers were authorized and instructed to fill any vacancies that might occur in the Committee:

Rev. S. W. LYND, D. D.  
Rev. G. W. EATON, D. D.  
Eld. ALEX. CAMPBELL.  
EDW'D JAMES, Esq.  
Rev. W. B. MAXSON.

Subsequently, at a meeting of the Board held on Wednesday, the 30th of September, the following persons were added to the Committee:

Hon. Judge BLACK, Penn.  
Hon. Judge SWAIM, Pemberton, N. J.  
Dr. T. R. POTTER, Fredericktown, Ohio.  
JOSEPH A. POND, Boston, Mass.

The Hon. Judge Black, owing to his official engagements, could not accept. Dr. Potter had sent no reply, being away from home, and Joseph A. Pond, of Boston, declined, from press of business. The Rev. Dr. Eaton, who had promptly accepted, was compelled to decline in consequence of increasing duties created by his recent election to the Presidency of Madison University. Other brethren were appointed by the officers, by virtue of the resolution of the Board, July 14th, 1856. On the day previous to the meeting, Dr. Potter unexpectedly arrived. Eld. Alexander Campbell, upon his arrival, declined to constitute one of

the Committee, on the ground that he had published his opinion concerning Dr. Judd. The Committee then consisted of the following brethren :

Rev. S. W. LYND, D. D., President of the Bible Revision Association.

Rev. D. P. HENDERSON, Louisville, Ky.

Rev. W. B. MAXSON, Leonardsville, N. Y.

Rev. R. POWELL, Clinton, Mich.

EDWARD JAMES, Esq., Canal Department, Albany.

T. R. POTTER, M. D., Fredericktown, Ohio.

A. PIERCE, Esq., Vice-Pres. Hamilton Bank, Treas. Madison University, N. Y.

A. PARKER, Jr., Lawrence, Mass.

Hon. THOMAS SWAIM, Pemberton, N. J.

Hon. J. TAYLOR, President, Philadelphia Bible Union.

On Thursday, the 25th of September, at 10 o'clock, a part of the committee met, but not having a quorum, they adjourned to half-past 2 o'clock, when they again met, and, after seeking the Divine guidance and blessing in prayer, Dr. T. R. Potter was chosen Secretary.

Immediately after the organization of the meeting, a resolution was adopted inviting the attendance of Dr. Maclay and Dr. Judd.

These brethren, by letter, declined attendance, and the Committee proceeded to consider the allegations made concerning the Board, its officers, and its revisers, in the Pamphlet of Dr. Maclay.

#### THE FIRST ALLEGATION

has respect to the number of revisers actually engaged in translating the New Testament. Dr. M. says, "I found, to my astonishment, that, instead of there having been about forty individuals actually engaged in translating the New Testament, as I had understood from the Secretary, and often stated, there had not been more than twenty-three or twenty-four."

Upon a careful examination, the Committee cannot find that the statement was ever made officially, that about forty scholars were actually engaged in the work of *revising the New Testament*. The allegation of Dr. Maclay is obviously the result of forgetfulness; for, in a circular which he published in England, dated 1854, and which we have carefully examined, he says: "Written contracts have been made with more than twenty scholars, and many of these, in compliance with their stipulations, have made engagements with others to work with them, so that the number of scholars, actually engaged in the service of the Union, does not vary far from forty."

This statement corresponds with the fact of appointments, and with statements frequently made by the Secretary, both in print and in letters.

#### THE SECOND ALLEGATION

is in these words: "Instead of all of these being competent scholars, as I had supposed, and as the plan of the Union required, and as is often reiterated in the official documents of the Union, some of them unquestionably lacked the essential qualifications of a translator."

It is the opinion of the Committee, that neither the Committee on Versions, nor any Committee, that might be appointed, however learned, can be expected



to have personal knowledge of the qualifications of all those selected for revising the Scriptures. Any Committee that might be appointed, would be compelled, in many cases, to decide upon such testimonials as scholars, supposed to be competent, to judge from actual knowledge of the revisers, could furnish. A close investigation of the mode of obtaining persons to engage in this work for the Bible Union, has satisfied us, that no effort has been spared upon the part of the Board to obtain the most distinguished scholars in this department.

Of those engaged upon the Old Testament, the Committee have no reason to doubt their competency. The names of Dr. Rödiger and Dr. Conant are already before the public—men admitted by all scholars to be competent to this labor.

All the revisers employed in England, either directly in the employ of the Board, or as assistants to those employed, have been highly recommended. Several of the scholars of this country who are engaged in the work are known to fame as distinguished, and all were appointed upon the testimony of persons believed to be capable of judging.

It is a matter of congratulation to the friends of the Union, that so many have been obtained whose competency is not disputed, and which even the allegation itself admits.

In view, therefore, of the facts in the case, the Committee unanimously agreed that the charge of incompetency was not sustained.\*

### THE THIRD ALLEGATION

is, that the Committee on Versions and the Committee on Finance have undergone important changes, the character of which, and the alleged reasons for which, greatly impair confidence in the *directing power* of the Board. Dr. Maclay says, "Although I am not naturally suspicious, but rather confiding, yet I could not, in this case, overlook the *appearance* of design in omitting the October meeting, and urging me off to Baltimore before the regular meeting in November, as the projector of these changes had the means of knowing that no such prescriptive nominations could ever be made to the Board through me as its Chairman."

The Committee do not feel called upon to decide in matters purely of inference, or of suspicion, as to the motives and designs of their brethren. They feel that they would justly lower their own character in the public estimation, and offend God by such a course.

The simple facts of the case appear to be these: Previously to the death of Dr. Cone, the Committee on Versions consisted of eleven persons. Of these, five were merely nominal, not being sufficiently near to attend the meetings. Of the remainder, which may be considered the Acting Committee, Dr. Judd was the only one whose name was omitted in the reorganization of the Committee by the Board. This was judged to be proper, on account of his being one of the revi-

\* Having been engaged, with a colleague, on the revision of one of the Epistles, my vote, for this reason, is not included in the decision of the Committee on this point.—S. W. LYND.

sers. Each member of the Committee who was consulted, expressed in writing his conviction that his name for this reason, ought to be omitted. The Committee have satisfied themselves upon this point by an examination of their letters on file.

With regard to the change made in the Finance Committee, it must be understood, that much of the business of the Union depends upon the prompt action of the Committee. All bills for printing, stereotyping, etc., pass through it. Two of the members, in consequence of ill health, were frequently absent; one, twelve times in two years, or twenty-three meetings, equal to one year of the time. Another was absent eleven times in two years, and a third absent eleven times in one year. At eight regular meetings in two years, the Committee had no quorum. In the reorganization these brethren were omitted, and others appointed in their place. The Committee of Investigation were unanimously of the opinion, after a patient investigation, that the change presents no ground of condemnation.

#### THE FOURTH ALLEGATION

is in these words: "On resuming my examination in the revisers' department, I found that numerous translations had been made, which, though not, in all cases, inconsistent with good scholarship, were nevertheless calculated, on other grounds, to compromise the character of the Union, and to shake the confidence of men in the truth of God's word."

The Committee find, upon examination, that the portion from which Dr. Maclay quoted certain passages in support of the allegation, consisted of proof sheets which had been stitched in paper covers, and taken to the semi-annual meeting held at Chicago in May, 1855, about eighteen months ago, with a view to their being examined by a Committee. The work was then undergoing alterations by the reviser, and has since been considerably changed, but has not yet been published.

Unless the Committee on Versions recommend, and the Board approve and publish, they cannot be held responsible for improper translations. "To those who are not acquainted with the operation of stereotyping, it may appear to be ultimate and decisive in matters of publication. But this is not the fact. It is simply a matter of economy and convenience. The Committee on Versions, after examining a version, and obtaining the views of scholars thereon, conclude that, on the whole, it will do to advise the Board to authorize its publication. The reviser begins to furnish copy to the printer, and, as proof comes back to him from day to day, he sees where alterations are required. Page after page goes into form, and still he finds it necessary to alter. But now the printer has no more type, and it is necessary to cast the pages set up, to release the type. The plates, however, are still subject to change, modern improvement rendering it nearly as easy to alter them as to alter type. The reviser finds that some change, which he makes in new proof, compels corresponding changes in the parts already stereotyped, and he has these made. It is evident that stereotyping is a mere matter of convenience and economy; and that the

question of publishing the revision, when the reviser himself is prepared for it, may be a matter of serious re-examination and consideration."

Of the eight examples given by Dr. Maclay, four have been altered, as is shown in the present state of the work, and as the rest now stand, the Committee cannot perceive that they are, in any degree, calculated to shake the confidence of men in the truth of God's word.

#### THE FIFTH ALLEGATION.

is, that the hands of the revisers have been rashly laid upon the Greek text.

The rule of the Union is, that "translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected." And in the special instructions to the revisers of the New Testament, the rule is adopted, that "the common English version must be the basis of revision; the Greek text, Bagster & Sons' octavo edition of 1851. The rule, as understood by all the revisers, is, as far as we could examine them personally, that known errors in the received Greek text, as critically edited in the octavo edition of 1851 of Bagster & Sons, are to be corrected, in the process of revision. So the Board regard it, and it is believed by the Committee to be the proper construction of the language.

The Bible Union does not regard a certain text as infallible, but holds that whenever there is a known error it should be corrected. In the issue of April 20th, 1854, the reviser thus explains his method of correcting: "In what way, however, shall we safely distinguish, in the crowd of questionable readings, what may fairly be regarded as the 'known errors' of which our plan requires the correction? The present writer could think of no test so simple and satisfactory as *the general consent of the critical editors*—however differing in their principles of recension—for *the last hundred years*. While this rule would, no more than any other, secure a perfect text, or even all the preferable readings, its operation, so far as it went, seemed likely to be attended with the least perplexity or doubt, and so to guarantee a general result, having far better claims *now* to rank as the *textus receptus* (Received text) than what assumed the title more than two centuries ago."

This volume has been widely circulated and read, and yet until recently no intimation has been given to the Board of objections as to this mode of correcting the original text. The Committee believe that this point will be made perfectly safe in the hands of a competent Final Board of Revisers. They are unanimously of the opinion that the Board are not responsible for any violation of this rule, and that they have published nothing to justify the charge that rash hands have been laid upon the Greek text.

#### THE SIXTH ALLEGATION

is in these words: "It was found that the revised version of Job, by Dr. Conant, had been stereotyped, by order of the Secretary, in six different forms, without

any examination by other scholars, as is required by the general plan of the Union and the special contract with Dr. Conant, and without any authorization of the Board for more than one form."

The facts are these, as the committee learned upon investigation :

Instead of being six forms, as charged by Dr. Maclay, there are eight forms ; and, instead of the Board having ordered but one form, they ordered three, as the records clearly show. The Board ordered the quarto forms. During an interval of the meetings of the Board, Dr. Conant, finding that the types were about to be broken up, advised that the smaller forms be made. He assigned the following reasons :

1. That every one of those forms would be needed.
2. That now they could be made at very little expense.
3. That there was no human probability, that after examining all subsequent criticisms upon the work, he would find reason to make such changes as would materially affect the value of the plates.

In a letter, subsequently written, corroborating these views, he added, that he regarded each one of these sets of plates as indispensable to the fulfillment of the contract with him.

It was in consequence of such considerations that the officers consented to let these plates be made, the whole cost of the other five sets being less than \$300. Had they waited for the meeting of the Board, the whole printing would have been delayed, or the types would have been broken up. Discretionary power, with regard to publications, has always been allowed to the officers, and has never been objected to, by the Board or the Union, until recently. The following is an extract from a report adopted by the Union unanimously, October, 1855 : " The Union is a large and heavy body—second, in size and receipts, to but few of the societies generally supported by evangelical sects. Of course, it must be considered that the duties of the Secretary and his assistants are very onerous and exacting. The entire labor of the publishing department is performed by them, and for it they alone are responsible."

The objection that the work has been stereotyped, without any examination by other scholars, as is required by the general plan of the Union, is simply, in the view of the committee, a mistake. There is no rule in the general plan which has respect to this point, as any one can perceive upon reading.

The plan of the Union contemplated only the New Testament. The union of different denominations, in revising the Old Testament, was not contemplated, except so far as co-operation could be secured through an arrangement with Dr. Conant, for the following reasons :

1. The number of Hebrew scholars is very limited.
2. Among these, scarcely any could be obtained to revise.
3. Among these, Dr. Conant stands pre-eminent.
4. He can do more for the Union, in obtaining aid, than could the Committee on Versions.
5. He has already secured the co-operation of the greatest Hebraist in Germany, and of others in this country.
6. He has been for thirty years preparing for the revision.

He had a large portion of the Old Testament in a state of forwardness, a part nearly ready for the press. His work had been extensively advertised, and was justly regarded as the greatest rival of the Bible Union's intended work. Friends and foes agreed that if Dr. Conant could be secured, it would be the greatest possible service to the cause. Under these circumstances, Dr. Conant made his proposition to the Union. This was modified by the Committee on Versions, and the modification accepted by Dr. Conant. The Board, at an unusually large meeting, unanimously adopted the proposition.

In accordance with the contract, Dr. Conant carefully examines any criticism upon his revision, sent to him, and corrects the revision as it requires.



As to the charge, in this connection, that one of the forms is a purely Hebrew work, with *various readings and grammatical notes*, it is sufficient to say, that no plates have been cast with *various readings and grammatical notes*.

As far as the Committee can form a judgment in the premises, they approve of these different forms as ultimately necessary and profitable.

As this sixth allegation has reference to the contract with Dr. Conant, the Committee regard it a proper place to consider the charge that has been publicly made, that the said Dr. Conant receives two per cent. on all copies sold of his revision. This charge, however, they find to be not true, as an examination of the contract, on the records of the Board, will show.

Dr. Conant is to receive two per cent., for a specified period, on copies issued with his Notes. In his first proposition he reserved the right to his Notes, and engaged to make only a translation for the Union, and also reserved the right to publish the Notes, with or without the translation, on his own account. To secure the Notes and prevent any rival publication of the revision, the Board proposed to pay him two per cent. on the copies published by us with the Notes. To this he acceded. Dr. Conant had these Notes on hand, and intended to issue them in the form of a Commentary. It was to prevent this that the arrangement of two per cent. was made.

#### THE SEVENTH ALLEGATION

is, that the Secretary has changed the policy of the Union, by not allowing every revision to be printed and circulated among scholars, and that injustice is thus done to revisers, whose manuscripts are not printed.

The Committee find, upon investigation, that the Secretary has no power in the premises. The Board itself has established the rule. The fourth instruction reads thus: "As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken, and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary."

In the progress of the work, it was found that some of the revisions sent in were not made as perfect as they might be made. For example, the revisers in England had not given the full range of authorities required by the Union, as have the revisers whose works have been published. This appears to be the chief reason why they have not been printed, although it is by no means improbable that some of them will yet be selected for this purpose.

Growing out of this, and being dictated by sound sense, the Board, in the month of November, 1852, passed a unanimous resolution, "*to authorize and require the Committee on Versions to examine each revision made by scholars employed by the Union, and to decide whether it be of sufficient merit to justify the Board in printing it, and sending copies to scholars.*" Subsequent Annual Reports of the Board, adopted by the Union, as any one can learn who will take the trouble to read and think, strongly sustained the Board in this plan. The allegation that the Secretary has changed the policy of the Union is not sustained.

With respect to any injury done to revisers in not publishing their revisions, the Committee would say, that the revisers were engaged with the understanding that their revisions were to be paid for according to contract, and that the manuscripts would belong to the Board, to be printed or not, as the Board might wish and direct. They have read letters from eleven of the principal revisers, who unqualifiedly endorse this statement. The practice of the Committee on Versions, in regard to printing only such revisions as may be suitable to put into

the hands of the final Board of Revisers, meets the full approbation of the Committee of Investigation.

#### THE EIGHTH ALLEGATION

is, that, instead of a simple collation of authorities, extensive notes of a doctrinal and practical nature were introduced, which were alike foreign to the work of translation, and inconsistent with the unsectarian character of the Union.

The Committee have ascertained that the following preamble and resolutions were passed by the Board :

"Inasmuch as the Bible Union is not an ecclesiastical or theological body, and its sole object is to procure and circulate the most faithful versions of the Sacred Scriptures ; and

"Inasmuch as doctrinal and theological discussions have been introduced into the notes of some of our revisers, not necessary to the translation, nor to any authorities sustaining it, but likely, if published, under the sanction of the Bible Union, to give the impression that we are seeking to introduce doctrinal views, rather than merely to procure a pure version, therefore

"Resolved, That the introduction of such notes ought to be carefully avoided, and the revisers be required to confine themselves to their original instructions on this subject ; also

"Resolved, That whenever deviations from this course on the part of any reviser is observed, his attention be called to them, and a copy of this preamble and resolutions be sent to him, and he be requested to withdraw any notes that are not included within the design of the Union."

In no manuscript yet examined by the Committee on Versions, and ordered to be printed, have these resolutions been violated. The notes referred to in the allegation were taken also from proof sheets, in the same manner as the quotations, which are said to diminish the confidence of men in God's word, were extracted, and which have since undergone alterations, and were in process of correction at the time. The Committee consider the allegation unsustained.

#### THE NINTH ALLEGATION

is, that the final College of Revisers were to be appointed by the Union, and that in the absence of any special provision for nomination, the privilege of nomination belonged in all cases to the appointing power ; but the Committee on Versions took up the matter, asked the Board for power to nominate the members of that final College, and to prepare the plan of its operations.

The Committee would here present the language of the Constitution in the 15th article, first clause : "The Board shall have power to employ agents, translators, and colporteurs."

The Union could not do this work, as every man of practical experience can testify. No body on earth would think of proceeding in such important matters in full assembly. The names of those presented must of course be publicly held up for discussion and opposition, and that before it could be known whether they would accept. The probability is, that none would accept under such circumstances.

#### THE TENTH ALLEGATION

is thus expressed : "On looking at the publication department, it was found, that there, also, everything appeared to be directly or indirectly under the control of the Secretary, all without any adequate authorization of the Board. What was originally nothing more nor less than an ordinary annual report of the Union, subsequently divided into four parts to save postage, had become a Quarterly Reporter, octavo, edited by Wm. H. Wyckoff and C. A. Buckbee, extended to

such size, and filled with such matter, as these self-constituted editors judged best; then sent *gratuitously* to all Life Directors, Life Members, and Life Members in part, at an annual expense to the Union of not less than \$1,800. It appears, also, that the plan of the Monthly Reporter, quarto, which has been in course of publication since last October, was projected, and the first number printed, before the subject was even so much as mentioned to the Board. Each number of this contained sixteen pages of Dr. Conant's revision, and four pages of miscellaneous matter, selected or written at the discretion of the Secretary, who, without any authority from the Board, fixed the price at one dollar a year, with a commission of 40 per cent. off, in many cases, to agents, and postage pre-paid; which, reckoning the cost of stereotype plates, was enough to ruin any ordinary establishment in a short time. And yet, the project of publishing the whole Bible in that way, would require, at the least calculation, more than thirty years."

The Committee, upon a careful investigation, find the following facts :

1. In the Annual Report, adopted in October, 1854, the Board recognizes the Bible Union Reporter as a quarterly periodical, and its only official organ.

2. The report of the Board, adopted by the Union in October, 1855, recognizes the Reporter, in its present form, as the quarterly publication of the Society.

3. The Reporter has been published for three years, and up to January, 1856, no objection was ever made to it, as far as the Committee could learn.

4. It is found to be one of the most efficient instrumentalities in keeping up the interest of the cause, and obtaining new life members and life directors. The testimony of agents, and especially of the Corresponding Secretary of the Revision Association, is, that the enterprise is a great gainer by this publication; that it could not succeed so well as it does without it; and that it brings into the treasury more money, as an agency, than the expense of its publication.

The Monthly Reporter was first issued in October, 1855. Previously to its issue, it was particularly described in the Annual Report, which was unanimously approved by the Board. Subsequently, it was adopted by the unanimous vote of the Union.

At the anniversary, a Committee on Publications was appointed, to whom all such matters were submitted. The following extract refers to the Monthly Reporter, and closes the report of that committee to the Union. After a full and free discussion, it was adopted.

"In addition to the volume already referred to, to be composed of Tracts, Pamphlets, Reviews, Correspondence, Annual Addresses, and other stereotype matter on hand, begin also a second series of the *Bible Union Reporter*, to contain the revision and other matter of interest. Let it be issued in numbers, at a cheap rate, and at regular intervals, monthly, or semi-monthly, in order to secure for it the advantage of the Postage law, in reference to periodicals. Require that hereafter, all the books stereotyped, or that may be stereotyped, shall be published in these numbers, as the Revision is forthcoming, until the whole work is completed. Take, for instance, what is now being done with the Book of Job; it is to be issued in consecutive numbers, and subscriptions taken for it by the year. Let this plan be followed with the whole Bible as revised, and, at the same time, continue the Reporter (first series), in its present form, as the Quarterly publication of the Society for Life Members and Directors."

"Further details of a plan are unnecessary here. To your Committee, the mere outline, as above given, presents many advantages, as a *paying matter*. In addition to this, it meets and satisfies the growing anxiety and curiosity about the Revision, as it keeps the members and friends of the Union, and the public generally, fully advised of the progress of the work, they being in the way of receiving it in numbers as fast as completed. From the best assurances and prospects with which the Union is now favored, your Committee believe that the Publishing Department, to-



gether with the plan proposed, would need to be perpetual, as there is evidently work enough in prospect to give constant employment.

W. S. CLAPP,	} Committee.
F. W. EMMONS,	
EDWARD JAMES,	
JAMES EDMUNDS,	
JOHN B. DURBROW.]	

The authority given to the Board, to publish the Reporter semi-monthly, reduces the calculation of *thirty years* for the publication of the whole Bible to *fifteen years*, and the same authority can make it weekly, if necessary, which reduces the amount to seven and a half years. No difficulty can arise from such future arrangement, as it is clearly understood that 12 copies are furnished for one dollar.

The copies of the Monthly Reporter sent to the Revision Association are regularly and promptly paid for in cash, at five cents per copy. The average receipts from all subscribers were ascertained, upon examination, in February last, to be seventy cents per annum; that is, a fraction less than six cents per copy. The terms are:

A single copy,	10
One copy for a year (or 12 numbers), postage pre-paid.	\$1 00
Five copies to one address . . . . .	4 00
Fifteen copies to one address, . . . . .	11 00
Thirty copies, . . . . .	20 00
Fifty copies, . . . . .	30 00

These terms are invariably and rigidly adhered to.

The Committee having carefully examined into the cost of its publication, the stereotype plates for revision being excluded, as they have to be made to circulate specimens, became perfectly satisfied that the cost does not exceed, at any time, four cents per copy. The Committee do not deem it necessary to swell this report by inserting the various items. From the best information that can be obtained, it is believed that this publication, if it has not already done it, will eventually realize enough to overbalance all the cost of stereotyping the revisions published by the Union, and thus prove strictly a matter of economy. As to the stress that is laid upon the expenses of salaried officers to carry out this work, the Committee cannot perceive its force. The Corresponding Secretary and the Assistant Treasurer would be required by the Board, if no publications were made. The immense correspondence of the Secretary, often from six to seven hundred letters per month, demands that he should be assisted in the work. Anything beyond this, yet expended annually for salaries, will not much exceed \$500. The Committee are, in fact, astonished at the economy brought to bear upon all departments of the noble enterprise.

But apart from pecuniary advantages, the benefits of this publication can scarcely be estimated too highly.

1. It directly opens the way to subscriptions for life membership. More than one-half an agent's work is already done, in the minds of those who habitually read the Monthly Reporter.

2. It draws forth monthly commendations from the press, which are of great service in the cause of the Union.

3. It supersedes many tracts, while the postage upon it is less than a tract.

4. It circulates freely among different denominations, who could not be reached by other publications of the Union.

5. It keeps up a constant interest among the friends of revision.

6. It gives a reputation to the Union, in Europe and America, which it could not otherwise obtain.

With respect to the arrangements made for republishing the works of the



Union in London, the Committee can assure all who feel interested in the subject, that the advantage is altogether on the side of the Union, and that no expense to the Society is involved. They believe that the Corresponding Secretary has acted wisely in securing this arrangement.

#### THE ELEVENTH ALLEGATION

has respect to the appropriation of \$1,000 for the publication of revision matter, which is said to be practically under the absolute control of the Secretary, and which control has been assumed to invest him with improper power.

The case is perfectly clear, that the Board authorized the officers to publish matter in periodicals and papers. The following resolution was passed by the Board, June 7th, 1854 :

*"Resolved, That we hereby authorize the officers at the rooms to publish revisions, when first prepared for the press, and such matters as they judge best, in newspapers and periodicals, and that we authorize an annual expenditure for the same, to an amount not exceeding one thousand dollars."*

In accordance with this authority, the officers occupy three columns in the *New York Chronicle*. The officers are, and always have been, unanimous in their views and proceedings regarding these columns.

#### THE TWELFTH ALLEGATION

is, that "there have been slips and circulars, in lithograph and letter-press, forming no part of the ordinary correspondence of the Union, multiplied to any extent, and circulated at any expense of time and money which the Secretary deemed proper."

The Committee regards this as part of the work of the Cor. Secretary. The lithographing was merely for the sake of dispatch and economy. From Dec., 1855, reports were circulated by Dr. Maclay, and spread through the country, adverse to the Bible Union; and it is the opinion of the Committee that the Secretary would have failed to perform his duty, if he had not promptly taken measures to meet these reports. They began seriously to affect the receipts into the Treasury, and they think the Secretary is to be commended for his faithfulness to the cause.

#### THE THIRTEENTH ALLEGATION

is in these words: "On looking into the financial department, I found the same state of things. The funds of the Union were, to a great extent, disbursed by the stipendiary office-bearers, the business of the Finance Committee being but little, if anything, more than to sanction expenditures already made. And while the constitution prohibits the Treasurer from paying out money, except on orders of the Board, certified by the Recording Secretary, I found that the same man, and he a salaried employé, was acting as Recording Secretary and Treasurer's assistant—making a compliance with the spirit of the constitution impossible. It appeared that most of the remittances were made to the Corresponding Secretary, and that disbursements were made, to a considerable extent, by the Assistant, Mr. Buckbee, so that much of the money contributed to the Union never reached the general treasury, except in book-account; that moneys were customarily paid out at the discretion of one or two officers at the rooms, for purposes which could not be held consistent with trustworthy economy, in a benevolent institution like the Bible Union."

The Committee have instituted a strict and rigid examination of the system of keeping the financial accounts, as adopted by the officers of the Bible Union.

The accountability of the different officers, together with the checks and balances, to prevent malfeasance, are, in every respect, satisfactory: *FIRST, as to the receipts.* All remittances and payments at the rooms are taken possession of by the Assistant Treasurer, who duly enters the same in the cash-book in mercantile form, and by whom the same are paid over to the Treasurer for safe keeping. Every letter, containing a remittance, is marked with the page of the cash-book in which the same has been inserted, and which is afterwards checked by the auditor, who superintends the examination of every entry.

*SECOND, as to the payments.* The Committee of Finance have all the accounts laid before them for examination, and no account is paid without their authority, and being entered upon their minutes, and after the said accounts have been examined and approved, they are passed over to the Board of Managers, who also examine and pass upon them, and if approved by them, the Treasurer is directed, by an entry upon the minutes, to pay the same. The Assistant Treasurer then gives an order upon the Treasurer in favor of the party claiming payment, and the Treasurer gives his check upon the bank for the amount.

The Committee of Finance direct an appropriation to the Assistant Treasurer of one hundred dollars, to meet the incidental expenditures of the month. The vouchers of payment are presented and examined at the end of the month, and, if approved, are passed to the credit of the Assistant Treasurer. The incidental or miscellaneous vouchers for postage, telegraph, express and other charges, are always presented to the Finance Committee for examination, duly receipted. In a word, the entire system of accountability observed in the financial departments of the Bible Union may well challenge a comparison with that of any other of the benevolent institutions of the day.

With respect to the allegation of the control which the Corresponding Secretary exercises over the officers, and the various departments of the Bible Union, the Committee consider it exceedingly indefinite. They cannot determine how much influence the Secretary ought to possess. They discover no instances in which he has assumed authority over others, nor would they dare to say of the respectable and pious men in the Board that they bow their necks in subservience to one man. The Committee are of the opinion that the Corresponding Secretary, and every other man, has a right to just as much influence, as position, talent, and knowledge of the work in which he is engaged, will give him, and that this species of control is, in all public bodies and benevolent organizations, the highest element of success. In all organizations, some men will have more influence than others, and consequently more control.

If the Secretary is put into possession of power by the Board which no officer ought to have, and this power be specified, the correction can easily be made by the Union. Or, if such discretionary power, as is often accorded to an officer, has been abused to the injury of the Society, it is a subject for correction. The Board, through a committee of its own appointment, after a long and patient investigation, has found nothing to disapprove in the official actions of the Secretary. He was open to charges there. Those charges were made, but not sustained. The facts presented by the Committee in this report, do not furnish them with ground for condemnation. So far as they have been able to judge, no society on earth can show as great accuracy in all the details of their operations as can the Bible Union. For years, until quite recently, great unanimity has marked the councils of the Board, and it is to be deeply regretted that some have thought proper to spread their objections before the world. The natural tendency of this course is to clog the wheels of the machinery, and to diminish the receipts into the Treasury of this glorious enterprise, thus causing the question to arise, Shall we go on to accomplish what has been begun, or shall we give up the work after so much labor and money have been expended? God has in a most distinguished

manner heretofore blessed this cause, and the Committee feel encouraged to believe that the disaffection of some of the brethren will be overruled to the glory of God.

The Committee are unable to perceive in what manner the plans, the policy, or the details of this enterprise, in the hands of the Bible Union, could be advantageously altered. And this their report, made, as they have reason to believe, in the fear of God, they respectfully submit to the judgment of the Union.

### SUMMARY.

*First*, In this minute and protracted investigation, we find that there is no discrepancy whatever between the official statements concerning the number of revisers and the facts.

*Second*, That the charge of incompetency of revisers is not sustained. The Committee are surprised and gratified at the high standing and qualifications of the principal revisers.

*Third*, That the charges concerning sectarian publications are not sustained.

*Fourth*, That the financial management of the Bible Union is admirable.

*Fifth*, That the officers have conducted the whole business with great propriety and fidelity.

*Sixth*, That concert of action and great unanimity prevail in the councils of the officers.

*Seventh, and lastly*, That, in view of the whole premises, we have great reason to congratulate the friends of the Bible Union that its concerns are managed by such able, faithful, and self-sacrificing officers; and the manner in which they have discharged the duties of their respective offices, demands, and justly entitles them to the highest confidence and commendation. That we regard the prospects of the Union such as to encourage all its true friends. God is in the work, and, with faithfulness on the part of its friends, and the smiles of a kind Heavenly Father, the work will be accomplished, and the truth of God go forth, "Fair as the moon, clear as the sun, and terrible as an army with banners"

S. W. LYND,  
JOSEPH TAYLOR,  
EDWARD JAMES,  
ALVAH PIERCE,  
ROBERT POWELL,  
ARTEMAS PARKER, Jr.,  
W. B. MAXSON,  
D. P. HENDERSON,  
T. R. POTTER, M. D.,  
THOS. SWAIN.

## REPORTS OF COMMITTEES.

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### REPORT OF THE COMMITTEE ON PUBLICATIONS.

THE Committee on Publications respectfully report, that they are fully impressed with the importance of the publication department, and recommend that it be prosecuted with that energy and judiciousness that have heretofore characterized it. We have but few changes to suggest, as to the mode of its operations :

1st. *In relation to tracts* :—These have proved to be an economical and invaluable agency. We suggest a thorough revision of the various tracts of the Bible Union, for the purpose of producing a series which shall concisely state all the arguments, facts, and illustrations of our present promiscuous collection, and thereby avoid the repetition of the same matter now scattered through the present series.

2nd. The Bible Union Quarterly should be continued as heretofore. It enables all the Life Directors and Life Members, and Members and Directors in part, to be posted upon the affairs of the Bible Union, and to be a centre of light in their immediate circles of influence.

3rd. The Bible Union Reporter, we believe, is destined to reach a much larger circulation than even that which it has attained. We recommend that it be filled, as nearly as possible, with revision matter, and the cover be mainly used for notices, etc. We also recommend that it be changed to a semi-monthly as soon as matter can be prepared to fill it.

4th. We approve of the past policy of the Board in relation to the use of the newspaper press. We think that arrangement indispensable and economical.

We are creating a literature of our own. The number of persons seeking it are constantly and rapidly increasing ; and, by enlarging and making still more efficient the above-named four departments of publication, we must meet the growing want.

5th. The duties heretofore devolving on the Corresponding Secretary and Assistant Treasurer, in managing the publication department, have been very onerous. The changes we suggest will largely increase the labors of those officers, and your committee suggest to the Board the consideration of the subject, whether the compensation allowed to those two officers is adequate.

All of which is respectfully submitted.

T. S. BELL,	} Committee.
W. S. HALL,	
JAMES EDMUNDS,	
C. N. PATTENGILL,	
T. B. STILLMAN,	

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### REPORT ON THE ENGLISH SCRIPTURES.

The progress of this work has been somewhat retarded by the unfortunate controversies that have arisen among us the last year. The light shed upon the subjects of dispute, however, during this anniversary, it is believed, will relieve minds



of any embarrassments which may have been felt in relation to the internal workings of our enterprise, and result in forwarding, rather than retarding the work.

Scholars, selected from nine denominations of Christians, have so far advanced the work on the New Testament as to call for the Committee on Final Revision. The general anxiety to see this part of the work completed is so great, that your Committee would suggest the propriety of directing an undivided attention to it, until it be consummated. Accuracy, however, is of more importance than haste, and the friends of revision ought, therefore, to wait patiently, until it can be presented to them with all the perfection that can be secured to it, by the scholarship of the age.

A most admirable plan for the final revision has been devised by the Board of Managers, and adopted by the Union. According to this plan, the Greek text as published by Bagster and Sons in 1851, is to be made the basis of our revision, except in cases where errors in that text are known to exist. Since the publication of the received text, many ancient Greek manuscripts have been found, that were unknown to king James' revisers, the collation of which by eminent scholars, in connection with that of other manuscripts previously known, has brought to light errors in that text. Cases in which learned editors, for the last hundred years, are generally agreed that errors *exist* in the received text of 1611, and have corrected them, our revisers are instructed to adopt such corrections; but in disputed cases, where the learned are not agreed, they will adopt the text as found in Bagsters' edition.

No alterations are to be made in our present English version, unless fidelity to the original and the present state of our language require them.

To impress every member of the Committee of Final Revision with a sense of his personal responsibility, and to prevent captious or sectarian objections by minorities to changes agreed upon by the majority, the objectors may be required to give in writing the reasons of their dissent, for permanent record, and for the use of the Board of Managers. These rules, as well as those adopted for the guidance of other revisers, show how carefully the Bible Union has guarded its work against sectarian biases, and how assiduously it has labored to secure fidelity to the original, in our forthcoming revised version.

Your Committee rejoice to perceive that the work is progressing as rapidly as it can, with assurances of accuracy, and they cherish the belief, that in due time, we shall all have the satisfaction of reading the word of God, in the first English version that has been given to the world by an untrameled scholarship.

A. WHEELLOCK,	} Committee.
D. PAT. HENDERSON,	
CHARLES GRAVES,	
I. N. HILL,	
J. A. NASH.	

#### REPORT OF THE COMMITTEE ON THE SPANISH SCRIPTURES.

Your Committee on the Spanish Scriptures would respectfully report:

The most concise information which they are able to give at this time, with regard to their forwardness, may be seen by reference to the *Annual Report*.

The work of Revision is progressing, though it has not advanced as fast as was anticipated. The delay has been occasioned to secure greater accuracy and perfection. The revision of the New Testament has advanced as far as Hebrews 8th ch., and the *Four Gospels* have been printed.

With regard to the *circulation* of the Spanish Scriptures, Br. Norton says:—

“The change in the government of Spain is unfavorable to active operations in that country; but if God should permit the completion of the N. T., I hope that the Society will authorize an active distribution of it by every means which God's providence may present.”

During last year, Brother Crowe, the agent for the circulation of the Scriptures in that country, was discontinued for a season, or, “until Guatemala should be opened for Scripture operations, or more of the Spanish Scriptures be ready for

circulation." He has since been reappointed, and is now awaiting the portions ready for him. Though serious persecutions have been waged against him in that country, the Committee earnestly hope, and have reason to believe, that the time is not far distant, when Spain, where the Papacy has long wielded a *withering influence*, and shrouded its inhabitants in the *gloom of midnight*, shall *emerge* from her darkness, and *welcome* the word of *light* and life.

All of which is respectfully submitted.

D. T. HILL,	} Committee.
THOS. W. MERRILL,	
W. B. MATCHETT,	
C. FARQUHARSON,	
W. W. CLAYTON,	

#### REPORT OF THE COMMITTEE ON GERMAN SCRIPTURES.

Your Committee find, that the Board have proceeded in the enterprise of giving to Germany the pure word of God, as the openings of Providence seemed to justify. As early as March, 1852, the justly-celebrated J. G. Oncken, the modern Luther of Germany, made application for aid from the Bible Union, in furtherance of his almost unexampled labors, commenced more than twenty years before. He had gathered, in the net of his labors, disciples to the Lord Jesus by the thousand. This mighty result was mainly attributable to the circulation of Luther's German Bible, without the Apocrypha, through the agency of colporteurs in conjunction with his own powerful efforts. First and last, and mainly, within the last two years, fifty thousand Bibles have been put in circulation thus, at your cost, and we may be certain that an immense amount of good has resulted therefrom. Of the twenty colporteurs in Bro. Oncken's employ, seven are in the pay of the Union.

We learn from Bro. Oncken's letters that a translation of the New Testament, made by some parties in Germany, the character of which has not been ascertained, has been recently put into circulation there.

The four Gospels have been revised by German scholars, at the instance of Bro. Oncken, and Romans and Galatians have undergone a similar preparation for useful circulation, under the eye of one of our most eminent scholars in this country. But the demands for the revised English Scriptures are so imperative, that such labors must be carried on slowly, and must be considered as preliminary to a thorough revision, to be undertaken when the Board shall be less employed.

It is important to be known, that this mission or colporteur station pays back, in return for Scriptures sold, a large amount annually; and that no funds are devoted to its interests but such as are designated strictly for that purpose. We, therefore, commend to the attention of the friends of the Union, this most promising field of Christian labor.

All of which is most respectfully submitted.

D. S. BURNET,	} Committee.
JAS. FARQUHARSON,	
SAM'L T. HILLMAN,	
L. L. PINKERTON,	
S. GALE.	

#### REPORT OF THE COMMITTEE ON OBITUARIES.

It is a solemn thing to record the inroads of death upon those whom we have loved and with whom we have labored in the good work in which we are engaged—solemn to remember that some, who were with us at the last anniversary, have passed away—have gone to be with Christ. The following named brethren have entered upon eternal scenes during the past year:

Elder Samuel S. Church, of St. Louis, a Vice-President of the Union—a most excellent and efficient supporter of our cause, which he helped by purse, pen, and tongue. Also, Joseph W. Burden and Samuel R. Kelly, both managers, have passed away. Both of these brethren had been managers from the origin of the American Bible Union. Bro. Kelly was distinguished for his benevolence, and his zeal for re-

vision was remarkable. Both fully sustained the policy of the Union until their death.

Bro. Kelly, when he believed himself dying, sent a message to the Board, requesting that they should never do anything without prayer, and a constant recognition of their entire dependence on the Wisdom that cometh from above. Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race of holy activity and usefulness which is set before us; looking unto Jesus as our great example, our exalted Redeemer, for whose sake we labor; of whom it is written, for our encouragement, as our fellow-laborers fall around us—"He shall not fail nor be discouraged until he have established righteousness in the earth, and the isles shall wait for his law."

JOHN DUNCAN,	} Committee.
J. S. BACKUS,	
G. M. SLAYSMAN,	
E. H. BALLARD,	
N. B. BALDWIN.	

#### REPORT OF COMMITTEE ON LIBRARY.

The Committee on the Library beg leave respectfully to report, that they have considered the subject committed to them, and find that the Library consists of about four thousand volumes.

It consists of such books as are generally adapted to the purposes of a liberal investigation, on all the subjects of biblical and ecclesiastical history, of sacred geography, philology and criticism.

The volumes are generally excellent, and they embrace a large number of the highest grade of literature, and such as are extremely rare and valuable.

The Committee feel great pleasure in stating, that they consider the Library as peculiarly appropriate to the attainment of the objects of the Bible Union.

They, however, regret that it consists of the small number of 4,000 volumes! Regarding the Union as a great national institution, and considering the very large number of members which it enrolls, as the warm friends of Revision, and that they possess a large amount of wealth, are very intelligent, and command a large amount of influence, they express the opinion, that the Library should be speedily enlarged to such dimensions as would make it worthy alike of its donors and other friends, and of the very great object for the promotion of which it is collected; viz., the preparation and publication of the word of God, in the highest possible degree of purity and excellence.

The Committee earnestly solicit the friends of the Union to make, with as little delay as possible, donations in books or money, for the enlargement of the Library, by forwarding them to No. 350 Broome street, New York, to the address of the Union.

L. ANDRESS,	} Committee.
LEWIS DENNY,	
JAMES WIER,	
DANIEL MONROE,	
A. C. WHEAT.	

#### LETTER FROM REV. I. E. BILL.

SAINT JOHN, N. B., Sept. 27, 1856.

REV. MR. BUCKBEE:

Dear Sir,—I should be delighted to comply with your kind request, in being present with you at your approaching anniversary, and had pretty much decided to go on with my valued Bro. Francis to-morrow morning. But Providence has hedged up my way. Mrs. Bill has been ill for some weeks, and, although better, is not well enough to leave. I must, therefore, bow to the will of my Heavenly Father, and stay at home. It is just possible that I may visit New York in the course of the

autumn; and if so, I shall do myself the pleasure of calling upon you at the Bible Rooms.

I hope you will have the Great Master with you at your meeting; and that all difficulties will be removed or surmounted; and that revision will go forward successfully in the name of the Lord.

I have examined the rules you enclosed, and I do not see that I can suggest any alteration or improvement. They seem to have been drawn up with great care, and, if strictly adhered to, must produce favorable results.

Would it not be advisable to have a fair proportion of English scholars connected with your College of Revisers? I simply ask the question. You, of course, can judge better than I, as to the propriety of such a course.

With kind regard to all,

I am, dear brother,

Affectionately yours,

I. E. BILL.

### ADDRESS OF ELEAZAR PARMLY, ESQ.

In submitting his report, the Treasurer said:—

It is not expected that the Treasurer will make a formal address. Yet it is appropriate, and it is also customary that he accompany his report with a few explanatory remarks. The year has been one of severe trial, of difficulty and anxiety; but it has proved, beyond any preceding year, the unchanged interest cherished by a wide circle of friends and supporters, in all that concerns the prosperity of the Bible Union.

It has been your privilege to listen to the Treasurer's report since the beginning of our enterprise, from the lips of our esteemed and beloved fellow-laborer in the Bible cause, Deacon William Colgate. He is here to-day to cheer us with his presence, and to encourage us with his counsels; and his unwavering confidence, after years of toil, is to us like a sure beacon-light, upon which we can now with confidence rest our present hope. During the last year, his business relations, his lengthened years and varied duties, have led him to relinquish the trust so long confided to him, and the report I have given covers the receipts and expenditures through the entire year, including those under his own administration.

By the pleasure of the Board, I have been associated with the Finance Committee since the organization of the Bible Union. The monthly meetings of this committee bear witness of their labor, in and devotion to, the cause, and their watchful care in regard to all expenditures. We have never to this day withheld the recommendation of any expenditure which seemed needful for the earnest and successful accomplishment of the faithful revision of the Sacred Scriptures; and since I became your Treasurer, I have been led to admire, on the one hand, the disposition of the Board to compensate fully all who are employed in the work of the Union, and, on the other hand, I have with equal pleasure witnessed the prudence and desire so frequently manifested to guard against any expense which appeared not to be absolutely required to further, in some way or other, the interests of the great enterprise in which we are engaged.

In the course of the past year, I was for a time fearful, and expressed that fear confidentially to some of my associates, that we would not be able to meet our current expenses.

The peculiar, heavy, and unexpected trials to which we have been subjected by the wide-spread influence of enemies without, and personal disaffection within—originating, as it did in one case, with one in whom we had previously found nothing but worth, toil, and devotion; and in another, where we had witnessed with high satisfaction, talent, and ability of no ordinary character—to our amazement, without justifying cause being assigned or intimated, this toil and this devotion, this talent and this ability, with all their mighty force and influence, were turned against us, and, seemingly, no means left untried to break down and crush the fair structure their efforts had done so much to elevate—so much to adorn. This influence, industriously spread over the length and breadth of our land, could not be otherwise than severely felt in the financial department of the Union. Therefore, the gold and



the silver which the Lord had need of in this work of love, have been made to pass through the fiery crucible; but from which it has come forth, and from the flame, all the purer and all the brighter for the fierceness of its burning. And so do we trust will appear the acts and designs of the Union, when carefully examined in the light, and weighed in the balance of truth and justice. And so, too, do we confidently believe will come forth the divine word from the Union and from the flame which the wrath of man has kindled against it.

We ought not to think it strange concerning the way through which the Lord has brought us, as though some strange thing had happened to us. "For whom the Lord loveth he chasteneth, and scourgeth every one he receiveth."

Every great, every good, and every noble work or enterprise in this world, has met and will meet with trials. The holier the cause, the greater the opposition raised against it. And what cause can be holier, what aim can be higher or more noble than that of the American Bible Union? And the bitterness and persecution, that have been brought against it, weigh but lightly in the scale when compared with what others have suffered who have preceded us, and who have labored in the same great and glorious work. It is but a few months since I stood upon the very spot of ground where Cranmer, Latimer, and Ridley were chained to the stake and burned to death for the love they bore to the purity of that word which we are earnestly laboring to divest of acknowledged errors, and which errors are also acknowledged by the enlightened to be only fostered and cherished through prejudice, superstition, and bigotry. When we consider this, and consider, too, that even among the chosen Twelve, the enemy of truth was there, we can cheerfully submit to the temporary embarrassment to which we have been exposed, regarding it, in the cause of truth and the great objects we have before us, as a light affliction, which is but for a moment, but which will work for the cause we advocate "a far more exceeding and eternal weight of glory."

We seek for truth. We seek and labor for the pure word of the Lord. We seek and labor for it not only for ourselves, but for the good of the whole world of mankind. We firmly trust our labors will be blessed of the Most High; that they will tend to divest his children of many a cherished error, and that they will also draw closer together and bind more firmly in the bonds of true, humble, and Christ-like affection, all who love the truth as it is in Jesus.

Let us, then, not be discouraged. Our success under the severest trials, proves there are thousands who love the Bible Union, and, we confidently trust, will continue to love and support it so long as we continue to do right—to maintain our plans, to be steadfast and immovable in our principles, and consistent in our action; and no trials can permanently injure, no enemies can destroy, no arts or devices can effectually withstand the good and glorious enterprise which is now approaching to its consummation.

I am happy to state, in conclusion, that the receipts of the past year, notwithstanding the designs that have been so industriously and perseveringly prosecuted by secret and avowed enemies, to paralyze our efforts in this great work, will equal those of any preceding year. For this gratifying result, and for the amount of good we have been able to accomplish through your timely aid, we desire gratefully to acknowledge your noble and generous liberality, and also humbly to give thanks to the God of the Bible.

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#### REMARKS OF THE PRESIDENT.

Dr. Armitage, on his re-election to the presidency, thanked the Union, and said he accepted the election, and, with it, its responsibilities and cares. This was contrary to his previous determination. He had fully resolved not to accept the office if it were tendered to him. His labors as the pastor of a church in New York city, numbering from five to six hundred members, were sufficiently exhausting. The only way in which he had been able to do what he had for the Bible Union, without neglecting other duties, was by depriving himself of necessary rest—using his nights for pulpit preparation to a great extent. He could only waive his previous determination not to serve the Society longer in the capacity of President, in consequence of the comparative lightness of the work, which would ensue upon the

restored harmony of the Union. He, however, felt himself totally unfit for the position. Other men in the Union were vastly better qualified for the place. He was not a learned man. What little knowledge of the world and of the Bible he possessed, he had obtained by dint of hard work, and he was indebted for it only to God and his own exertions. When a lad, he left the humble roof of his father at the age of twelve years, without early advantages, but with a child's heart glowing with love to God and the Bible. The Union would have done better, therefore, had it selected a more able representative of its plans and principles. Still, he was not the man to shrink from responsibility at a time like this, and if they would bear with his weaknesses he would do the best that he could.

This election, on the part of the Union, had unsealed his lips on a subject upon which his sense of propriety would never have permitted him to speak, had it not occurred. He alluded to his election as President, by the Board in June last. He considered that Dr. Maclay had done him great injustice in his representation of that election. His pamphlet left the impression on the reader, that he (Dr. A.) sought that election and aided in bringing it about. He would not charge that Dr. Maclay intended this, but his pamphlet was well calculated to convey this idea. There were several palpable mistakes in Dr. Maclay's pamphlet on this subject, which he could excuse, as Dr. Maclay was not present on that occasion, besides, so far as he knew, Dr. Maclay had always spoken of him and treated him personally in the kindest manner with this exception. The facts (said Dr. A.) are simply these: When Dr. Cone died, a large number of brethren informed me, that my name was in nomination as his successor in the Presidency. I told them frankly and decidedly that I could not, and would not, accept the post if elected, while so good and venerable a man as Dr. Maclay was passed by. Immediately after Dr. Maclay's election, he requested me to render him all the assistance I could, and I cheerfully did so. For this, Dr. Maclay often thanked me in the kindest manner, saying that I had always treated him with the delicacy and attention of a son, rather than a brother. When the Dr. had determined to resign, in March last, he said to me twice, in the presence of a third person, that he supposed I should be called to succeed him, his desire was that I should take the Chair after him, and he gave me many grave and fatherly counsels as to the discharge of duty, which I then thanked him for, and hope now to profit by. At that time, I used all my influence with Dr. Maclay to induce him not to resign, but to present his views to the Union at the Annual Meeting. But he thought it his duty to take another course. I heard nothing more from him on the subject, until his letter of resignation, dated May 13th, was read before the Committee on Versions, June 2nd. This reading was accompanied by a series of resolutions, complimentary to Dr. Maclay, which Bro. Wyckoff submitted to the Committee for approval. Afterwards, he submitted the same to all the Standing Committees. One of the resolutions provided for filling the vacancy, but no name was mentioned to fill the blank. My name was not mentioned in any of the Committees, as I have been informed since. On the 4th of June, the Board met, a Committee on Nomination was appointed, and I am further informed that when they retired, they took an informal ballot before any consultation ensued, and all struck upon the same name, which was submitted, and adopted by the Board. Now, I have only to say, that if my name were submitted by the Secretary, or any one else, to the Standing Committees, I know nothing about it. Certainly no person spoke to me on the subject, if I except one other who gratuitously informed me, on the day of the meeting, that he would cast his vote for my election. As to the Committee of Nomination, they certainly did not know of their appointment till it was announced by the Chair before the Board, and as they are all present this morning, they can say, if they choose, whether a word ever passed between them and myself on the subject before that time. I never sought to be your presiding officer; and whenever the interests of the body may demand a change, you cannot wound my feelings in making it. Justice to myself has demanded these remarks, and I close by thanking you again for your kindness, and promise to serve you to the best of my ability.

## ADDRESS OF REV. DR. EVERTS.

The report met us on our way from Louisville, that the beloved friend we expected to meet, amid the joyful gratulations of this occasion, was no more; that after, rapid stages of decline, he had breathed his last. After reaching Philadelphia, the sad report was confirmed, and we were assured that ourselves, and hundreds of others, instead of joining in the birth-day celebration of our beloved friend, should be called upon to mingle our tears over his grave.

My Brother Chairman, this is no funeral solemnity. If this be death, it is glorious and beautiful death, and recalls the language of the poet:—

“On the cold cheek of death smiles and roses are blending,  
And beauty immortal awakes from the tomb.”

Brother Chairman, this is no spectacle of death, no funeral solemnity. Our cherished friend is among us this morning in vigor and strength greater than ever, and he looks as if he might witness a hundred more such celebrations of his birthday as this.

Long live the American Bible Union!

Notwithstanding the evil prophecies of misguided opponents, we venture the prediction that the Bible Union will survive the passing away of generations of friends and opponents; and, until the memorials of Christian churches and divine revelation are pronounced a fable, and the mission and atonement of Jesus Christ an imposture, the Bible Union will not, cannot die. It may be invested with new names and new principles, but it cannot die; it will remain the bond of union for generations, magnifying the word of God above human traditions till the end of time.

The Bible, it has been well said, is Heaven's best gift to man; it has man for its object, God for its author, and salvation for its end. Like human works, which always reflect the genius of their authors, the Bible is resplendent with the manifestations of divine Wisdom; it glows with the justice and glory—it shadows forth the power, and throbs with the love of God. It is a compend of the world's history, with the lost books of the past, and the uncompiled volumes of the future. It is a digest of practical philosophy, every page radiant with the divine illumination. It is the statute-book of the human conscience, swaying the religious hopes and fears of men, as the magnet sways the steel. It is a welling fountain of social justice, in its ceaseless overflow, ever improving the legislation and the jurisprudence of nations. It is an inspired liturgy pervaded by the spirit, and replete with the forms of acceptable worship. It is the ark of God's covenant of mercy to the world, and it blesses all lands, all homes, all hearts, where it abides, with the ardor of an undying faith. It is the Shekinah of God's presence with his spiritual Israel—a great pharos-light, shedding its beams athwart the sea of love, guiding myriads of voyagers in the safe road, and gilding the entrance to the port of peace with a heavenly radiance. The book of God—it is also the god of books.

“Precious Bible! What a treasure  
Does the word of God afford.”

Shortly after the completion of the canon of revelation, the original languages ceased to be spoken, becoming thereby a more effectual guard of the purity and expression of the word of God, so that now the sense of revelation contained in any book, chapter, verse, or word, is determined forever for all lands and all languages, and is not liable to the obscurations and perversions incident to a spoken language. The providence of God is evident in thus preserving the divine revelations in an imperishable form. As the hoary mountain towers above the plain, and age after age looks down upon the grandeur and beauty of surrounding nature, the rise and fall of empires and states, so the divine revelation looms up on the religious view of mankind in the same unrivaled distinction, the same simplicity and grandeur, unchanged and unchanging, while creeds change, while sects and parties pass away, leaving no more trace upon the beautiful and imperishable forms of the revelation than the fleeting shadows, or careering storm-clouds on the radiant skies—the word of God yesterday, to-day—forever. A beautiful writer, living in our midst, has said that it would be as absurd to attempt to collect the phosphorescent lights that



fit over the mast-heads of vessels, and substitute them for the sun, to rule by day, and the stars, to rule by night, as to attempt to substitute human philosophy and creeds and literature for these revelations of Jehovah.

It is the duty of Christians manifestly to render the Scriptures into all languages, and to give them in their purity and entirety to all mankind. Their adaptations are all of a catholic nature, as light is adapted to all men. The divine revelation was given with this broad provision to the world, just as municipal, or state, or federal laws, are to be published for all the citizens, whatever language they may use.

We are commanded to disseminate the Bible among all nations, and it is a great wrong to suppress any portion of it, in rendering it to the people of the earth. If we undertook to fix a limitation in regard to the word of God, we would not wish to suppress the old testimony, much less the new—we could not submit to any abridgment, or interpolation. Then, where shall we commence the application of the dangerous principles of limitation? Will any one tell us where we may safely commence it? Would not the application of the principle, for which our forefathers contended, apply here—that the right to take hundreds, gives the right to take thousands?

This is not a small matter. I ask if the whole efficacy and force of title deeds don't depend upon verbal accuracy? If the purport or bearing of a will don't depend upon this, what then does it depend upon? The whole religious world have, for a long time, been aroused to the subject of giving the Scriptures to the nations, but I believe the providence of God has specially marked this era for the fulfillment of his divine injunction. I regard the formation of this Society as a mark of special providence. We have all been waiting for it; and, now, we are called to perform the task, to free God's word from all inaccuracies. Any man that will surrender the principle we have adopted in regard to the English version, might as well surrender it in every case. We were compelled to leave the American and Foreign Bible Society, because this was made the point of contest. They betrayed the great principles for which our fathers debated and contended on the floor of the old American Bible Society. We challenge investigation. This Society holds a higher ground than any other Bible Society in the world; and history will give it its proper position. There is a political party that boasts itself as standing upon strict construction of the Constitution. I now put forth the claim for the Bible Union, that we, who belong to it, stand upon the strict construction of the divine Constitution. Let others do their work; we have a greater task before us. Why do not all see that this work should go on? For the simple reason, that all are impatient. Truth must grow, must be gradually diffusing itself. When I look all over the country, I would not censure this feeling, but I regret that some see fit, in their addresses, to vilify us. Now, we would never reflect upon their wisdom, and they should not reflect upon ours. Our leader's name shall shine out brighter than all others. Why do people now object? We want them all to join us cordially and with sincerity. The principle of our Society is just. We hold as our great principle, the faithful rendering of the Scriptures, and let God be true, it matters not how men are opposed to us. All men never did endorse a new and righteous movement at first. But people say to us, "The errors of the Common Version are too few to justify so formal a measure." Let us see how this is. Has not Dr. Wayland shown us that the mere verse arrangement is sufficient to justify a revision of the Scriptures. The Bible must be revised and rearranged like other books. You know there are many errors in orthography, such as Osea for Hosea, Esaias for Isaiah, Jeremias for Jeremiah, etc.

Why should we have errors, even in capital letters, as we have in some places? There are a great many words and phrases used that are now obsolete. Why should they remain? Why should you say "which" for "who," and use the unintelligible phrase "*anathema maranatha*"? Why should these remain? There is no reason for it in a just philosophy or a true Christianity. If I desired I could bring up witnesses who say that it is a work of imperative necessity, and should be done. I could show you Adam Clarke's opinions, and Alexander's on the Psalms. The testimony is ample to justify this movement. Look at the late Archbishop of Canterbury, the theological pharos of the times, who may be also adduced as a proof of the importance of this enterprise. Then others are saying, "Admit that it ought to



be done, have we found the place, the time, and the men?" Why, what constitutes the time when there is a necessity, and we have the facilities for the work? When the people wish to have it done, the time *has come*. Why is an objection urged against the place, when there is no better place than that where the Anglo-Saxon race has planted its principles, and is winning its victories over the old and decaying elements of the past. You recollect what a President of the American Republic once said, in answer to this same objection—"I know the age in which I was born, and the country in which I live." There is another part of the world in which it could have been commenced, and that is England. But, even there, it would be under some peculiar disadvantages. Happily, however, she joins hands with us in pressing the work forward to its destined mission of joy to the nations. In no other lands could it be accomplished, and, I think, we have fallen upon just the time to labor with a sure promise of success; and I bless God that we have found the men with the largest experience to superintend the work. As to our revisers, we have some of the brightest minds the records of scholarship display. The objections fail.

Others urge that we are too radical, that we should not desire to change certain words; and some preachers have said that, were it not for these certain words, they would go into the movement with their whole hearts. Now, let me state here, that, in regard to ordination, four or five words, that are rendered differently, should be given in their true meaning and expression. We can't consent to limit the freedom of revisers, in respect to any words, whoever is affected by the results. Nor can we give this movement up, and thus prostrate the public confidence in it, and the honest hope of millions as to the result. There is the word *Easter*, which has no more right to be in the Bible than the name of any other heathen festival. We submit our appeal, that this work, in all these matters, can be done. It must be done.

We are met again by others who say we are disturbing the confidence of the people in the sacred volume; but, in reply, we tell them, that, as Christians entrusted with a sacred mission, we must give the word of God to the people in its purity, with every word rendered exactly as it was intended to be. I solemnly believe the old order of things is spreading skepticism all over the land, and when we have young men, even, in the pulpit, saying this is all wrong, and that is all wrong, is it any wonder that the confidence of whole congregations should be shaken? This pedantry should be rebuked. We are in favor of a thorough examination; for we know that, like the characters of just and good men, when subjected to investigation, it will come out bright from the ordeal, and people will say it is the same Bible, but it is clearer here, and better rendered there. Then, why urge the objection? They that do so are afraid of what they call a leaning to Papacy; but they should know that we are thoroughly Protestant, and we believe that reason, and light, and learning are not to be restrained from the widest range through all the realms of the revelations of God to men. Confidence destroyed! I am sorry for the man that promulgated such an undeserved slander. As to altering the Bible, we protest against any alterations. What is the difficulty then? Let us have some discrimination—don't let us run away with too strong a respect for antiquity. The Bible is God's mirror. Let the dust that has settled upon it through the dark ages, be removed! This is God's treasure. Let all that is valuable in it be cherished. Let it pass through the ordeal of the most rigid investigation. It will come forth from the trial as fine gold without alloy. It is the gold we are after—it is the wheat that we prize, not the chaff. Let our friends, then, cease their unkind remarks. There is the cry of Papacy, but let not Protestant lips be blistered by such words. We must winnow away the chaff, and give the divine revelation in all its purity and original force to mankind.

Then, again, others have said, "If you would confine yourselves to some proper ecclesiastical limits, it would have been a glorious thing. If you would let none join you but orthodox Christians, we could stand by you." But these are the very ones who have condemned us at other times, in advance, as being actuated by sectarian bias. We are opposed, in one breath, as being too narrow, and in the next as being latitudinarian. Now we have put it on the true Christian basis, so that every one, who will, can come into the movement. We meet together upon one common platform; and, apart from that, every man can entertain his own peculiar views. We invite all men to come.

But these are not all the charges that have been made against us. We are accused of a desire to get up a sectarian Bible; and it is contended that it must be sectarian, because it had its origin among only a small portion of Christian men. But who, who commenced, and prosecuted to its completion, the common version of King James? Hierarchs! And I venture to say, there will be little difficulty in greatly improving their labors. It is simply a matter of philology, and nothing else.

We are also told, that we ought to have waited till all the different denominations agreed with us. How hopeless! The man, who reasons thus, knows very little of the history of any reform. Wait till men are agreed! Why it would be like patience on a tomb-stone, smiling at grief. Look at the temperance reform! That could not have started, had any respect been paid to this plea that is put forth against our movement. It is the way with every organic reform; and that man is wild and visionary who calls upon us to wait. If this were done, the enterprise would never have been carried out. We must work for God; we must not translate for a sect. If it were otherwise, the great object of our movement would be defeated. With God's blessing, this work will be done. The increased attention brought to the study of the Bible, will more than reward us for all outlay. Sound biblical criticism is to be popularized by this enterprise; and it is to lead on the great work of Christian fellowship, and union in the truth. Oh! ye truth-loving, God-fearing men, this is our high position—this is our holy work. Through it, there will be more people redeemed from all the mere forms of ecclesiastical order, than by any other movement of the age. By a study of the Bible, in its original purity, the authority of creeds and parties will be done away, and the peace of heaven be restored to the congregations of the saints on earth. God be praised for the hope that animates our bosoms to-day. The labors of the past year are encouraging, and the prospect for the future is radiant with hope.

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## CONFERENCE MEETINGS.

One of the most delightful features in our Bible Union Anniversaries is, the intermingling of Conference Meetings with the business. We had seven such meetings at this anniversary. The following is the report of one, held on the afternoon of the second day, taken from the notes of one of our city reporters:

The Conference, Thursday afternoon, was opened with a few remarks by Bro. N. B. Baldwin, of Pa. He said, that they had all come for the attainment of one great end—the faithful translation of the word of God for the whole world. The work in which the Union is engaged must succeed, favored as it was by the Divine Author himself. He has given his people one heart, one mind, one purpose, and for these, and all his manifold blessings, he should be praised forever.

Bro. John I. Fulton next addressed the meeting. He spoke as follows:

I am glad of the opportunity afforded me of addressing this Conference, on account of the suspicion that existed with regard to the position I occupy, relative to the Bible Union; and I avail myself of this opportunity to make an exposition of that position, that I may be understood in all I have done appertaining to the Bible Union. I will remark, in the first place, that my former history has been unexceptionable. It has presented but one face. I have everywhere been regarded as the unbending friend of the Union. It was only since the commencement of the late controversy that suspicion attached to me as a friend of that

Union. I wish to have that suspicion wiped away. When I learned from Father Maclay that he was going to resign, last May, I said to him, "You will oblige me if you will give me your reasons for resigning." He replied to me, "If you will remind me at another time, I will comply with your request." When I heard of his resignation, I wrote the line which introduces his pamphlet of resignation. I expected a private reply without any intimation that publicity was to be given to it. The first I heard of its being published, was from my son, who is pastor of a church in Sandusky City, Ohio. Some time after, that pamphlet came into my hands, and that is all that relates to it.

In the second place, after reading all that has been published, I said to my son, I will go to New York for the purpose of informing myself in regard to the merits of this question. I am here, and have learned some things of which I had not before heard. When our meeting opened, I made a motion, which was, that the proposition, prescribing or limiting the speeches of this body to ten minutes, should be laid upon the table till circumstances rendered it necessary. My object was to wipe away suspicion, but I had none myself; and, I believe, if that rule had not been passed, we should not have heard speeches that we have listened to since this meeting commenced.

Again, when the question came up in regard to the appointment of officers, I moved that that nomination go to the body. My motive in doing so was, that this body would make a nomination of a committee to nominate officers without consulting anybody. It was lost. I moved again, to-day, in relation to the adoption of the nomination of officers, that a reconsideration of the vote take place. I did this because I did not believe in having the previous question rule in this body. I believed that that motion of my venerated friend (Dr. Lynd) was not in order. I came here with the intention of knowing and of acting.

One thing more, and I have done. When the discussion took place with regard to the standard of revision, it was new to me, from the simple reason that I had often reiterated the belief that Bagster's Edition of the Greek New Testament was the standard. It was reiterated in the speeches of some of our speakers, and I always understood it so, till I heard yesterday, for the first time, that this body had adopted an eclectic text. This was new to me. I made the expression in regard to it that you have heard. The principles of the Bible Union, I adopted, in 1836, in connection with the American and Foreign Bible Society. I carried them out in all my efforts. Twenty years I have been laboring in this cause. One of your agents here has often heard my remarks. Those principles I have ever advocated; for they are entwined around my heart, and I will live and die in defending them.

BROTHER J. EDSALL, Pa., said—I have been very much gratified in meeting with my brethren from the different parts of our happy Union. I am a Union man, both religiously and politically. There is but one face in all this congregation that I recollect seeing before, and that is Dr. Shepard's. Let me say that I hope the spirit of this Union will be widely extended, and that we will all be bound together by the strong ties of brotherly love. I am no speaker; for I was brought up away out in the wilds of Pennsylvania, and I can show you there, the noble



pine from which, with a steady aim, I brought the bear to the ground. Now, my brethren, you will probably never see my face again; and I want you to bear with me a little. I desire no better legacy to leave to my children than the pure word of God. In every section of our country there are ministers who are desirous of becoming members of our Society; but they are poor and their churches are poor; but if they can give something towards making themselves members, I will help them along. I want to send you some twenty or thirty life members, and I make this offer to stimulate them to give one-half of it. This will give a spring to our action. I said to my dear wife, the other day, We will be able to leave enough to our children and have something to spare for a good purpose. Well, I began to figure up and see what I should leave for my children to support them in case they should ever need any aid from me, and then I began to think what part belonged to my God and this precious Union. After considering it all over, I called in an able lawyer, and I said, no matter what becomes of me on the rest of my journey through life, the Bible Union shall have \$500; and I have entrusted two of my sons to carry out the will to the letter.

You will see plainly that I am no speaker, and that I jump about from one thing to another. It's a great task for me to speak before a congregation like this, but the love of Christ is so strong that I cannot help it.

REV. DR. SHEPARD remarked—Any one who is acquainted with Brother Edsall, who last spoke, would never hesitate to endorse anything he said. I have been acquainted with him a number of years, and I am glad to see that he is engaged in this good cause.

REV. DR. JAMES LILLIE, of Canada, desired to say, that, in the morning, he moved to amend the report of the Committee on Nomination of officers, under a misapprehension of facts, which the remarks of the President had removed entirely from his mind. He now loved the brother, who had been selected to preside over the Union, more than ever. He gave him his hand and his heart, with all the affection of a true yoke-fellow in this noble work. He had heard remarks from Bro. Judd, that deeply pained him. That brother knew perfectly well, that the Greek Text of Bagster contained some matters which, under a just rule of criticism, would need correction. He could not endorse Bro. Judd's position or course of conduct. The rule of the Union was a just rule, absolutely required by our principles, and a faithful application of the rule would tend to the perfection of our work. On resuming his seat, Dr. Lillie extended to the President his hand as a token of reconciliation, and the sight moved the audience to tears of gratitude.

BRO. J. D. FULTON, of Ohio, felt encouraged by the prospect before him. No one who knew him could doubt his devotion to the revision cause. He had stood by the side of its noble defenders on the prairies of the far West, and battled for it against fearful odds. He desired, too, to pay a tribute to his friend, Bro. O. B. Judd. He could not turn away from him, nor join with some, who had spoken, as he believed, with too great severity, in relation to his course. And while he desired to be known as his friend still, his warm, personal friend, he loved the Bible Union none the less. He wanted to see its work pressed forward. And when, hereafter, he should receive from the Rooms a printed page of revision, he wanted that page to have the endorsement of the best scholarship in the world. He wanted to say to his church, from his pulpit, and to the people everywhere—this is the plain, pure word of God—freed, as far as man can free it, from all obscurity. Trusting that this may be, he should return to his labors in the West, praying for the prosperity of the American Bible Union.



## ADDRESS OF DEACON WILLIAM COLGATE.

I don't speak because I wish to say anything, but, having been from the commencement of this Society acquainted with its operation, I wish, for the sake of many brethren, to say a few words, in relation to my views regarding our movement. In 1835, when I was in the American Bible Society, I became convinced of the importance of revision. That conviction has never changed, nor been altered by any argument that I have ever heard presented. And I presume the most cogent and forcible arguments against this work, I have weighed and studied. When, in the course of time, it was thought proper to form this Bible Union, I cheerfully entered upon the work, joined my brethren in the organization, and have been with them until this time, as a member of the Board. I thought it would meet with great opposition at first. I did not think it would be so fierce. The people made more noise, and said more against it, than I expected. I could not think that brethren, who should have been able thoroughly to appreciate the importance of having the word of God faithfully translated from the dead to the living languages of this world, could have arrayed themselves in opposition to this movement. When we commenced, it was with the greatest pleasure that I engaged in it; for I thought it was destined to do great good. When doubts arose in the minds of some valued brethren, as to whether we were pursuing the great work in the best way, and at the best time, I wished with all sincerity to consider their doubts; I tried to turn it over in my plain way of thinking; I reverted to all the arguments I had ever heard, and I was struck with one thing above all others—I could not recollect one single passage of Scripture that its opponents had ever used against the great and holy work in which we are employed—not one, though they were all religious writers.

Another thing I observed: In all the prayers I have ever heard, and from all the brethren whose remarks I have ever listened to, in all the churches that were opposed to it, in all the distress of mind that men had, because such a thing was started, I never heard of a man who went upon his knees to pray to God against it. Then, I thought, when there is no Scripture against it, when there is no prayer against it, and it is a religious movement, it can't all be wrong. Differences of opinion arose among good brethren—brethren that I love—brethren that I have walked with in Christian fellowship—brethren on both sides that I respect—differences of opinion arose among them, and some hard words, which I could wish forgotten, were uttered. The best of brethren, you know, will differ in opinion. Well, one said, "Is there not too much money expended? Will it not cost too much? Might we not procure a faithful revision of the Bible for less money?" When this was asked, I tried to give it an impartial consideration—to look at it coolly, calmly, and dispassionately. "*Too much money!*" I knew a congregation who were going to build a church up town, worth ONE HUNDRED THOUSAND DOLLARS. This is a noble offering, if brethren can afford it. But I thought to myself, Which would delight more the angels of God, that church or an institution whose great aim is to make men understand his holy word. Another thought struck me, What evil is going to be done? Will we make people read the Bible less? I was obliged to answer the question in my own mind, that those who never read the Bible, and who are ignorant of its great truths, and also those among whom our Revision movements have been productive of much controversy, will read it, and in this way its influence will be extended tenfold.

Another thing distressed me and caused me many wakeful nights. I heard it said by some good brethren that we were not going to obtain such a revision as we needed; but that it would contain, after all, a great many errors. Some important truths, even, it was said, were not going to be brought out. Well, I replied, suppose it is so—admit that what should have been fully accomplished is only partly done! what ought we to do in such a case? Shall we give up the work? (Several members—"No! no!") Shall we give it up? (Renewed cries of no! no!)

A question, which the Lord once put to his disciples, has occurred to me—when many turned aside, he said: "Will you also go away?" and they replied—"To whom shall we go?" If this Bible Union don't succeed, where is there a hope of ever carrying out this great object? Will it be done in this century? Won't everybody say if this effort fail, There is no use in trying further? No, my brethren, we have hope. Is it sufficient reason for us to stop this great enterprise on account

of the expense? No, we must go forward. We must go on with the work—it is one in which the greatest interest of the human race is involved, and the accomplishment of which will make the people of King Jesus rejoice. Every effort which has been made for the dissemination of the religion of our King, has met with opposition from the world. When he came upon the earth, the learned men, the Pharisees, those who were considered the greatest geniuses of their time, proscribed him. And were not the apostles themselves treated in the same manner? We, who have contended for the pure word of the Lord, in every age and place, have met with opposition, and the greatest efforts have been made to put us down. And now, the great men, the learned men, it is said, don't approve of our movement. But ought we to wait until we get their favor and sanction? Why, when the blessed Jesus was born into the world no messengers were sent to tell the mighty potentates of earth, as when a prince is born in Europe at the present day: there was no news sent to the Pharisees and the great men of Judea, that a Saviour had come into the world; but angels were sent to announce the good news to the poor shepherds who were tending their flocks. And, so now we must not wait for the praise or countenance of the world for our efforts in religious matters—we must not wait for the approbation of the great or the learned—we must do what God commands—we must make his word plain. We must do our best to break down superstition and prejudice. We must go forward. If good brethren differ from me in opinion, I can't help it. I rejoice at what has been done, and that we are making good progress; and, although brethren think it is not done as well as it might be, yet it is going forward now as well as we who have entered upon the work can accomplish it. If brethren say to me, it is not done perfectly right, I ask, where is the man that does right? If they say the prospect is not encouraging, I reply, I don't see much to dishearten us. We are doing a great work. And even the brethren themselves who say that our progress does not meet their expectations, must admit, that it is better to progress in the best way we can than to stop where we are, after we have already done so much.

I suppose there might be men got to do things better than we do. And I wish they would come and show us how. As it is, I don't know, and I can't see how we can do better than we are doing. The work is longer and is more expensive than I expected it would be; but we have all our duties in life, and only a short life to fulfill them in. King Jesus is at the head; and he is the greatest king that ever was. There are more now ready to suffer for him than for any other king, and they are willing to sacrifice everything to make his word plain.

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#### TO OUR LIFE MEMBERS, DIRECTORS, AND MEMBERS IN PART.

DEAR FRIENDS:—You are aware that we have closed the financial year just past, with an extraordinarily small balance on hand. Our expenses are greatest at this season. We do not wish to press you beyond measure, but we trust that you will see the reasonableness of doing for the Bible Union all in your power, with promptitude and decision. You see by the proceedings at the Anniversary, and especially by the Report of the Investigating Committee, that your affairs are properly conducted. You are now earnestly entreated to furnish the requisite means for prosecuting the business.

God has blessed us. Let all be humble, and thankful, prayerful, and liberal, and He will continue to smile upon our efforts to please Him, and benefit our fellow-men.

# THE BIBLE UNION QUARTERLY.

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FEB.,]

NUMBER TWENTY-SEVEN.

[1857.

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THE God of the Bible has just brought the American Bible Union through one of the severest trials that it has ever endured—one of those trials which tested not only its plans, as they were matured and set in operation by the combined wisdom of the living and the dead, but, above all, its fundamental principle for which the saints have labored, suffered, and bled, in all ages of the Church of Christ. For a time, our efforts were well nigh paralyzed; and the intensity of the fire threatened to consume us. We are now humbled under a sense of the feebleness of our faith in our covenant-keeping Lord, and gratefully confess, to His glory, that the form of the Son of God was invisibly with us in the flame.

But we are made more deeply sensible than ever, by this very deliverance, that the operations of the Bible Union are preëminently “works of faith, and labors of love.” Delightful as it is to contemplate the ultimate issue of pure versions of the sacred Scriptures, and especially of one in our mother tongue, we are required to prosecute the business from month to month, by faith. The Lord does not fill our treasury, nor allow us any reserve fund, except His goodness, and the zeal and liberality of the friends  
of the cause. Each season exhausts its own receipts, and, there-

fore, we are compelled to keep you advised of the condition of affairs, and to call for a renewal of your sympathies, your prayers, and your contributions.

Assured, then, as we are, that the only pledge of the Union's success lies in its hold upon the hearts of our brethren, and our faith in God, as a society, we are emboldened to call upon all its patrons to commence the new financial year with us, in such an earnestness of spirit, and devotion to its success, as no preceding year has witnessed. This is absolutely necessary. There must be no faltering—no relaxation in our efforts. The plan of final revision has been most cordially adopted by the Union. The Committee of Revisers must be appointed very soon. The Union is determined that they shall be men of the highest order for piety, judgment, and learning. The Union has likewise determined that they must be furnished with a library, containing all the works which they will need ; and many of these works, which are very costly, are not yet in our possession. The revisers themselves, the editor of their publications, and their coadjutors in Great Britain, must be paid promptly and liberally. Thousands of dollars will be necessary to furnish them all needed facilities for their work, before they can prosecute it with advantage.

And then thousands more will be necessary to carry it to the perfect consummation at which we aim. Now, dear brethren, will you commence the year, side by side with your officers and Board, in this spirit, and with the determination thus to glorify the God of our mercies, in a work more precious to you and to us than our lives ? If so, do not let our treasury languish for a moment. Last year many of our friends failed to pay their annual installments. They preferred to wait till after the anniversary. We have no doubt but that the happy results of that meeting have been felt among them, from one end of the land to the other. We receive most cheering intelligence on the subject, and we are anticipating a year



of great harmony and prosperity. Brethren, under God, the latter depends upon you, and we look to you with great confidence. We cannot incur *debt* in carrying forward the enterprise; therefore, your aid must be rendered promptly. Remember us, then, constantly and liberally, in your prayers and benefactions, and we will endeavor to do our part as your fellow-laborers, in humble dependence upon Him who has hitherto guided and sustained us. Every pastor who receives this is requested to read it before the people of his charge; and every friend of pure versions who reads, or hears it read, is requested to communicate it to others, and to excite in the hearts of all a generous zeal to exert themselves in behalf of the Bible Union, as the Lord may grant them means and opportunity.

At this season of the year, we are accustomed to examine and correct our lists of life-members and subscribers for life-membership, in preparation for publishing them in the next number of the QUARTERLY. We wish, in those lists, to avoid every error, and to credit every payment made. It is possible that you may have made a payment to some friend of the Union, for us, and we have not received it; or it may be that some remittance made to us, on your account, though duly credited in the CASH BOOK, and thus included in the sum total of our receipts, may not have been carried to the proper name in the life-membership book. Where so many thousands of accounts are kept, and where remittances are sometimes made in behalf of a person, without giving his *full name* and *post-office* address, and the State in which he resides; and as the names of many are often the same, or nearly so, it is almost impossible to insure unfailing accuracy in the transfer of these credits.

But, as we wish to keep these thousands of accounts, in all their details, with the greatest possible accuracy, they are published annually, thus enabling every friend to assist us. Your attention to this matter is kindly requested. Any information from you will

be gratefully received. Any inaccuracy pointed out in our last printed list, will be promptly and cheerfully rectified in our next.

If any installments are due from you, or from any subscribers in your neighborhood, we hope that you will take the trouble to collect and remit the money. Under any circumstances, we trust that you will do something to aid a cause so deserving of your liberalities.

The last letter from Brother Oncken, just received by us, thus expresses the emotions of his heart, while pleading for means to circulate the Scriptures in Germany. Let us bear the appeal upon our hearts, while laboring for pure versions of the sacred Scriptures in all languages, throughout the world :

“ The masses around us are perishing by thousands for lack of knowledge. Oh, for a larger measure of the constraining love of that Saviour, who left His throne and gave His life for lost sinners, to enable us to labor with more entire devotedness for the salvation of sinners ! ”

Very affectionately,

THOMAS ARMITAGE, *President.*

WM. H. WYCKOFF, *Cor. Secretary.*

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THE foregoing was issued in an extra, about the 1st of December last, but, as it will be new to many of our readers, and contains suggestions important at the present time, it is thought best to make it a part of the stated QUARTERLY.

## MEETING OF THE BOARD OF MANAGERS.

THE Board of Managers of the American Bible Union held their first meeting for 1857, at the Bible Rooms, January 7th, the Rev. Dr. ARMITAGE presiding. The Rev. D. E. THOMAS, of Ohio, led in the devotional exercises.

### GENERAL PROSPERITY.

The Report of Dr. E. PARMLY, the Treasurer, shows, including the balance at the commencement of the year, cash receipts since October 1, \$15,048.28, being an increase over the amount for the same period last year. The expenditures up to this date are \$14,983.38.

The Secretary, WM. H. WYCKOFF, read, from a large correspondence, letters from the various agents and distinguished friends of the Union.

### VACANCIES IN THE BOARD—NEW APPOINTMENTS.

Rev. L. G. MARSH, a member of the Board, having deceased during the preceding month, and Rev. John Seage having removed to Michigan, the vacancies were filled by the election of Elder D. S. Burnet, pastor of the Disciples' church, late of Cincinnati, and President of the American Christian Bible Society, and Elder William B. Maxson, pastor of the Seventh-Day Baptist church.

Rev. Dr. Sam'l Baker, Rev. J. S. Backus, and Ezra Smith, Esq., were appointed a committee to prepare and publish, on behalf of the Board, a suitable testimonial to the memory and worth of Rev. L. G. Marsh, deceased.

### ENGLISH SCRIPTURES.

The Epistle to the Hebrews will be ready for publication in March, and will be issued in successive numbers of the Bible Union Reporter, till completed. It will be contained in about four numbers of this periodical.

Two independent revisions of Luke and one of Romans were completed in December, by revisers respectively of three different denominations. These revisions await the examination and decision of the appropriate committees.

The reviser of Romans communicated his willingness to devote his leisure hours (without expense to the Union) in the reëxamination and further improvement of some portions of his work.

From the reports of the Committee on Publications and Finance, it appears that there have been issued 701,600 pages of the revised English Scriptures, of Thessalonians and Job, within three months. Favorable extracts were read, by the Secretary, from notices of the revision of Job in the secular and religious press, which we give in another part of this number of the *Quarterly*.

#### FOREIGN SCRIPTURES.

The Rev. J. G. Oncken and his associates in Germany, ask for largely increased aid in circulating an edition of 10,000 copies of the New Testament and Psalms, in the German language, from stereotype plates which have just been completed for the Bible Union, and are now ready for use.

The Spanish New Testament is completed to the Epistle to Philemon; and the agent in England, the Rev. Wm. Norton, reports good progress in the balance of the work.

The Rev. J. H. Chandler, of Bangkok, Siam, urges the appropriation of a sufficient sum to issue another edition of Dr. Jones' translation of the Siamese New Testament.

#### THE FINAL COMMITTEE.

The Committee on Versions have held seven meetings in the examination of correspondence and deliberating respecting the *Final Committee* on the English New Testament. They are perfectly unanimous in their views, but require further opportunity for deliberation, consultation, and correspondence, which the Board unanimously grants.

This new year has opened with prospects full of encouragement to the friends of the Union. Perfect harmony reigns in the Board. All its movements are characterized by earnestness and increased



zeal to know the truth of the Sacred Scriptures, and publish that truth faithfully. In the selection of the *Final Committee*, all personal or denominational considerations are sacrificed for the object of securing the labors of the very best biblical scholars that can be obtained.

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BIRD'S-EYE VIEW  
OF THE  
CONDITION AND PROSPECTS  
OF THE  
AMERICAN BIBLE UNION.

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The last financial year closed on the 30th of September, 1856, with twenty-five hundred dollars in the treasury, and the bills for the current month not yet paid. A complete settlement of accounts would have left the treasury empty.

The preceding year had closed with all bills paid up to date, and nearly five thousand dollars in the treasury.

The present year, then, commenced on the 1st of October, 1856, with the disadvantage, as compared with its predecessor, of five thousand dollars less to do business upon.

The disastrous storm which had swept over our affairs from May till October, 1856, had not yet spent its force. Thousands of minds were still agitated by prejudice and misconception, and few of our friends, except those who attended the anniversary, were fully informed and established in the facts.

Great and permanent benefits resulted from the extensive circulation of the November Quarterly, containing the Report of the Investigating Committee, and the Proceedings of the Union at its Anniversary, with the Annual Report, of the Board. But the finances had fallen so much in arrears that, about the 1st of December, we were obliged to issue, as a circular, the Extra Quarterly,

which commences this number. It is here republished, because it was not seen by many into whose hands this *Quarterly* will come.

God permits us the pleasure of announcing to the friends of pure versions, that the appeal contained in the Extra produced most beneficial results, as may be seen in the account of our Board-meeting in January, which follows that circular. Most cordially do we thank those kind-hearted and benevolent brethren and friends who so cheerfully responded to our request for aid.

The tide, we trust, has turned, and we feel greatly encouraged. If all our friends will now take hold with zeal and energy, the American Bible Union will make far greater progress towards the accomplishment of its noble enterprise in the present year, than it has ever done before in the same period of time.

According to present prospects, our consultations and arrangements for the nomination of the Final Committee, are rapidly approaching maturity; but the Board will not venture to appoint them till the condition of the treasury will afford a reasonable assurance of their support, and of the means for purchasing such books as, we understand, they will need for the proper prosecution of their work.

The necessities of Brother ONCKEN and his colleagues, who need aid for the circulation of the Sacred Scriptures in Germany, are forcibly presented in these pages. Let no friend of God and His word turn a deaf ear to the anxious call.

An appeal for assistance to print an edition of the Siamese New Testament, may also be found in this number of the *Quarterly*. It is one of the most faithful versions of the Sacred Scriptures ever published, made on Bible Union principles, and well deserving a liberal patronage. Brother Chandler, who is engaged in getting it out, has been from the first, one of the most valued friends of the Union, and has stood its firm advocate and supporter, when scarcely another missionary dared to open his mouth in its favor. His prompt and efficient testimony to the integrity of its officers in the early part of its history, when we were officially charged with misrepresenting facts regarding the Siamese version and the king of Siam, can never be remembered by us without a thrill of gratitude

to God and His faithful servant and missionary. Cannot at least one thousand dollars be speedily and spontaneously furnished for printing the Siamese New Testament?

The preliminary revisions of the New Testament are so nearly complete, that the Board will not probably assign any more parts to scholars for this purpose, unless so requested by the Final Committee.

The *Bible Union Reporter* is regularly issued. Next month, Hebrews will be commenced in it. Those who have not subscribed for the *Reporter*, will do well to take it from its commencement. It is now in its fourteenth number. Its low price—one dollar for twelve numbers, quarto, of from twenty to twenty-four pages each—will meet far more than an equivalent in value. Its circulation greatly aids our cause, and every friend of the Union is earnestly requested to assist in extending its usefulness.

Every reader will be delighted in examining the brief extracts from the notices of Job. Emanating from so many different sources, they together present a graphic and truthful view of various beauties and excellencies of the translation. We do not say *the* various beauties and excellencies, because we are convinced that many are yet to be discovered by attentive readers and thorough scholars. No person, who wishes to understand what should constitute the merits of a good revision, ought to forego the pleasure and profit of possessing a copy of this book, and of reading it aloud, so that his ear may assist him in catching the sweetness and appropriateness of the phraseology.

Attention is requested to the address of Brother Cathcart, regarding the influence of a faithful English version on versions made for the heathen, and to the letter of Brother Yates, requesting copies of our revisions. Will not some benevolent individual contribute five hundred dollars to the Bible Union, to be expended in giving a copy of each of our published revisions to every missionary now in the field? Think of the probable effect upon the mind of a translator of the Sacred Scriptures into a heathen tongue, could he have the privilege of reading the simple and beautiful diction employed in the translation of Job.

The condition of the Bible Union never was more sound—its prospects never more encouraging. Its correspondence, never before so extensive, indicates that the late concussion drove many a pious heart to the closet. A spirit of humble, earnest prayer and supplication was inspired, reminding us of what occurred when the Union was first formed. Let this be continued, and we have no fear. When God is for us, what can man do against us?



## PUBLICATIONS.

It is well worthy of note, that when opponents of the Bible Union have wished to depreciate the character of its publications, they have been obliged to invent and attribute to us translations never put forth, nor in any way sanctioned, by the Union. On the contrary, the obvious merits of what we have actually issued, have compelled the admiration and commendation of so many impartial prints, both in Great Britain and America, that the worst which opponents can do in regard to them is, to appear to ignore their existence. The very decided manifestations of approval, on the part of leading journals in both countries, which followed the publication of the last six books of the New Testament, have been more than equaled by the commendations bestowed upon the revision of Thessalonians, and especially upon that of Job. In addition to those which have already appeared in the *Quarterly*, we copy the following extracts, most of which are taken from notices of Job.

### EXTRACTS FROM NOTICES OF THE PRESS.

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#### From American Journals.

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From the New York *Express*, Dec. 19, 1856.

The revised translation is the work of Dr. Conant. He has devoted to it thirty years' study of the original Hebrew. A careful examination of the points of difference in the two versions, may lead to a more perfect understanding of the text. Will be interesting to every reader.

The modern practice of putting each verse in a paragraph by itself, first introduced into the English Scriptures in the Genevan version of the New Testament, is avoided.



From the New York *Times*, Dec. 6, 1856.

To furnish the reader with some idea of the changes made, we subjoin a few specimens :

KING JAMES' VERSION.

But he saveth the poor from the sword,  
from their mouth, and from the hand of  
the mighty.

Shall visit thy habitation, and shall not  
sin.

The paths of their way are turned  
aside. They go to nothing and perish.

Let darkness and the shadow of death  
stain it ;

neither let it see the dawning of the day :

Why did the knees prevent me? or  
why the breasts that I should suck?

For my sighing cometh before I eat,  
and my roarings are poured out like the  
waters.

*Is* not *this* thy fear, thy confidence, thy  
hope, and the uprightness of thy ways?

The things *that* my soul refuse to touch  
*are* as my sorrowful meat.

Then should I yet have comfort ; yea,  
I would harden myself in sorrow ; let  
him not spare ; for I have not concealed  
the words of the Holy One.

My brethren have dealt deceitfully as  
a brook, *and* as the stream of brooks they  
pass away ;

Which are blackish by reason of the  
ice, *and* wherein the snow is hid :

What time they wax warm, they van-  
ish : when it is hot, they are consumed  
out of their place.

Do ye imagine to reprove words, and  
the speeches of one that is desperate,  
*which are* as wind ?

Yea, ye overwhelm the fatherless,

Now therefore, be content, look upon  
me ; for *it is* evident unto you if I lie.

*Is* there not an appointed time to man  
upon earth ?

thine eyes *are* upon me, and I *am* not.

I loathe *it* ; I would not live alway :  
let me alone ; for my days *are* vanity.

I have sinned ; what shall I do unto  
thee, O thou preserver of men ?

REVISED VERSION.

So he rescues the victim from their  
mouth, and the needy from the hand of  
the strong.

Shalt visit thy pastures, and miss noth-  
ing.

The caravans along their way, turn  
aside ; they go up into the wastes and  
perish.

Let darkness and death-shade reclaim it ;

neither let it behold the eye-lids of the  
morning.

Why were the knees ready for me,  
and why the breast, that I might suck ?

For with my food comes my sighing ;  
and my moans are poured forth as water.

Is not thy fear, thy confidence ?  
thy hope, it is the uprightness of thy ways.

My soul refuses to touch ! they are as food  
which I loathe.

For it should still be my solace,  
yea, I would exult in pain that spares not,  
that I have not denied the words of the  
Holy One.

My brethren are deceitful, like the brook,  
as the channel of brooks that pass away :

that become turbid, from ice ;  
the snow hides itself in them.

At the time they are poured off, they fail ;  
when it is hot, they are consumed from  
their place.

Do ye intend to censure words,  
when the words of the despairing are as  
wind ?

Ye would even cast lots for the orphan,

And now, consent to look upon me ;  
for I will not speak falsely to your face.

Has not man a term of warfare on the  
earth,

thine eyes will seek me, but I shall not  
be.

I waste away ; I shall not always live ;  
cease from me ; for my days are a vapor.

If I sin, what do I unto thee, thou ob-  
server of men ?

prepare thyself to the search of their fathers :

Because *there is wrath, beware* lest he take thee away with *his* stroke : then a great ransom cannot deliver thee.

*I am* full of confusion ; therefore see thou mine affliction ;

And that he would shew thee the secrets of wisdom, that *they are* double to that which is !

What doth your arguing reprove ?

Return, I pray you, let it not be iniquity ; yea, return again, my righteousness is in it.

*If* I be wicked ?

Curse God and die.

note what their fathers have searched out.

For beware, lest anger stir thee up against chastisement, and a great ransom shall not deliver thee.

Filled with shame, and the sight of my misery !

and would show thee the secrets of wisdom, how manifold is understanding ;

What does your upbraiding prove ?

Return, I pray, let there be no wrong ; yea, return ; I yet have a righteous cause.

I am accounted guilty.

Bless God and die.

From the New York *Herald*, Oct. 19, 1856.

This beautiful volume presents, on the same page, the three texts [Hebrew, Common Version, and Revised Version], and thus affords that facility of comparison which is necessary to enable the reader to judge fairly of their merits.

The notes are unusually full, and exhibit great erudition and patience of research.

From the Louisville *Journal*, Kentucky, Dec. 10, 1856.

Dr. Conant's notes and introduction to Job outweigh in value everything of the kind that has appeared on the subject.

We have them before us, in the beautiful and splendid typography of the Bible Union.

They are in the highest degree creditable to American scholarship.

From the Louisville *Courier*, Kentucky, Dec. 11, 1856.

It is due to the labors of Dr. Conant, to say that his revision of Job has been hailed, among the great oriental scholars of Europe and America, as one of the ablest revisions that adorns the sacred literature of any age.

This admirable contribution to sacred literature it worthy the attention of Bible students.

From the Genesee *Evangelist*, Rochester, N. Y., Dec. 18.

"THE NEW VERSION.—THE BOOK OF JOB," ETC.—This is not a work to be treated with empty denunciation by those ignorant of its worth. As a monument of profound scholarship, it will not, for a moment, be called in question by any who take the time to give it a careful reading ; and, probably, few persons are so familiar with the spirit and deep meaning of the Book of Job, that they may not gain a clearer understanding of the original from the plain renderings and concise notes of this "New Version."

Of the meritorious features of the work, the following are the chief :

1. It preserves, in a greater degree than the common version, the poetic character of the original text ; and it accomplishes this, not with diminished, but with increased literalness of translation. The beauties of the Hebrew idiom, the oriental imagery, and the sublime references to God's work in nature, are certainly brought out in sharper outline in this than in the common version.

2. It is suggestive of many new views of the same familiar truths. It brings out, here and there, undiscovered beauties, as if showing *another side* of the same idea. It reveals little shades of meaning which start the mind in new and interesting trains of thought. On this account it will, at least, be a valuable acquisition to every pastor's library.

3. Its introductory and explanatory notes are highly valuable in upholding the objects and doctrinal lessons of the book, and pointing out the interesting views of Providence therein taught.

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From the *Christian Age*, Cincinnati, Ohio, Dec. 16, 1856.

The *earnest* of revision, for the Old Testament.—The Book of Job.—We hail this production as, upon the whole, well done and greatly improved. The introduction is a treat, indeed. I hope that all who can will benefit themselves and all concerned, by sending for this good book.—JAS. HENSHALL.

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From the *Baltimore True Union*, Oct. 23, 1856.

A great improvement on the common version. The reader cannot fail to receive a much clearer view of the meaning of the original.

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From the *New York Chronicle*, Oct. 11, 1856.

It is a valuable addition to our Biblical literature. It will be hailed with un-mixed pleasure by all who are not the victims of prejudice and party feeling.

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From the *Tennessee Baptist*, Dec. 13, 1856.

The introduction is admirable. The "notes" are brief and to the point.

If Prof. Conant is not competent to revise the book of Job, or any other book of the Bible, I know of no man in the United States who is.

---

From *Putnam's Monthly*, New York, January, 1857.

The work is beautifully printed. It has been a rare pleasure to us to look over this new version.

No one can read this revision of Job, without admitting that many of the alterations are, on the whole, improvements on the common version.

---

From the *Christian Times*, Chicago, Ill., Jan. 14, 1857.

One certain effect of the New Version of the Book of Job, prepared by Dr. Conant, and published by the Bible Union, will be, we think, to make many feel how the beauties of the Holy Scriptures, as well as their meaning, to some extent, have been concealed under a defective translation.

From the *New York Tribune*, Dec. 24, 1856.

In preparing this new version of Job, the translator has adopted the common English version as the basis of his labors, and shows his familiar study of the earlier masters of the vernacular in his choice of language.

No translation of any portion of the Scriptures can find acceptance with the religious public which rudely disturbs the prevailing associations with the venerable and impressive phraseology of the popular version. Dr. Conant, accordingly, has evinced his sagacity and good taste in making no changes in the familiar language of the common version, unless imperatively demanded by the sense of the original. The curious reader of the Bible who compares the renderings of Dr. Conant with those of King James' translators, will find a new light and beauty on many difficult passages, while the free and judicious use of racy Saxon terms to a great degree preserves the air of sober antiquity to which he has been accustomed. Dr. Conant has added to the translation a series of valuable explanatory notes and an introductory essay, defending the inspiration and divine authority of the sacred poem.

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From the *Religious Expositor*, Corvallis, Oregon, July 26, 1856.

It is in the best style of typographical art—giving the original Hebrew, the common and new versions, and voluminous explanatory and critical notes, showing the reasons and authority for the changes.

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From the *Evening State Register*, New York, Dec. 13, 1856.

It seems to have been reserved for Dr. Conant to bring out, in an English dress, the original, in its richness of poetic excellence.

This translation must have cost the author an immense amount of labor and research.

By those who are capable of forming a correct judgment, there can be but one opinion.

---

From the *Family Gazette*, New York, Jan. 10, 1857.

A simple comparison of the translation of Dr. Conant, with the common version, will, we think, convince any one of its vast superiority.

When compared with the original, the scholar will see the absolute necessity for such a revision.

The wonder is, that the work has not been done long ago.

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From the *Christian Era*, Boston, Jan. 1, 1857.

We believe the living spirit is more beautifully and accurately developed.

A very fine addition to the sacred literature of our land.

It has always been an obscure book. We thank any man who sheds light upon it. This Dr. Conant has done, and has placed his name with the names of Griesbach, Lachmann, Rödiger, and Tregelles—in the highest rank of biblical critics.



We shall be surprised if the translation before us does not secure a notice, challenge criticism, and demand a respect seldom awarded to any work during the lifetime of the author.

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From the *Illinois Baptist*, Benton, Dec. 26, 1856.

Many great libraries might be searched in vain for the useful and vital information contained in these notes.

The philological notes of Dr. Conant have never been surpassed in this or any other country.

The scholar displays his masterly skill in the revision of the text.—*Exchange Paper*.

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From the *Religious Herald*, Richmond, Va., Jan. 1, 1857.

The work is regarded as a noble specimen of sound scholarship and thorough mastery of the English tongue, throwing light on many passages heretofore obscure, and rendering more lucid and clear this grand and poetical portion of Holy Writ.

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From the *Baptist Watchman*, Knoxville, Tenn., Dec. 26, 1856.

We copy an extended notice of the new translation of the book of Job, by Dr. Conant, from the *Louisville Journal*, the ablest secular paper in the South.

"Jewish and Gentile scholarship have alike joined in the strongest commendation of Dr. Conant's revision."

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From the *Christian Secretary*, Hartford, Conn., Dec. 26, 1856.

Professor Conant is thoroughly acquainted with the language and literature of this ancient and difficult book.

His revision evinces a very nice appreciation of the force of English terms.

In the severity of its Saxon it is equal to the common version itself.

We trace in almost every line abundant evidences of sound judgment and good taste.

We most heartily commend this version to our readers, and thank Dr. Conant and the Bible Union for it.

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From the *Daily Sentinel*, Jersey City, Jan. 3, 1857.

Certainly, many passages of the sacred poem seem more clear in this new translation.

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From the *Western Recorder*, Louisville, Ky., Dec. 24, 1856.

The introduction is, without exception, the clearest exhibition of the character and object of the book that has ever been published.

The revision exhibits clear thought, where the common version appears confused, obscured, or aimless.

No lover of the beautiful can read it without pleasure.

The Christian will be delighted to find in it lessons of instruction which he never expected.

---

From *The Israelite*, Cincinnati, O., Jan. 2, 1857.

We glory in seeing our Christian friends take such pains in rendering the Sacred Scriptures according to the best standards of modern criticism, and accessible to all readers.

Dr. Conant has studied both languages with much care and critical precision, and rendered the sacred text more exactly, critically, and tastefully than has ever been done in the English language.

The work, as a whole, is a master-piece.

The edition is beautiful.

The Hebrew text is correct.

If the Bible Union will so continue to render their work, it will be very valuable.

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From the *Louisiana Baptist*, Mount Lebanon, Jan. 1, 1857.

The volume is a treasure.

The best translation of Job ever made into any language.

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From the *U. S. Democratic Review*, New York, Jan. 10th, 1857.

Beautifully printed.

The publication itself is one upon which no other argument can be had but this, viz., that it is a true and exact translation; or that it is false and inaccurate. If true and exact it must be received; if incorrect, it is in the hands of the learned to be refuted.

The alterations are very great, and, in many instances, so entirely opposed to the version of King James, that both cannot be right; and if the new translations be correct, their necessity is strikingly apparent.

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From the *Louisiana Baptist*, Mt. Lebanon, Jan. 1st, 1857.

Specimens of Thessalonians received. The critical notes appended, show patient and very extensive research and profound learning.

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From the *Christian Times*, Chicago, Ill., Jan. 7th, 1857.

The poetical charm of the Book of Job, as well as its richness in instructive truth, will never be fully appreciated by those who fail to read it in this new version.

The Introduction we have read with great delight and profit.

We have a real pleasure in acknowledging the delight and the benefit we have found in perusing this work.

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From the *American Christian Review*, Cincinnati, O., Jan., 1857.

Speaking of the Introduction and Notes, for the English reader, this journal says :

Not an idea could be omitted or changed.

Not a word could be displaced, nor another added, without unhappily affecting the otherwise perfect impression.

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From the *Millennial Harbinger*, January, 1857.

I am happy to be able to refer to portions of this work, now in the hands of the public, and to the opinions expressed both in Europe and America, upon these specimens; and could my feeble voice add anything to these encomiums and testimonials of the learned and dignified Rabbis of the Old World or of the New, I should say that even the most glowing encomiums that I have seen are neither exaggerated nor unmerited, so far as I have had leisure to read and examine them. The Book of Job of the Old Testament, and the Epistles of Paul to the Thessalonians are alone letters of credit as to the competency and ability of the Bible Union to give to the world the best version of the Holy Oracles ever given in our vernacular.

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From the *Christian Times*, Chicago, Jan. 14, 1857.

One certain effect of the new version of the Book of Job, prepared by Dr. Conant, and published by the Bible Union, will be, we think, to make many feel how the beauties of the Holy Scriptures, as well as their meaning, to some extent, has been concealed under a defective translation.

In reading the Book of Job, as given to us by Dr. Conant, we are made to desire most earnestly that the same competent hand may render a similar service to all the other books of the Old Testament.

The Bible has a divine wealth of beauty and power, as well as of wisdom and instruction.

Whatever brings more open to the view its peculiar character in this respect, is a work which among Christians should be highly appreciated. The *poetry* of the Bible should be understood as well as its doctrines and its precepts; for, while the latter may be a lamp to our feet, the former may compass us about with the songs of deliverance. It is even thus that we should come to Zion, and to this, everything helps that exalts God in the wonders of His providence, or the miracles of His grace.

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From *English Journals*.

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From the *Freeman*, London, July 20, 1856.

We have here the first fourteen chapters of the Book of Job. It is gratifying, and altogether assuring, to see with what caution and admirable tact the Union is proceeding on its course.

A spirit of considerable and quiet praiseworthy reverence for the authorized version has restrained the translator from unnecessary deviations from the phraseology dear to our memories and hearts.

It is plain that there is no alteration, not even the slightest, which he has not weighed with the fullest and most conscientious care.

It is no small merit of this translation, that it clears up many obscure places.

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From the *Spectator*, London, May 24, 1856.

The revision appears to have been conducted in a careful, pains-taking, and studious manner.

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From the *Atlas*, London, June 21, 1856.

One brief quotation from the Book of Job, will show the reverential manner in which the editors have set about their work. It will be seen that they have closely adhered to the poetical form of the original, which is lost in the authorized version.

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From the *Jewish Chronicle*, London, July 18, 1856.

Those who wish for a version, uniting elegance with correctness, and perspicuity with conciseness, cannot do better than use the publication of the Bible Union.

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From the *Literary Churchman*, London.

The spirited rendering of Job's first complaint, is sufficient to win all our sympathy for the reviser's efforts.

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From **British Provincial Journals.**

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From the *Christian Visitor*, St. John, N. B., Aug. 20, 1856.

As a new translation of Job, it will confer a reputation upon its author equal to that enjoyed by other learned translators of portions of the Scriptures.—*C. Spurdon*.

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From the *Weekly Leader*, Toronto, Canada, Dec. 3, 1856.

We regard this revision of Job as one of the most valuable publications that has ever been issued. It can hardly be surpassed in English literature.

We invite attention to the notes for the English reader. We have never read comments with which we were better pleased.

We congratulate the Bible Union upon so praiseworthy an installment of the great work.

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The extracts from favorable notices of our publications might be largely extended, had we room in these pages for them. We have only given such as came under our own observation, at the Bible Union Rooms. We understand that several journals, not mentioned in the above list, have spoken in high praise of our late issues. Will our friends have the kindness to forward to us copies of such papers, for future use?



## PRICES OF PUBLICATIONS, BY MAIL.

*Free of Postage.*

### BOOK OF JOB.

I. QUARTO EDITION—Contains—1. Common Version, Hebrew Text, and Revised Version, with Critical and Philological Notes. 2. Revised Version, with Explanatory Notes for the English reader. 3. Revised Version by itself. 300 pages. \$1.50.

II. QUARTO EDITION, No. 2—Revised Version, with Explanatory Notes, for the English reader, and an Introduction. Over 100 pages. Muslin, 75c.

III. OCTAVO EDITION—Revised Version in Paragraphs, with Marginal Readings, for the English reader. 69 pages. Muslin, 50c.

IV. DUODECIMO EDITION—Over 100 pages. Muslin, 50c.

V. HEBREW AND ENGLISH—18mo. Contains the Revised Version in Paragraphs, and the Original Hebrew Text, with various Readings, on opposite pages. Over 200 pages. Muslin, 75c.

VI. HEBREW—One volume, 32mo., 146 pages. The Original Hebrew Text, with various Readings, critically edited for the American Bible Union. Muslin, 50c.

### 1st and 2d THESSALONIANS.

UNIFORM WITH QUARTO EDITION OF JOB—Contains Common Version, Greek Text, and Revised Version, with Critical and Philological Notes. Also, the Revision in Paragraphs. Muslin, 60c.

### EPISTLE TO THE HEBREWS.

The publication of Hebrews, revised, will be commenced by the Bible Union on March 1st. It will appear in the successive monthly issues of the *Bible Union Reporter*, and will probably be completed in four numbers of that journal. A specimen of the revision of Hebrews is given on the cover of the January *Reporter*. Those who prefer, may commence with the March number.

### THE BIBLE UNION REPORTER.

Published monthly, or oftener. Twelve numbers constitute a subscription volume. It contains the Revised Scriptures, as rapidly as prepared for general circulation and criticism. The object of this publication is to enable all who may desire to be kept constantly acquainted with the progress of revision. Specimen copies sent *gratis* to any person making the request.

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One set, of 12 numbers, free of postage, to one address,	-	-	-	\$1.00
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A republication of the documents relating to the Organization of the American Bible Union, its Annual Reports, Addresses, Correspondence, Tracts, etc., etc. An octavo volume of 550 pages, with a likeness of the first President of the Union, Rev. S. H. Cone, D.D. The first volume of this work, it is expected, will be ready March 15. Price, \$1.50.

## DISCUSSION ON REVISION

Of the Holy Oracles, and upon the objects, aims, motives, the constitution, organization, facilities, and capacities of the American Bible Union, for revision. By two "laymen" of the Bible Revision Association, viz.:

JAMES EDMUNDS,

T. S. BELL,

And five clergymen, specially appointed by a Congress of Ministers of the city of Louisville, viz.:

W. L. BRECKENRIDGE, D.D.,

Of the Presbyterian Church.

H. M. DENISON,

Of the Protestant Episcopal Church.

SAMUEL LOWREY ADAMS,

Of the Methodist Episcopal Church, South.

E. C. TRIMBLE,

Of the Cumberland Presbyterian Church.

G. GORDON,

Of the Associate Reformed Presbyterian Church.

The foregoing discussion is republished complete, in one octavo volume of nearly 250 pages. Price, bound in muslin, 50c.

## THE BIBLE UNION QUARTERLY,

*Published in February, May, August, and November, of each year,*

Contains the transactions of the American Bible Union, and its annual meetings, extracts from correspondence, and other Biblical intelligence.

Sent to every Life Member and Life Director, and every subscriber for a Life Membership or Life Directorship, GRATIS. To others, per annum, 50c.

## OBITUARIES.

REV. LEONARD G. MARSH.

*Testimonial to his memory and worth, on behalf of the Board of the American Bible Union.*

WHEREAS, It pleased our Heavenly Father, on the 16th of last December, to remove from the scene of his earthly labors the Rev. Leonard G. Marsh, a member of this Board, and one who, in the first year of our existence as a society, recorded this testimony: "The American Bible Union commends itself to my cordial approbation on account of the great and important principle which it advocates, of giving a correct Bible to all the nations of the earth:"—and whereas he has shown his faith by his works, by becoming first a Life Member, then a Life Director, and, ever since October, 1854, till the time of his death, an active member of its Board of Managers, punctual in his attendance, and faithful in the discharge of his duties—in token of the esteem and love which we cherish for the name and character of our departed brother,

*Resolved*, That we mourn for the loss of a faithful fellow-laborer in the good work in which we are engaged, and remember, with lively gratitude to God, his unwavering attachment to the Bible Union.

*Resolved*, That this Board express their sympathy with the bereaved widow and family of the deceased, and with the Ebenezer Baptist Church, of which Brother Marsh has been for the last thirty years the beloved Pastor, and we invoke for them the support of the God of all comfort and consolation.

*Resolved*, That this expression of our sense of the loss which we have sustained in the death of Brother Marsh, be recorded on our books, and published in the *Bible Union Quarterly*.

SAMUEL BAKER, J. S. BACKUS, EZRA SMITH,	}	Committee.
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ELDER JOHN T. JOHNSON.

THIS distinguished friend of the American Bible Union is numbered with the sleeping dead. He was at the time of his death, which took place near Lexington, Mo., December, 1856, far advanced in years, though actively engaged in evangelical labors. His loss, while keenly felt by thousands of the Christian Church with which his labors, in the later years of his life, were connected, will be a source of sorrow to thousands more who were his compatriots in the Revision army. There is scarcely a State in the West in which his voice has not been heard pleading for a pure Bible for all men. The registered correspondence

of the Bible Union is rich with contributions from his pen. We have many letters from him on our files; all breathe hope and confidence in the results of our glorious mission. He was a good man, and has lived an earnest life, avoiding the avenues of worldly and political power for the sake of Christ and His pure word; and his influence will be felt, till our principle has won from all hearts an acknowledgment of its Divine origin.

#### PRAYER AND PRINCIPLE.

THE *New York Chronicle*, of January 17th, has an article on the importance of prayer in the work of the Bible Union. No enterprise, however good, can prosper long without the Divine blessing; and we earnestly commend the following extracts upon the subject to the attention of every friend of pure versions:

The receipts of the Bible Union Treasury for the past three months, we see by the late report, are \$15,048.28, showing that, should they be on the same scale for the remaining three-quarters of the fiscal year, more than \$60,000 would be the result. This fact indicates a degree of vitality in the enterprise which its friends were not prepared to expect, and which must give to the winds the vaticinations of its enemies as to its speedy downfall. It must be considered that these enlarged receipts have immediately followed one of the severest ordeals through which a society was ever called to pass.

Where is the society which could go through such an ordeal, and yet immediately increase its receipts at the rate of twenty-five per cent. a quarter?

Of the strength of the principle on which the Bible Union rests no one can doubt. It is that of rendering God's word into our own and all other languages with the least possible obscurity. If it is proper to translate the Bible at all, ought it not to be done with the greatest possible clearness, fullness, and faithfulness? That policy which would obscure a single word, would obscure the whole, and fall back upon the papal dogmas that the Bible is an unsafe book for the common people, and must be kept locked up in words and languages which they cannot understand.

The Protestant world is pervaded by precisely the same timidity, as to the result of revising the received versions, so as to secure for them all the conformity with the inspired originals of which modern philology is capable, that the Papists are as to the result of making translations at all, or of making them without the aid of the Church in dictating renderings which the sense of the original does not justify. Alas, for poor, erring human nature! It escapes the clutches of the Pope only to fall under the slavery of creed, usage, or sect. It scouts tradition as authority only to submit to the arbitrary control of public sentiment; and if it repudiates the Latin Vulgate as a faithful exponent of the original, it is to deify the common version with all its faults.

Still, the quarterly report of the Bible Union, to which we have alluded, evinces a movement belligerent to this slavery of the past or present. This movement has in it an all-conquering principle, and the people must come to feel that everything, which tends in any way to pervert or obscure the sense of God's word as it came from the pen of inspiration, is a relic of the darkness of the dark ages, and is not



in harmony either with truth or the spirit of the times. Already the demand for revision is wide-spread and imperious. Nor are those who contribute it so unwise as to suppose that it can be made a short work, and yet be rendered complete. No; they are willing to abide the incubating process of secret laborious study, and to supply, through a course of tardy years, all the money necessary to command the learning and libraries required to insure a result as perfect and magnificent as human talent and diligence can achieve.

But there is one element in this enterprise, the lack of which no amount of talent, learning, or application can compensate—and that is PRAYER. How far controversy in the Bible Union or out of it may have excited a contrary spirit, we undertake not to say. We confess we have more fear on this point than any other. No matter what elements of victory a principle may contain in itself, it is sure to be defeated unless its embodiment be one of prayer. The cry of "liberty, equality, fraternity," from the Parisian mob, was just as true as from the lips of Washington, the Continental Congress, or any of our Revolutionary Fathers; but, alas, how different the result! The principle with us was sanctified by prayer from the day the Pilgrims landed on Plymouth Rock to the victory of Yorktown, when it perched on the streaming ensigns of a new-born nation, as its presiding genius and the dictator of its law and order. So in this case, it is one thing for Bible Union men to have a holy principle, and quite another to have a holy heart; one thing to obtain victories in argument, and quite another to wrestle with God and prevail. No selfish, time-serving organization need expect to galvanize itself into life and power by stealing heaven's thunder. Putting on the Panoply of truth to serve our own purposes, or to fight our own battles, is to expose ourselves to the disgrace of having the enemy taunt our weakness by saying, "Paul we know, and Jesus we know, but who are ye?"

That revision should meet with opposition is, perhaps, necessary to the perfection of the work. At all events, we know it cannot be avoided. Nor have we a hundredth part so much to fear from it, as from the wrongs of our own spirit. Arbitrary measures, for the advancement of man more than the triumph of truth, will recoil with ruinous effects upon those who adopt them. Let us lie low before God—let us have a singleness of eye to His glory.

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#### SUMMERFIELD'S ADDRESS—THIRTY YEARS AGO.

No effort of the Christian can please the worldly man, or satisfy him of the sincerity of the heart. But He who knows our inmost thoughts can be appealed to with confidence, if we are right. Some thirty years ago, when the eloquent Summerfield was in New York, he gave utterance to the following, which fully expresses our own views to-day, that our ultimate success depends as much upon our communion with God as upon profound learning:

"The enemies of the cause object to us, that ostentation and a parade of piety originated and continue the Bible Societies. Alas, sir! Bible Christianity in every form must obtain the reproach of this world in this *enlightened* age. If the inward feelings and comforts of the Gospel are professed, the profession is resolved into enthusiasm; on the other hand, if a cordial zeal to advance the interests of Christianity express itself in the most unexceptionable way, even the putting of God's word into the hands of sinful man, this humble and ardent zeal is reproached as a fanatical pride. Thus, *inward* religion is *enthusiasm*, and *outward* religion is *fanaticism*; and, by a modern species of fashionable scandal, men, having denied 'the power of godliness,' decried the very *form* thereof. 'To what shall we liken

this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' There is no pleasing such characters in any way; 'But wisdom is justified of her children.'

"But objection to Bible Societies are now too late; we have swallowed the camel, and shall we strain at the gnat? Our opponents will never be able either to suppress or impede the progress of Bible Societies. Sooner may they arrest the sun at the antipodes, and prevent his rising to illuminate our horizon; sooner may they confine the winds in the cave of Æolus, never again to cool and refresh our atmosphere; sooner may they stem the mighty stream that laves the mountain's sides, and interdict its progress to the ocean. Yes, the word of God shall accomplish that which He pleases; it shall prosper in the thing whereunto He has sent it; 'the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea; the mouth of the Lord hath spoken it.'"

Thus spoke Summerfield; and his plea was in behalf of those Societies which have since made the common English version superior to the divine originals. From this false position, however, we are persuaded that the men who manage the leading Bible Societies of the world will be constrained to recede. They will gradually come to the adoption of the glorious principle which has given such a vigorous life to the American Bible Union. Then, indeed, there will be a glorious future for the Bible Societies of the world. The good they are now doing will be increased a thousandfold, while they labor together with an eye for the pure truth of Jehovah. But woe to those men who, amid the flashing lights of this day, would be willing to allow the sacred page to continue obscured by a single word which *they know* the Holy Spirit never placed there. Woe to those men who may conspire to misrepresent the righteous efforts of the Bible Union to obtain for all men God's word free from all error.

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### EXTRACTS FROM ANNIVERSARY ADDRESSES.

THE eloquent extracts, which we give from the addresses of some of our speakers at the last anniversary of the Bible Union, will be read with pleasure and profit. We regret that our pages compel us to abridge them. Some of them we are obliged entirely to omit:

#### FROM THE ADDRESS OF DR. T. S. BELL.

FATHERS, MEN, AND BRETHREN:—It is humiliating to the pride and boasted power of the human intellect, to say nothing of those moral perceptions that should be purified and directed by Christianity, that the noblest, most exalted, and grandest conceptions of the human mind, when first promulged, have been usually assailed by the fiercest and most relentless opposition; and their authors have commonly been punished to the fullest extent that hatred and malice permitted. Were it not that there are minds that love truth better than all other possessions, it

would long since have been exiled from the world : for no man, from choice, courts that obloquy, malice, and persecution which usually attend upon devotion to its interests. Hence the reason why so many masses of human beings float idly upon the currents of prevalent notions, and accept, unchallenged, the ideas that belong to their immediate circles. Nobler spirits than these inert beings occasionally rise, who love truth for its own sake, and pursue its behests as a joyous reward in themselves ; true champions, who are ready to brave every species of disaster and suffering, rather than tamely see themselves and their fellow-beings the victims of wrong, error, and oppression. Milton has been called the most glorious being in history, because of his recognition of a philanthropy that was large enough to cover the earth. "If," says Landor, "two, Bacon and Shakespeare, have equaled him in diversity and intensity of power, did either of these spring away with such resolution from the sublimest heights of genius, to liberate and illuminate with patient labor the manacled human race? And what was his recompense? The same recompense as all men like him have received and will receive for ages. Persecution follows Righteousness. The Scorpion is next in succession to Libra. When Galileo discovered and announced a simple truth, he was imprisoned as a malefactor ; and now that men are ashamed of the deed, the excuse is made that it was done by a pope. To this history and experience teach the reply that all the most eminently scientific, all the most eminently brave and daring in the exercise of their intellects, live, and have ever lived, under a popish government. There are popes in all creeds, in all nations, in all ages."

I know no better way by which these truths can be illustrated, and the general purposes of this occasion forwarded, than by a brief review of the career of that revelation called the Geological. That career has in it much that is akin to the history of the Bible Union ; and the details of the science are so ennobling to humanity, their truths so intimately connect themselves with our reverence for the Mosaic records, that we may, on this anniversary occasion, gather profit by mingling the revelations of the crypts of the earth with those of Moses. And there are striking analogies in the first reception of geological truths, by men of position and learning, and in the reception of the principles of the Bible Union, from a contemplation of which we may draw instruction, hope, and encouragement. The two revelations are similar in many points, and they have the same intimate relations that all things have which proceed from a common source. They are widely variant in the objects of their missions, yet they both cluster around the highest interests of humanity. The geological revelations have nothing to do with our spiritual nature, nor with the future life promised by Christianity ; but there is not a word of its dialect that is unimportant to man, since all its speech concerns him. Yet, how were its early truths received ? It is but a little over sixty years since Dr. Hutton and Professor Playfair proclaimed some of its essential truths ; but the heated, passionate, and degrading warfare which a bigoted denominational religion has opened upon the efforts of the Bible Union to secure for the races of men a faithful translation of all the words of Jehovah, is almost creditable and

meritorious, compared with the treatment which Dr. Hutton and Professor Playfair received, when they undertook to translate, from the crypts of the earth, the ways of God to man. In the midst of a fiery orthodoxy, heated to the caloric temperature of the furnace of Nebuchadnezzar, they were denounced as atheists, who had undertaken to depose the Creator from the throne of the universe. No attempt at argument was made, no effort at explaining the discoveries of Hutton and Playfair was undertaken; denunciation was easier than logic, and detraction required no great expenditure of intellect. Indeed, Hutton and Playfair were looked upon as heathen, upon whom Christian love and gentleness would be thrown away, and precious little of either was wasted upon them. The logic of the Dominicans, toward Galileo, was imprisonment;—and sectarian zeal only stopped short of that point with Hutton and Playfair, because it had not the power. But religious hatred always finds abundance of means for its operations. In the celebrated dedication to Pope Clement XI., written by Sir Richard Steele, for M. Cerri's History of the Catholic Religion, Sir Richard thus addresses his Holiness: "We have not, indeed, the power of burning heretics, as our forefathers of the Reformation had. The civil power hath taken away the *act* which contained the glorious privilege to them, upon the remonstrance of several persons, that they could not sleep while the *act* was awake. But, then, everything this side death still remains untouched to us; we can molest, harass, imprison, and ruin any man who pretends to be wiser than his betters. And the more unspotted the man's character is, the more necessary we think it to take such crushing methods. \*

\* \* In Scotland, let a man depart an inch from the confession of faith and rule of worship established by the Assembly, and he will quickly find, that, as cold a country as it is, it will be too hot for him to live in. The Reformation boasts itself *there* to be evangelical, without alloy; and is guarded by a very sensible severity of discipline. To suppose, therefore, any point of doctrine to be erroneous, or so much as a subject of new examination, in so unspotted a Church, is a token of malignity and infidelity; and the man who doth it must be content to escape out of their hand as well as he can." This zealous watchfulness over human opinions and rules of worship, thus located in Scotland, by Sir Richard Steele, in 1713, had not gone to sleep in 1795, when Dr. Hutton hinted a theory which conflicted with the idea that the world was made in six days, each of twenty-four hours. Nor have the friends of the Bible Union any special reasons for supposing that the vengeful passions of sectarianism are restricted to Scotland. They have, to some extent, become acclimated among us.

For fullness of enjoyment, our obedience must be full in all its parts. Nothing commanded must be withheld, nothing overstepped. But how is obedience to be perfected, unless our lives are guided by an undoubted genuine text of inspiration? Even in worldly matters, Mr. Cornwall Lewes has well remarked: "One of the main elements of civilization, is well-placed confidence. It is, in questions of opinion and conduct, what sound credit is in mercantile affairs. Credit does not create wealth, nor does confidence create rectitude of judgment: the materia



commodity and the mental capacity must both preëxist; but in each case the confidence turns it to the best account, and converts to a useful purpose that which might otherwise be locked up unproductively in the coffers or in the breast of its possessor." If this is true of mere earthly affairs, how forcibly does it plead for a well-placed confidence in matters pertaining to human relations with Jehovah. And if the text of inspiration utters uncertain sounds, if it is obscure in any one of its requisitions, while it demands complete obedience, if it is apocryphal in some parts and contradictory in numerous places, from whence is to come that which is the life and soul of all obedience to God—well-placed confidence? The highest authorities, among some of those sects who are warring against the only organized and capable effort made in centuries to ascertain and express all that God has said to man, do not hesitate to declare, provided they do not dare to say it for the Bible Union, that, "honest interpretation and intelligent faith imply a genuine and uncorrupted text. If some momentous vocables have been lost, and others have been interpolated; if we have not the terms of the message transmitted with substantial fullness and correctness, perplexity and despair may drive us to conjecture, *but we dare not preface any passage with the conclusive affirmation—'Thus saith the Lord.'* There is no foundation for our faith, unless we of the present day are persuaded that we have Scripture essentially as pure as it was published at first by its various authors. A mutilated Bible with fragmentary clauses, and disfigured by numerous and dismal spaces, out of which precious words have dropped and disappeared, could neither entice us to its study, nor command us to do it homage. Alas! what melody could be struck from a harp with broken and missing chords?" Again the same authority endorses this language: "As the smaller lines of the countenance give to its larger features their special and distinctive expression, so do the minuter particles and prepositions give an individuality of shape and complexion to the more prominent terms of a sentence or a paragraph."

The authority which utters the language thus quoted, is the organ of the Free Church of Scotland, and it is the language of all biblical scholarship. The admission is, indeed, made on all hands, that the English version of the Bible, in which denominational religions are in vain trying to get the English race to fasten "a well-placed confidence," is obnoxious to all the charges embraced in these citations from the *North British Review*. That the original texts have not been purified as they should be, and that our authorized version is materially defective, are facts which no scholar will undertake to dispute, and it is impossible that any one acquainted with these truths can hope to be acceptable to Jehovah, while he fails to do his duty towards the removal of these evils. People often affect a trembling about some favorite dogma, but a real ground for it may be found in the attempt of any one, acquainted with biblical science, to say that either the *Textus Receptus* or the authorized version is the revelation of God to man in its fullness. The decision of this question does not demand a recondite scholarship among the masses of the people; it involves only a capacity to hear or read the testimonies of scholars, and the entire scholarship of the world bears

testimony to the truth, that neither the *Textus Receptus* nor the authorized version is the fullness of the Holy Spirit's mind as originally delivered to the saints. On this point there is no contrariety of evidence. It is complete on one side of the question.

The Oracles of God were given in a perfect condition; it was the highest duty of those to whom they were entrusted, to preserve and transmit them in that condition. In this way, it has often been said, "God tests the faith and sincerity of the Church;" and if this be so, what kind of faith and sincerity does the Church exhibit in its conduct toward the Sacred Oracles? There is not a religious body in Christendom that pretends to affirm that we have a perfect version of the word of God, and almost all Christendom not only stands aloof from any effort to secure such a version, but they readily, heartily, and zealously join in a war against the attempt to make one. "Can we be secure in a faith that stands upon doubtful testimonies; can we repose securely upon doctrines that are suspicious in the terms that proclaim them? Granted that some of those who undertook to purify the original texts of their errors, were defective in faith, or manner, or conscientiousness in the performance of duty; surely no one will pretend that these are good reasons for neglect, on our part, of this sacred mission. We may find critics whose congregated excellencies may individualize a perfect specimen, and thus ascertain the pure sources of doctrine, and whether an alleged Divine document has in it nothing but the unchanged word of God, the text which the Spirit of God has judged the fittest for the impartation of saving truth, and we may be assured that He who gave the revelation will not be unmindful of any effort to keep it as He gave it, and to preserve it to the world in its original integrity."\*

Conflicting sects have the hardihood, the daring impiety, to meet together as a Bible Society, and compromise for the retention of known and acknowledged mistranslations of the words of Inspiration, in order to keep up a *quasi* union of embittered sects; as, for example, the public arrangement by which the heathen term Easter is permitted, by Bible Societies, to disgrace the text of Inspiration, while the word ordained by the Holy Spirit—the Passover—is exiled from the Holy Oracles to the margin of marginal Bibles; and the untruth is palmed off on the poor in the cheap editions of the Society. And such men sit in judgment upon the holy, pious, and reverent labors of those who, with honest hearts, pure motives and purposes of integrity, are resolved to do their duty towards the words of Inspiration. It is as though Saul, the guilty culprit, had judged the righteous Samuel, and reproved him as a wrong-doer.

The Hebrew text of the Old Covenant is not in the best possible condition. 2d Chronicles was devoted, in part, to the events that led to the Babylonian captivity. Ezra begins his work with the record of the restoration of the Jews. There is, consequently, a period of seventy years between the two books. It is easy enough to see how this error crept into the sacred record. Some ancient transcriber forgot to mark any division between 2d Chronicles and Ezra's book,

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\**North British Review*, for May, 1856.

and he transcribed a portion of Ezra's into Chronicles before he discovered his mistake. He made that discovery in the middle of a line, as any one may see who examines it. In a part of the proclamation of Cyrus, the verse in Chronicles says: "Who is there among you of all his people? The Lord his God be with him, and let him go up." At that point the transcriber discovered his error, and Chronicles ends in this abrupt, unmeaning, and indifferent manner. But in Ezra we learn the meaning of the order, "Let him go up." There it reads, "Let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." The transcriber discovered his error at the word "up," in Chronicles, and there he broke off; but, probably, not wishing to mar the beauty of his manuscript, or from forgetfulness, he made no erasure of this error, but marked his division of Chronicles from Ezra, and left the blunder to live in the sacred record—and it lives there now. It must be evident, that a text which makes such displays of negligence and error as the specimen just given, needs a severe and rigid collating at the hands of scholars, in order that every error, if possible, shall be driven out from these ancient and holy oracles. If such flagrant and palpable errors live there, may there not be many that are less easily detected? The Jews took great care of these oracles; but all their vigilance and holy reverence for each and every word that Jehovah had spoken, have not protected the sacred writings from many errors, each one of which is a serious one, from the simple fact that it is an error in a divine record.

Men may dispute about decrees, election, divine grace, church politics, and hosts of such things; but no man can make a mistake about his duty in such cases as these. It is a sacred duty, incumbent upon every human being, to contribute every effort in his power to remove from the holy record every known error, blunder, perversion, and obscurity; and God will not hold him guiltless who fails in the performance of this duty, whether the duty belongs to the original texts or versions of them. Men may float idly upon the current of popular favor; they may feel happy in the fact that they glide through life without disturbing a flower, a shrub, or a weed that grows by the wayside of what they think is duty; they may bask in the sunshine and enjoy the approving smiles of party bigotry; but, in their onward career, they will reach a port where all their papers will be overhauled, where the highest powers of party can avail them nothing, where the sunshine of worldly expediency will be utter darkness in the presence of that light which beams from Him who is to open and no man shuts, to shut and no man opens; whose welcoming voice alone has the power to say, "Well done, good and faithful servant: enter into the joys prepared for you from the foundation of the world."

Our path of duty is plain: the words of the Spirit of God, freed from all the glosses, corruptions, perversions, and interpolations of men, must be given to the people, in order to turn their hearts away from the sin of division to the pure light of that heavenly truth which the Holy Spirit gave to men. There is no power on this earth that can stay the progress of Bible revision. The truths of the imperative necessity of the work, and of the ample capacity of men for its

accomplishment, have taken too deep a hold upon multitudes of human hearts to be eradicated or stifled. There never was a vital principle on this earth more certain in its abundant fructifying powers, than that which stands forth as the impersonation of the Bible Union. It has the seal of Jehovah upon it; it fills the arches of heaven with its praises, and covers the earth with its light. Blessed is he upon the earth, blessed shall he be in the first resurrection, who, turning away from the bewildering, soul-destroying lights of partyism in religion, plants himself firmly upon the cause that is determined to place in the hands of the masses of the people all the divine truth that the Spirit of God has written for men, illuminated by all the pure light that biblical science has shed upon the ways of that truth.

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FROM THE ADDRESS OF REV. W. C. CATHCART.

*On the influence of a faithful revision of the English Bible, on Versions made for the heathen.*

PERHAPS seventy-five of the one hundred and fifty languages and dialects into which the Bible has been translated, are based upon the common English version. The great Bible organizations of the world have enjoined *it* upon their translators as the standard—the model. What an influence the present version has had and still exerts. Men should not deceive themselves on this point. The influence of a faithful revision of the English Scriptures over versions to be made for the heathen, no man can duly estimate.

Imagination seems to grow weary in the effort to conceive the breadth of languages, and the multitude of dialects, whose coming versions shall be based on the proudest monument of the nineteenth century, the completed effort of the Bible Union. The English language seems likely to undo a large part of the course of Babel; at least, like the ancient Greek at one time, and Latin at another, it seems likely to become the language of the educated world. Already, it is the only language in which Freedom utters her counsel; it is the mother-tongue of commerce; literature uses it more frequently than any other dialect; arts and arms, on sea and land, converse in the English language; the songs which shall celebrate the Runnymedes and Yorktowns of the future emancipated world, shall be sung in the English language; the writers, rulers, thinkers, merchants, sailors, and soldiers, of more than three hundred thousands of the human race use the English language; Liberia is teaching it to the dusky millions of Africa; England makes a knowledge of it necessary to understand the commerce of Europe, and the despots of Europe render a knowledge of it indispensable to understand the events that are transpiring every day; the East India Company is importing it to the teeming millions of Hindoostan; the United States are sowing it broadcast over the ancient dominions



of the Incas and Montezumas, and, like Anglo-Saxon manufactures and intelligence, soon it will begirt the world.

What, then, must be the influence of a *faithful* version of the Scriptures in the *leading language* of the world? The Bible translator, in every country, will understand its omnipotence, and will make its most faithful version the basis of his operations. The scholar, seeing its purity and beauty, will so decrie the present or future faulty versions in heathen languages, that they must be revised on the basis of the glorious coming work; and time, presided over by the God of Truth, will make it, almost, the *regulator* of translations for the heathen world.

Nor should it be forgotten that *missions* are almost confined to the Anglo-Saxon race—a small Swiss, and German, and Moravian mission not sending forth as many missionaries in all as the English. Wesleyans are the only Protestant missions for heathen lands out of Anglo-Saxondom. Modern missions had their birth, and have still almost their entire support from Anglo-Saxons, and we are acquainted with nothing likely to decrease their missionary spirit in the future, so that for centuries to come, possibly till the world is evangelized, ninety-five per cent. of its missionaries shall be Anglo-Saxons. *Missionaries are the only translators* of God's word in heathen languages, and what version so likely, as a *standard*, to guide them in their labors, as the last, greatest, and most perfect translation, in their *mother-tongue*—the language of nearly the *whole legion* of missionaries—the most perfect representation of the original in existence. It is destined to exercise supreme control (always subordinate, however, to the Divine original itself) over all versions in heathen languages—either yet to be made or now regarded as completed; so that, like the sun, the new version is for the world, and its conception, a thought brought down from heaven by the guardian spirit of the human race.

It is a thought never questioned by those who honestly and *rationaly* believe that they have truth on their side, that their truth will finally triumph; and as we have listened to the misgivings of friends and the malignant vaticinations of enemies, the one did not move us to fear, the other failed to excite us to anger; we felt we could afford to wait, for we were certain to conquer. The Bible Union has appointed a Board of Revisers, of a character so peculiar and so eminently fitted for their work, that we are constrained to believe in its eventful success. Her partially completed efforts she has printed, and she hands a copy to Bigotry, with his green glasses; Pedantry, with his learned airs; the Worshiper of the past, with his hoary hairs and antiquated attire; Learning, with his modest looks; Secretaries, with all their dividing lines; to the Christian and anti-christian world—and she says to them, *examine, dig deep, extend your researches far and wide, turn up every stone, and whatever improvement you discover, we shall adopt.* What so likely to fan away all chaff! what cradle so likely to rock the pure gold of God's truth until all sand and earth are completely shaken and washed away. And even the unwonted bitterness, calumny, and oppression, with which the Union and its friends have been visited, only increase our confidence in the faithfulness of its coming production.

Sand, red lead, and arsenic thrown into an earthen vessel, with intense heat applied underneath, dissolve, the sand losing its particles, the lead its color, the arsenic its poison, and all become that beautiful transparent glass through which the sun *now* darts his golden rays upon us. So the friends of God's word have taken the pure white sands of revision truth and placed them in a vessel before the throne of the Master, but the enemy has come and thrown in the red lead of calumny, the arsenic of unmitigated malice, and he has applied the blazing fire of open, ungenerous, and constant hostility; but from that vessel will come forth the pure crystal of eternal truth, transparent as that firmament on which Ezekiel saw the Son of Man enthroned, surrounded by glorious rainbows. And shall this blessed work, as its enemies affirm, be confined to the comparatively small number of persons who sustain it and sympathize with it? Shall it only influence those translators who now cherish revision principles? Could you turn the roaring torrents of Niagara into a common well, and force them to keep within *it* forever? Could you imprison every sunbeam in one ordinary house, and hide the glory of that luminary from the remainder of the universe? Could you roll up the beautiful rainbow that spans the heavens into serpent coils a few yards in diameter? No more can you circumscribe the influence of a faithful revision of God's truth in the English language. Human governments may proscribe it, universities and religious denominations may anathematize it, gold may bury it deep as the earth-beds from which its own yellow particles were washed, priests may chant its requiem, without either hope or desire that it should ever rise from the dead, but truth *cannot* lie entombed. Angels will roll its grave-stone away, and, as its face beams with the unwrinkled youth of God, as its power comes from the right hand of the Most High, as the heart, through which its life-blood flows, is the heart of God, as its past course has been like the opening bud or rising sun; so before it the rocks of bigotry shall melt, the mist of calumny shall be dispersed, ignorant or prejudiced ecclesiastics shall be confounded, impure translations shall be deserted, higher and higher shall rise the tide of its success, broader and broader shall spread its wave, washing away mound after mound, slander after slander, enemy after enemy, until at last the citadel of opposition totters to its base, and, amid the gratitude of good men and the songs of angels, falls into myriads of fragments, never again to be built together; and a pure translation receives the empire of the heathen world.

A *mountain* of opposition has been laid upon the glorious truth involved in a faithful revision of the English Scriptures—the mountain rises high, rests on a broad basis, and is compactly joined together, but the truth at its base is *volcanic*; already it has pierced that mountain to the top, and sent its boiling lava and red-hot stones to scatter all barricades and drive away intrusive and malignant spectators, and soon that truth groaning with its *last great loud* shall leap from the foundation of this mountain and the ground shall tremble; the heaving mountain-sides shall be hurled to the four winds of heaven, and the “faithfully revised” truth of Jehovah shall send its doctrines of burning love—*pure, full, and flowing as God gave them*—through every heathen version over the whole heathen world, yea, in every Christian translation over the whole Christian world.

“Truth, crushed to earth, shall rise again—  
The eternal years of God are her's;  
But error, wounded, writhes in pain,  
And dies amid its worshippers.”

## REVISION IN GREAT BRITAIN.

## MEETINGS IN LONDON.

As an indication of the growing strength of the revision movement, we observe from the London papers, that a series of meetings have just been held in that great metropolis, to discuss the importance of the enterprise. Two meetings are reported fully in the London papers, which have just reached us. Dr. Lee presided over the first, and the Hon. Mr. Heywood, member of Parliament, over the second, at St. Martin's Hall, Long-acre. Dr. Black, a gentleman of extensive biblical acquirements, addressed both of these meetings, and is to continue his public efforts. Mr. Black's first lecture was devoted to a critical examination of many passages which required amendment. He referred to the great progress made in biblical investigations within the last two hundred and fifty years, and the increased advantages for obtaining an accurate revisal of the text. His second lecture was introduced by stating that the authorized version had not given satisfaction, and he proved his assertion by citing the number of emendators and commentators that had appeared since its publication. In 1731, Dr. Blackwall published numerous instances of mistranslation; some were injurious to the sense and frequently to the style; but this writer admitted that, in the main, the authorized translation was faithful, solid, and clear. In 1754, John Wesley admitted the general excellence of the authorized version, but said that, in many instances, it might have been made better. In 1758, Dr. Lowth pointed out many inaccuracies, so that the call for revision was by no means a novelty in biblical literature. Having cited a number of instances in which scholars had found fault with the King's Bible, and published translations of their own, the lecturer proceeded to classify the various translations that had been attempted, into servile, free, paraphrastic, and emendatory, and pointed out how some of them were taken from the original Hebrew, some from the Syriac, and some from the Septuagint. By a careful comparison and revision of these translations and of the various originals from which they were taken, our present version might be very much improved, as it was a curious fact that many abrupt gaps that occurred in the English version might be supplied from the Syriac, which had, no doubt, been taken from an original since lost. Many excellent translations of particular books had been made, in which the variation from the authorized version was remarkable, and one of the best, a translation of the Book of Job, was made by a lady, Mrs. Smith, and was published in 1811. Having quoted numerous instances and extracts from the works of eminent divines, the lecturer contended generally that, in the authorized version, the character of the Bible had not been sufficiently attended to, or due distinction made between the narrative, poetic, and dramatic portions. A proper and careful revision, keeping this in view, would make the Bible not only a good, but a favorite book. The call for a revised translation was no empirical cry, neither was it a sectarian agitation. Jews, Roman Catholics, Episcopalians, Dissenters, and Unitarians, had all, by

the voices of the most learned men, pronounced the present translation to be imperfect, and all joined in the call for revision. The last authority which he should quote, was a most unexceptionable one—that of Dr. Newcombe, Bishop of Waterford, who had in 1792 strongly urged the necessity of a new translation. The lecture concluded with an enumeration of the rules which Dr. Newcombe laid down for the production of a proper and a reliable translation of the Holy Scriptures.

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### LORD SHAFTESBURY AND REVISION.

LORD SHAFTESBURY stands high in the interest of the British and Foreign Bible Society. He is, at present, the oracle of that Society on the question of Revision. At its last Anniversary in London, while presiding over the Society, he opened the crusade against all efforts, in the British realm, to purify the text of the Common Version. Since then, his presence has been required in other parts of the kingdom. Recently, he addressed a meeting at Oxford, in the Town Hall. His speech is said to have been eloquent, and is extensively quoted by those in sympathy with such as hold that God's word can never be faithfully translated from the original Hebrew and Greek. The points, in this address, may be briefly summed up thus :

1st. *The Bible Society does, doubtless, circulate erroneous Versions.*—But, “no version can be made perfect ;” and men can find the way to heaven, notwithstanding imperfections, that may be found in the poorest version, published by the Society.

2nd. *The Bible Society circulates Catholic Versions.*—It justifies itself, on the ground, that, if more perfect versions were to be offered, the people would not accept them.

3rd. *A Revision of the English Version is demanded.*—This is an old demand. Every few years, since the version was made, some biblical critic has repeated the demand. There is no satisfying this class of men. And, if the present demand were acceded to, in a short time further improvements would be solicited, and there would be no end to revision. We shall have to go on correcting, and correcting, forever.

4th. *Our Translation does not profess to be perfect.*—But as to its revision, that is a matter which may be safely left to the discretion and common sense of the English Government, after consultation with intelligent and religious men, and due inquiry into the religious wishes of the country.

Such a wonderful speech as the above, naturally leads reflecting men to serious thought ; and it seems to have elicited a response from one who had hitherto remained silent. The response will be read with interest. We give it without abridgment, as showing the current of thought among men high in the estimation of the English Church :



## LETTER FROM ARCHDEACON ALLEN.

[From the London Times.]

THE ENGLISH BIBLE.—Sir : I regret to see, from the report of Lord Shaftesbury's speech, in your columns of Saturday, the weight of his name influencing the public judgment against the effort made to clear our admirable version of the Holy Scriptures from what all, who are capable of looking into the Greek Testament, acknowledge to be defects. The question seems to me one of plain duty. We must, as faithful men, do all in our power to give purely, to our less instructed brethren, the meaning of the original text. We must, as prudent men, seek to do this in the least objectionable way. It would, as I believe, answer every purpose, if a Royal commission were issued to ten of the greatest scholars among our bishops and professors at the old Universities, with direction to place in the margin such versions as seemed to nine-tenths of the commissioners preferable to the existing English text, permission being granted to ministers to read such corrections in our churches. By this, I think, we should get rid of the obscurities that arise (1) from the same English word standing for different Greek words, as in St. John i. 8, and v. 35 ; (2) from different English words standing for the same, or cognate Greek words as in Romans iii. 26 ; (3) from interpolation, as in St. Matthew xx. 23 ; (4) from change in the English tongue, as 1 Corinthians iv. 4 ; (5) from a faulty text, as 1 John v. 7 ; (6) from not attending to the article.

All who have read the Scriptures in public must have wished to read "Joshua," in Acts vii. 45, and Hebrews iv. 8.

It does not seem desirable to leave corrections of the text to be made by ministers, in their sermons.

I am unable to speak of the Old Testament. Most have, as I believe, wished that the sacred name were always printed as it is in Exodus vi., 3. Some one has observed, that, if this had been done, Socinianism would have been almost impossible.

I am, sir, your faithful servant,

JOHN ALLEN, Archdeacon of Salop, Diocese of Litchfield.

PREES, Shrewsbury, Dec. 1.

## "THE LORD'S WORK IN GERMANY."

THE present reformation in Germany is styled by Bro. Oncken, "The Lord's work." The great success which has attended his labors amid such trials and persecutions as he and his co-laborers have sustained, stamps the work as divine. Never before was there so loud a call for prayer and aid in behalf of any modern

missionary effort as now appeals to us from Germany. It is eminently a reformation, which draws its life from a love and study of the Scriptures. Since the commencement of the work, nearly six hundred thousand copies of the Bible have been put into circulation. They are eagerly sought for and read with delight.

The editor of the *Millennial Harbinger* for January, says of Bro. Oncken :

"He can manage gospel-hungry multitudes, traverse islands, and seas, and continents for money to carry on his work, publish Bibles, nurse the sick and feeble shepherds, and tend, himself, like a great shepherd, the scattered flocks of Israel—crying likewise from the walls of Zion, and with no ineloquent voice, to the lost wanderers without, to come in and be saved. Brethren, shall we not help such a man ?

"When I think of those 'Oncken sheds,' and the mighty power of God there working to the consternation of the established clergy, I cannot but recall the early days of the Church, her conflicts, her trials, and wasting persecution, and her divine constancy and courage through it all. Surely God is reviving His work in the ancient way, amid these scenes of its past and mighty struggles, and we must come up to the help of His chosen instruments. How else does God speak to us now, but through His word and the pointing finger of His providence? Woe unto the servant that will not regard these directions. In vain will he worship with his lips, if his heart thus draws back from the generous and the brave who are sacrificing ease, and comfort, and fortune, and life itself, in the ministry, the divine ministry of the better institution, which is established upon the better promises, the first fruits of which we are now tasting."

To these noble sentiments, we feel that every true Christian heart must respond.

The work of Bro. Oncken is extensive and arduous. He is greatly aided by the colporteurs, extracts from whose journals of toil and conquest we here subjoin, translated for us as usual by Miss Margaret A. Oncken.

## GEORGE MEYER.—EXTRACTS FROM HIS JOURNAL.

THE indefatigable labors of this brother were crowned with such success at Hanover that the government has been persuaded by the clergy to revoke his permission for Bible colportage. He has found new fields of interest in the hill country of Siegerland, in Westphalia. Bro. Oncken recently visited him, and saw that his toils would soon be ended, unless he should rest awhile, which he has done in part by laboring less.

I received a letter from Brother Oncken requesting me to go to Freudenberg, to Brother Blenner (one of my fellow-students at Hamburg) who was now dangerously ill. While regretting so suddenly to be obliged to leave the friends at E——, I also gladly hastened to the aid of Brother Blenner, to whom my attendance was very welcome. In a week he was so far restored as to permit of my making a tour into the Siegerland.

I offered Bibles from house to house. A shepherd, who had formerly been an unbelieving Roman Catholic, had recently been converted through reading a New Testament, which he had bought of me at a fair in Hanover. His joy on seeing me again was great: "Had you not stood in the market that day, I should probably never have seen a Testament; for I had a blind trust in priests and saints, and felt quite sure of my salvation." The young man could not leave his flocks, but asked me to visit some of his friends in the neighboring village. Some of these I found in so hopeful a state of mind, that the day was devoted to conversations with them. In the evening we all repaired to the cottage of the shepherd, where I gave a little address. These people were not all Roman Catholics, but all were alike ignorant of the fundamental truths of Christianity. I sold fourteen Testaments here.

## DEATH-BED CONSOLATIONS.

I visited the burgomaster of Freudenberg, a pious man, who is much interested in our work, which he says is more likely to make good subjects than all the laws in the statute-book. On reaching my lodgings I was suddenly called to a young man, with whom I have often had occasion to converse lately. He was very ill, suffering as much in mind as in body. "Oh, can you do nothing for me, Mr. Meyer?" he said at my entrance; "you have so often exhorted me to repentance, and now I fear it is too late." "If it were too late," I replied, "God would not have sent me to you with the message: 'Come and take of the water of life.'" The poor young man was very weak; life was evidently fast ebbing, and I sought to soothe him by withdrawing his thoughts from himself, and fixing them on Christ. After a short time he whispered: "I cannot yet believe, but I begin to hope." His parents, who were not pious, and had only sent for me to gratify their son, soon asked me to leave the patient, which I did with the promise to return to-morrow. But

the next morning my consolations were no more needed. He had breathed his last in peace, and I felt not a doubt he had, through faith, attained eternal glory. I conversed with his aged parents, and was glad to see their self-righteousness somewhat shaken.

#### THE TWO DRIVERS.

Walking by the side of their carts were two drivers, whom I offered tracts. One of them said he had once been so foolish as to read a tract, which made him uneasy for a month, an uneasiness which it had cost him more prayers and penances to expiate than many ordinary sins. Turning to his companion, I asked: "Do you wish to go to heaven?" "No," was the answer, "hell will do quite as well for me." "If God send you to hell, then," I said, "he will only be fulfilling your own wish." Somewhat startled, he protested not to have meant his words so seriously, adding, that hastiness of speech was his besetting sin, a remedy for which he would be glad to know of. I recommended the word of God. "That is forbidden," said the man, "by the priests." I sought to show him the folly of staking his eternal interests on the prohibitions of his fellow-mortals. "Supposing," I said, "you were dangerously ill beyond the hope of cure by all physicians, would you permit yourself to be prevented from trying a remedy which credible persons assured you had often proved efficacious. And it is the same with the maladies of the soul: the word of God is a remedy decried by many, yet never failing in its effects." "Since you have thus represented the thing to me," said the man, "I feel disposed to buy it if it does not exceed my means." I told him the price of our Bibles. Their cheapness surprised him, and, drawing out his leathern bag, he put the money into my hand. The other driver, who had not allowed a word to escape him, now also asked for a Bible, saying he would venture to read it. Then he offered me a seat in his cart, and we conversed together, until, near C——, our roads separated.

During the month of May, I came in contact with many miners. An overseer of the mines, who is under serious impressions, invited me to give an address to the men at his house. All but three miners, of those he had invited, were present. The three who had been prevented from coming, called upon me next morning. Their companions had told them of what they had heard; but they wished to hear, from my own lips, how they could improve their spiritual state, which gave them much concern. They readily bought Bibles and promised to read them.

#### THE VIOLENT HUSBAND.

At Meispinkel, about one hundred persons assembled at a meeting. A slight disturbance was occasioned by a man who is violently opposed to religion, and, coming into the room where we were met, forcibly took his wife away. Her tears and entreaties moved us to pity, yet we could not interfere. At the close of the service a young woman remained to converse with me. My representations of the happiness of the children of God had caused her to join the people who believe in these things. She had been told, however, that many of those who belong to



us, have been the most sinful and profligate characters. "The same reproach," I said, "fell on the Saviour during His life on earth; He was called the friend of sinners. He came to save and to seek that which was lost; and should we refuse to admit into the fold those whom Christ condescends to seek and to save?" Before she left, the young woman assured me what she had regarded as an objection to the people of God, she now esteemed their honor and glory. She bought a Bible with the purpose of making it her light and guide.

I visited many families in Lindenberg; few would listen to my words. I was told to go to Mrs. L——, who also belonged to the praying sect. I found this person to be a sincere believer, and called to endure much persecution from her acquaintances. The Bible was her chief delight, and she had often wished it might be more read by the people. To find, therefore, that it was my vocation to take the Scriptures to them, filled her with joy, which was even increased when I told her there were many Christians employed in the same way. We enjoyed delightful fellowship together.

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#### JOURNAL OF HEINRICH WINDOLF,

COLPORTEUR OF THE AMERICAN BIBLE UNION IN HAMBURG.

THIS dear brother continues to be instant in season and out of season in the Master's work. He and Bro. Rettman are doing much to benefit the emigrants who sail from Hamburg to our own land. Through his exertions, extra religious services are often held in the Hamburg Chapel, at which the blessed Gospel is preached to hundreds. The chapel is sometimes crowded to overflowing. His journal for the past year is a journal of love and labor. He writes:

#### THE NEW YEAR.

We commence the new year with prayer-meetings at our chapel. Many a solemn vow of consecration to the Lord is made, and I feel the influence of the earnestness pervading our assembly. A few moments before midnight, Brother Oncken engaged in prayer, making a pause while the clock of a neighboring church announced our entrance upon a new year. Then prayer was resumed, until we separated with this motto for the year: "Lord, what wilt thou have us to do?"

At this season, when there are few vessels in the harbor, and the city people have spent their money on Christmas festivities, there is not much to be done here. I, therefore, made excursions to the surrounding country, where a visit from strangers is considered an agreeable interruption to the monotony of winter. Several times I crossed the Elbe to Wilhelmsburg, one of our stations, whose chief representa-

tive, it will be remembered, is a simple peasant woman, whose zeal in the good cause is unremitting. During the past summer her faith was much tried, as the people behaved so badly at the meetings held here by Brother Gülzau that this brother was compelled to discontinue them. After an interval of some weeks, I now again made the attempt to preach, and, to my joy, experienced no annoyance from my audience. This I attribute, under the Divine influence, to my stentorian voice, which, though not suited to the city preaching, does me excellent service at our country stations, where it intimidates the rebellious, and edifies the devout; for, as a farmer's wife assured me, "The louder the words are spoken, the more they go to the heart." At the close of the last service I held here, several men and women requested me to visit them at their houses. I did so, and rejoiced to perceive indications of concern for their soul's welfare, in some hitherto sturdy opponents of religion. Bibles and Testaments were also bought.

#### HALF CHRISTIANS—HOW THEY ARE MADE.

In February I went to Blankenese, a village beautifully situated on the Elbe. The houses lie scattered between hills, which are the favorite summer resort of the citizens of Hamburg. Many of the people here are pilots, who take vessels from the mouth of the river up to Hamburg, on account of the many sand-banks in the Elbe. In Blankenese, I met with little sympathy for religion. Meetings, which were formerly held here, could not be continued. At my last visit, however, I succeeded in selling several Bibles, as the time for the instruction of the young preparatory to confirmation, is approaching. A man, who was purchasing a Bible for his son, assured me he had gone through the same formula, but without receiving much benefit; he remembered not a word of the lessons learnt for his own confirmation. I inquired what his confirmation had done for him. "It confirmed my Christianity," was the reply. "Baptism, I suppose, made me half a Christian, and confirmation completed the work." I sought to show the man the utter insufficiency of such Christianity, and how alone he could become a member of the kingdom of heaven. My friend at first endeavored to defend himself, by saying he was known to be the most honest pilot in Blankenese; but it was not long before he became silent before the demands of God's word, and confessed himself to be a sinner. He promised to "think over these things," and consult the Scriptures.

#### ENCOURAGEMENT.

In April I began daily to visit the harbor, where many captains, who knew me from last year received me well. A captain from Norway said the Bible he had taken home to his wife, had found great favor with a circle of friends, who meet once a week for social intercourse. Reading the word of God aloud, he told me, now forms a part of the entertainment of every such evening. This captain had received orders for Bibles and Testaments, with which I had supplied him. Another captain was anxious for me to supply his men with tracts. His last crew, he told me, had profited greatly by the example of the mate, who had diligently read

both Bibles and tracts. "These books," said the captain, "seem to have a wonderfully sobering influence upon the mind." I offered Bibles to the men, who, though apparently well-disposed, said they preferred to spend their money on enjoyment. I showed how they might, without money and without price, come to the possession of enjoyment. The men became interested, and one and another bought a Bible or Testament.

In the English vessels I found many sailors supplied with Bibles, although this did not appear in their demeanor, which was often coarse, and their language profane. They offered no resistance, however, to my admonitions to escape from the wrath to come.

But, while kindness met me on some vessels, a far different reception fell to my share on others. Oaths and curses were occasionally dispensed very liberally when I made my appearance, and, once or twice only, the hand of Providence rescued me from the avenging stroke of those whom my Bibles reminded of their wickedness. The crews, especially of Hamburg vessels, who are natives of that city, have a great aversion to religion. Once emancipated even from the slight hold of external forms, they cast off all restraint, and soon literally fear neither God nor man.

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#### JOURNAL OF C. TECKLENBURG,

COLPORTEUR OF THE AM. BIBLE UNION, IN BÜCKEBURG.

BUCKEBURG, the field of this brother's labors, is the capital of one of the Northern German Principalities. He has suffered severely at the hands of persecuting men; but, through the influence of the King of Prussia, these trials are past. There is now an open door for the circulation of the word of God; and Brother Tecklenburg entreats for help to meet the increasing demands of the multitude, while his heart overflows with gratitude to God for the freedom now enjoyed.

#### FREEDOM FROM PERSECUTIONS.

AFTER years of oppression and difficulties, we now, comparatively speaking, enjoy rest. Not that we have received an official announcement of religious liberty, but it is a fact that we are undisturbed, and I have heard, from a reliable source, that we owe this clemency to the interference, on our behalf, of a German monarch known for his catholic and tolerant sentiments. On us it is incumbent to improve the opportunities of usefulness afforded us now.

In January and February, my labors were confined chiefly to the country round the city of Bückeburg. I met with many persons anxious to know how they might be saved. These, having heard of my occupation, longed to converse with

me, but feared their intercourse with me might draw upon them the displeasure of the authorities. To see me in their own houses now was, therefore, an occasion of joy. I was surprised to find what general sympathy the former dealings of the Bückeburg authorities with me had called forth. To many, however, my imprisonment was attended with great blessing.

My imprisonment led them to inquire the cause, and turned their thoughts upon religion. Farmer C., after coming from Bückeburg one day, where he had heard of my wife and child's imprisonment, said on reaching home, "Wife, if these people had not a good cause, they could not suffer so much for it. I have heard they read the Bible much, and I have bought a copy to see what harm they can get from it." "Curiosity made us begin to read," said the farmer, "but nothing could induce me again to desist; we have found in the Bible eternal life." While listening to this story, I regretted less than ever my sojourn in the Bückeburg jail. Truly, the Lord causes even the wrath of man to praise Him.

Since we have been more leniently treated, I have visited many places which formerly I did not venture to enter.

#### THE TWO HAPPY SISTERS.

I had sold Bibles to two young women, three months ago, at Bückeburg. When I entered the house, I could see by their countenances they had good news to communicate, and scarcely was I seated, when they told the joyful history of their conversion. These young women are sisters, and keep a public-house; but they assured me since they knew the will of God, their position was to them an exceedingly unpleasant one. They had tried to improve the tone among their customers, but in vain. The latter had rightly surmised the change in the manner of the sisters to be owing to my influence (as their journey to Bückeburg was generally known), and the frequenters of the house threatened to kill me if ever I made my appearance here. I conversed some hours with these sisters, and found them prepared to make every sacrifice for the cause of truth. When they have parted with this house, they wished to join the Lord's people. Notwithstanding the threats that had been uttered against me, I felt very desirous to see the frequenters of the inn. At sunset they assembled in the smoking-room, and I entered to offer tracts. I was not recognized by any one; the men only said they supposed I belonged to the sect of Tecklenburg at Bückeburg. This I assured them not to be the case. I belonged to those people who call themselves by the name of God, and make the Bible their rule in all things. The men told me they had committed their religion to the safe-keeping of their clergyman and schoolmaster, who, they hoped, would make all right for them. How far they were wrong in such a supposition, I now took pains to show; nor was it labor lost. One of the men, who had listened with evident agitation, was the first to break silence. "I do not know whether I can still read," he said, "but I feel much inclined to try, as the Bible, for what the colporteur has said, makes me feel uneasy." "Nonsense, nonsense!" exclaimed some of the men. Others seconded his remark, and I was asked to exhibit my



stock of Bibles, of which a specimen had already passed from hand to hand. The two sisters were, in the meanwhile, delighted at this result, but wisely refrained from giving expression to their joy. The men who had bought Bibles entreated me not yet to leave. Then, when I made a motion to go, it was evident a spark of heavenly fire had fallen into their hearts. At my next visit, I hoped to find fruits of my labor. The proprietresses of the inn also hoped, by that time, to have removed from their present abode.

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### JOURNAL OF H. VÖLKER,

COLPORTEUR AT MORLORF, HOLSTEIN.

#### A DIFFICULT FIELD.

THE weather is very inclement, and, it being difficult to walk great distances, the number of families visited has not been so great as usual. My stay with each has, however, been longer, so as to admit of thorough conversations. There is, perhaps, no field for Bible-circulation more difficult to be occupied than the Duchy of Holstein. Intemperance and godlessness go hand in hand here, and the fertility of the soil, which is constantly enriching the coffers of the farmers, is but a talent abused. Though avarice is said to be characteristic of the Holstein peasantry, a vast amount of money is spent by them on their personal decorations. Here men often carry about with them a little fortune in the silver buttons that adorn their garments, while the women sport ornaments, alike conspicuous for size and costliness. The dancing saloon is, of course, their favorite resort, and the state of morals low. The clergyman of — says he has a parish of wood-stealers, who are constantly making inroads on a neighboring forest. At the same time, these people are required yearly to take an oath at a court of justice, testifying whether or not they are guilty on this point. False oaths, of course, are given, yet these very persons must be admitted to the Lord's supper, if they desire it. Of late, however, the faithful testimony of Mr. —, who is a believer, has done much good. I have stated this case as an instance of the deplorable state of things here, which renders the people not easily accessible to the truth.

#### PEACE IN BELIEVING.

*January 9th.*—A man called to see me. Without knowing the cause, he had long felt disposed to read religious books. He had, however, only a hymn-book and a catechism. A friend of this man's, whom I had persuaded to buy a Bible, called upon him one day, saying he had bought a book that was of no use to him, and his friend might have it for half price. The latter gladly agreed to the bargain, and the Bible became his. Then his lost condition became plain to him, and the salvation provided by Jesus Christ. He found peace in believing, and now wished to become acquainted with the person who had sold the Bible to his friend. I had an

interesting conversation with this man. He had given the subject of believers' baptism some thought, and gratefully accepted pamphlets on the subject.

"AS IN THE DAYS OF NOAH."

Schuly is a wicked, godless village. A farmer, to whom I offered Bibles, said he had no time for reading; his religion consisted in earning bread for himself and his family. I told him that, in his care for his family, he omitted a very important item—provision for their immortal soul. "We have no souls," replied the man, disdainfully; "neither do I believe in the God you speak of." I entreated him to remember, "God will not be mocked. In the days of Noah," I said, "men ridiculed his admonitions, until the wrath of God broke forth, and repentance for man came too late. Then the world was destroyed by water, and, once again, 'it will be consumed by fire.'" Notwithstanding a feigned fearlessness, I perceived a tremor on his lips as he asked for the tracts he had at first refused. At another house, the master was so incensed to see me giving tracts to his wife and children, that it was with difficulty I escaped the stroke of a club, already raised against me. In this village, not one person received me in a friendly manner; still, here and there, I could leave tracts, which I promised to exchange for others in a fortnight. I may here remark, that our loan-tracts do me great service in preparing entrance for the word of God. Exchanging these tracts forms an excuse for calling on persons who would otherwise not receive me a second time.

ALL MUST BE GIVEN UP FOR CHRIST.

A schoolmaster of E——, whom I have repeatedly visited, recently told me he was so far convinced of the truth, that, were it not for temporal care, he would join us at once. The thought troubles him, however, that, in case of his becoming one of us, his family will be unprovided for, as he would certainly lose his place. I reminded him of the lilies of the field and the fowls of the air, and my words seemed to make an impression upon him. This friend takes much pains to instill a reverence for the word of God into his scholars. The good effects of this are apparent, both in the children and their parents. Many of the people who formerly never spent a Sabbath evening at home, now remain with their children to hear them read the Bible. Others are annoyed at the schoolmaster's favoring the Scriptures so much; but he is too good an instructor to be dismissed on this account alone.

THE TROUBLED SCHOOLMASTER.

The schoolmaster of A—— attacked me fiercely on account of the Apocrypha. He said my Bibles had occasioned the greatest disorder in his school. The omission of the Apocrypha themselves would not signify so much, were it not for the parallel passages as which they are often made to serve in the New Testament. "The boys know no greater delight," said the troubled schoolmaster, "than to be able to shout out in the class, 'The verse is not in my Bible.'" I sympathized with the man's discomfiture, but could only advise him to banish even parallel

passages taken from the Apocrypha from his school. "Such an innovation," was the reply, "would lead to an entire revolution in our educational system, for it would suggest others. No ; innovations are dangerous." Wishing to conciliate the schoolmaster, I forbore to give him my views on the matter of "progress," and returned to our subject. Mr. L—— finally consented to suffer our Bible in his school, as heretofore. In visiting the village here, I rejoiced to find he had not depreciated my Bibles to his boys, so that the parents were still willing to buy. At a public-house I had an opportunity of showing a drunkard the folly of his course. The landlord, with whom I had conversed, was so moved by my words, that it was at his request I admonished the man, who happened to be sober just now.

#### ON THE HIGH ROAD.

Traveling on the high road to Kiel, among many whom I supplied with tracts were two gentlemen, who asked me whether I had gone out to convert the world. "Not in the *expectation* of doing so," I replied ; "though it is my aim to lead as many sinners as I can to Christ." "And how do you know *we* are sinners?" I quoted the words of Scripture on this point. They seemed struck. "You see we are so much taken up with buying and selling," they said, "we never hear of the Bible ; but, no doubt, a little more of it would do us good."

The gentlemen were on their way to P——, to meet the diligence ; and, although it was out of my way, I accompanied them. I was happy to find them disposed to listen to the word of God. They told me, as they were constantly traveling, they could not, if they would, enjoy religious instruction ; but I showed them they might always have an instructor with them in the Bible. We walked two hours together, and our converse was of heavenly things. I had not looked for such impressible minds in the prosperous men of the world, whom I had accosted not without fear. But the Lord has all hearts in His hands ; He leadeth them like the water-brooks. The gentlemen each bought a Bible, and gave me a contribution towards our tract society. We parted with mutual good wishes. In continuing my way to Kiel, I conversed with persons of every condition in society, but all of one class with regard to religion. Some thought me a madman ; others were shocked at my fanaticism.

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#### LABORS OF BROTHER PFENNIG,

##### BIBLE COLPORTEUR IN HANOVER.

BRO. H. PFENNIG is the colporteur of the Bible Union in Hanover. He is often at Hildesheim, and labors extensively among the Roman Catholics. Many are the crowds eager to hear him. But alas ! there is no place, not even an "upper room" or a shed to meet in. In reviewing his travels, he says :

I called on the schoolmaster of L——, to whom my visit was very welcome. He was on the point of writing to request me to send him a supply of Bibles. "Your books," he said, "are so great an improvement on our large, unwieldy Bibles, that they are much more attractive to the people. It is true, you make us dispense with the Apocrypha, but this we are getting accustomed to." This good man, who is a believer, told me several instances of conversion in consequence of the reading of the Scriptures. "I think it due to you to say, that your circulation of the Scriptures has effected more good in our village than all my teaching or the preaching of the clergyman. You have succeeded in awakening a personal interest in religion among the people; they have begun to think for themselves, and often come to ask questions." In my visits to the farmers, I was glad to find these words confirmed. At one farm, while the women were sitting spinning or knitting, the master of the house was reading aloud from the Bible. I was made very welcome, and beset with entreaties to hold a Bible-class. Then each one got out his Bible, and we were several hours discussing divine truths, with which some of my hearers proved to be experimentally acquainted.

The next day I called upon a nobleman near L——, who had expressed a wish to see me. He made many inquiries regarding our Bible and missionary societies, and said, "England and America must prosper, because they do so much for the extension of the Kingdom of God." This gentleman told me that as far as his influence extended, he sought to introduce the word of God: "But, alas," he said, "our people are so occupied with cares for the material life, that the spiritual are entirely lost sight of." He encouraged me to go among his tenantry, whom I found to be well-disposed people. They represented their landlord as kind and indulgent, promoting both their temporal and spiritual welfare. Here I sold many Testaments.

#### PLAIN PREACHING.

At an inn where I offered the word of God, two gentlemen asked: "Pray how do you know it is His word." "Both from internal and external evidence. In my own heart I have experienced its divine power, while I see its declarations confirmed in the history of the world." "A very fine speech and excellent logic, no doubt," said one of the strangers, "but as valueless to us as the tricks of any other juggler, who seeks to make money at the expense of the people." Now the landlord interfered, saying my object could not be to "make money," as I had given him some little books gratis. "Yes, he has given you little books that you may buy great ones," etc. In this strain the travelers continued, until I thought it my duty briefly to explain, that it is my business to present the word of God to the people at so cheap a rate, that it may be attainable to all, and teach them how to escape going to hell.

"Pray tell me where hell lies," now resumed my tormentor; "my geographical knowledge does not extend so far." "May you be preserved, by turning to Jesus Christ, from ever reaching that place of torment," I replied, and then turned away. The landlord, who followed me, seemed much affected. "I am far from what I



should be," he said, "yet I always tremble to hear religion mocked." He had no Bible, but was in the habit of reading a hymn morning and evening. He bought a copy of the Scriptures, and begged me to visit him again. I also left tracts for him to give to travelers.

#### FAMILY PEACE RESTORED.

Several schoolmasters begin to receive me well. Even the strict Lutherans favor my visits. At the village of Altanborg, the people spoke with much affection of Brother G. Meyer, who formerly sold Bibles here. The mother of a family told me she would never forget Brother M.'s first visit to them. "His words," she said, "had such an effect upon us all, we did not sleep the whole night; we could hear each other weeping and praying. Before that time, we were an unhappy, divided family; but since we have found the Saviour, we are quite united." At this house I held a well-attended meeting. Testaments were much in request. The children asked me many questions about Brother Meyer, who, they said, had first told them to pray for new hearts.

During the winter months I have held meetings almost every evening, the people often coming great distances to be present. For a time, my health suffered from such exertions, and from the peculiar mode of living I sometimes meet with; but the Lord has of late increased my strength. May it be faithfully spent in His service.

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## MISSIONARY CORRESPONDENCE.

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### LETTER FROM BROTHER YATES.

SHANGHAI (CHINA), Oct. 9, 1856.

DEAR BRO. WYCKOFF:—Allow me, at this late date, to sympathize with you and the Bible Union, in the death of its venerable and honored President. Truly, a mighty one has fallen! In the death of Dr. Cone, the cause of missions has lost one of its strongest supporters, and the cause of pure translations an uncompromising advocate. Unborn millions will honor his name. May the desire of his heart for all nations be accomplished. As I have not had anything from you for a long time, I am comparatively ignorant of the doings and prospects of the Bible Union. I trust its friends are encouraged, and the work of translation and revision progressing.

In your last to me, I think you stated that you had sent me a portion of the Epistles revised for critical examination. It has not reached me. I am sorry it is so. I should be much pleased to receive any portion of the new translation that may be ready for the public eye. It would be of great service to me in my work among the heathen.

We are not without encouragement in our work. Our services are well attended. The Gospel of reconciliation is listened to with apparent interest. I trust a brighter day is about to dawn on this land of darkness and cruelty.

M. T. YATES.

#### LETTER FROM BROTHER ONCKEN.

LONDON, Dec. 26, 1856.

W. H. WYCKOFF—DEAR BROTHER:—I have now advanced every cent I can call my own. I am hard at work, from morning till night, to procure the support necessary for our fellow-laborers.

I regret that when I was in the United States I did not improve the opportunity to interest our Canadian brethren in our mission.

In this country, thus far, I have met with encouragement; but it will require three or four months' hard labor to secure the sum required—£5,000 per annum. The Lord is very gracious to me, both as it regards my soul and my body; and, by His blessing, I hope to realize the object I have in view. Accept assurances of continued brotherly love for yourself, from yours, in the best of bonds,

J. G. ONCKEN.

#### HELP FOR SIAM.

In a letter from Rev. J. H. Chandler, dated Bangkok, Aug. 6, 1856, the Board of the American Bible Union is earnestly appealed to for aid in circulating the pure word of God among the Siamese. Bro. Chandler says: "I have acquired the Siamese language, and, so far as I know, the people seem to have confidence in me. But, how to sustain myself, and labor as a missionary, I do not know. 'Trust in the Lord, and verily thou shalt be fed,' is a promise which I most firmly believe. The first work claiming my attention, is the printing of the New Testament in Siamese. In order to pass another edition through the press, it will be necessary to make another appropriation of ONE THOUSAND DOLLARS. No printing-office has been built since my return, and some expenses for rent, etc., must be incurred. The *paper* for printing the work is in my hands. The hindrances which have occurred, in getting the work to press, have been a source of much sorrow. Although the way to execute the work has not been opened as expected, yet it is a relief to be able to feel that God knows when and how to hedge up the way, and when and how to open it."

Let the friends of the Bible Union bear in mind that, at present, Bro. Chandler looks exclusively to us for the means to carry out this object, so dear to his heart. Several years ago, the Union appropriated a thousand dollars to carry a preceding edition through the press; and that appropriation has been greatly blessed. We are not able to send this amount now, in consequence of heavy expenses connected with the revision of the English Scriptures; and we must, therefore, make a special effort to meet this call. What response shall we hear? We hope a hearty and liberal one, and that right early. Bro. Chandler was among the earliest friends of the Union, and still cleaves firmly to its principles and plans. Let him not be forsaken in a time of great need.

## TO OUR FRIENDS IN GREAT BRITAIN.

The visit of Dr. Maclay to Great Britain has added largely to our list of contributors. In almost every place visited, the interest in the cause had preceded him ; and, by his appeals, that interest was greatly increased. Liberally has the appeal for aid been responded to.

It is the glory of England that her forefathers contended for the Bible, and came into its enjoyment, after long and painful conflicts with its enemies. And it is now her joy that her children in this new world are bearing a noble part in making this great treasure (England's richest blessing) still more precious.

We publish, in the present number of the QUARTERLY, the portion of Dr. Maclay's report, not already published, of collections made for the American Bible Union in Great Britain. Dr. Maclay desires that the friends who so generously responded to the appeals, on behalf of pure versions, may see, in detail, the acknowledgment from the Union of their contributions. Should any names be misprinted, our friends can make the needed correction, by a reference to the places and amounts acknowledged.

During the coming year, our plans will require an increased outlay of funds. We appeal with confidence to our Christian friends in the land of our fathers. We appeal to all men—of every name and land, where the English language is spoken—to labor together with us for the complete accomplishment of our noble purpose.

Rev. Dr. Everts said, with truth, at our Anniversary, that there were no countries in the world where this enterprise could be prosecuted so well as in England and America ; and that they had happily joined hands in this cause.

In accordance with the plan for the Final Revision of the New

Testament, correspondence will immediately be opened with scholars in Great Britain.

Contributions for this object are hereby earnestly solicited to be remitted through Messrs. Trübner & Co., Publishers, 12 Paternoster Row, or our agent, Rev. Wm. Norton, Egham, Surrey, England.

Those who desire the publications of the Bible Union should address Messrs. Trübner & Co. Letters of general inquiry may be addressed to Rev. Wm. Norton.

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#### THE COMMITTEE OF INVESTIGATION.

Probably no Committee, connected with a benevolent institution, ever made so extended and thorough an investigation into its affairs and proceedings. The number of witnesses examined was very large, including the Officers and many of the Managers, Revisers and others. Each witness was examined separately, and his testimony written down and compared with that of others. No other witness was allowed to be present at the same time.

As an example of the extent and thoroughness of the investigation, we may refer to the Financial Department. The present Treasurer, the late Treasurer, the Assistant Treasurer, the Auditor, and the Corresponding Secretary, were separately examined, and the testimony of each written down, with regard to the rules observed in the reception and disbursement of moneys, and then the books of account were rigidly searched, and finally a sub-committee was appointed to make a more extended and minute investigation of the bills, receipts, cash-books and ledger, and to report to the Committee. This most searching inquiry resulted in finding a perfect accordance in the oral testimony and the facts developed by the books and documents.



ACKNOWLEDGMENTS OF MONEYS RECEIVED THROUGH MESSRS BARCLAY & CO., LONDON, SINCE JULY, 1855.

	£	s.	d.
Charles T. Metcalf, Esq., Putney.....	1	1	0
Rev. E. J. Selwyn, Blackheath.....	6	5	0
Rev. S. Lylycrop, Windsor.....	0	10	0
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A friend for Circulation of Spanish Scriptures, etc.....	10	0	0
Alexander Patton, Esq., Glasgow, by James Wallis, Esq.....	£5	0	0
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Cash from Chris. Disciples, Adelaide, South Aus., by James Wallis, Esq.....	20	0	0
T. Magary, Esq., Hindmarsh, Adelaide, South Aus. (Life Subscription), by James Wallis, Esq.....	6	6	0

Conclusion of Dr. Maclay's Report of Collections in Great Britain, on behalf of the American Bible Union :

BIRKENHEAD.

£	s.	d.	£	s.	d.	£	s.	d.
Collection at Craven			Mr. Wm. Major.....	1	10	Mr. John Turner....	1	10
Rooms, per H. Bonner.	2	13	0	Mr. Ed. Bevan.....	1	10		

LIVERPOOL.

	£	s.	d.		£	s.	d.		£	s.	d.
Z. B. Houghton.....	1	0	0	Thomas Sutton.....	1	10		Samuel Thornely.....	0	10	0
Mary Williams (Elm Farm).....		0	10	Mrs. A. Brown.....	1	10		James Jeffreys.....	1	0	0
Mrs. Parry.....	0	5	0	Mr. Jacob Brown.....	1	10		S. Jackson.....	0	10	0
Mrs. Jones.....	0	5	0	Rev. H. S. Brown.....	1	0		Samuel Thornly.....	2	0	0
Mrs. Lewis.....	1	0	0	Richard Houghton.....	10	0		James Jeffrey.....	2	0	0
Scotch Baptist Church, Edge Hill, by Mr. Bakehouse, for A.B.A.	5	0	0	Captain Hague.....	1	0		A friend.....	0	10	0
John Houghton.....	21	0	0	James Houghton.....	5	0		J. Job.....	1	0	0
John Johnson.....	21	0	0	For Bible.....	2	0		Miss E. Cearns.....	1	10	0
Rev. Thomas Dawson... }	1	10	0	For trans'n into English.	1	0		James Peck.....	1	0	0
Jehoshaphat Griffith... }	1	10	0	John Farnworth.....	3	0		W. & G. Medley.....	1	0	0
Sundry small sums at } Byrone Street.....	4	19	6	William Davies.....	1	0		Thomas Edwards.....	0	10	0
Tickle Brothers.....	3	3	0	Mr. Occleshead.....	0	10		R. Edwards.....	1	10	0
A friend.....	0	2	6	Friends.....	0	2		R. J. & S.....	1	10	0
				J. J. Godfrey.....	0	10		Samuel Pearce.....	1	0	0
				Cearnes & Brown.....	5	0		A friend.....	0	10	0
				Thomas Urquhart.....	1	0		Sundry small sums.....	0	10	0
				Richard Wright.....	0	10					

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£ s. d.			CHURCH.			£ s. d.					
John Davies, Mollington.	5	0	0	Collection at Baptist Chapel.....	1	8	3	Mrs. Davies.....	1	0	0
								Miss D.....	0	5	0

## BACUP.

£ s. d.			£ s. d.			£ s. d.					
Samuel Howorth, Rock Hill.....	5	0	0	Thomas Howorth, Waterbam.....	1	0	0	Mary Howorth.....	0	5	0
Ashworth Shepherd.....	2	0	0	Margaret Shepherd.....	0	10	0	Samuel and Jane Howorth.....	0	2	0
Ann Shepherd.....	0	5	0	Alice Shepherd.....	0	10	0	A Young Friend.....	0	1	0
Small sums of Waterbam Chapel.....	1	9	7	Collection at Waterfoot.....	3	15	4	William Howorth.....	0	5	0
Ann Shepherd, Waterbam.....	1	0	0	Bacup Ebenezer.....	5	0	0	John Howe.....	0	5	0
B. Ormerod.....	5	0	0	James Hindle.....	0	10	0	Fanny Jackson.....	0	0	6
Gen. Hardman, Bacup.....	1	0	0	James Howorth.....	2	0	0	Edmund Whittaker.....	0	10	6
Rand Ruth Shepherd, Waterbam.....	1	0	0	George Mitchell.....	0	10	0	Ebenezer Chapel, additional.....	0	10	4
				John Pickup.....	1	0	0	Mrs. Whittaker.....	1	0	0
				Collection at Terence School Room.....	1	3	4				

## ROCHDALE.

	£	s.	d.		£	s.	d.		£	s.	d.
W. F. Burchell.....	6	6	0	Henry Kelsall ... ..	5	0	0	E. Lord.....	0	5	0
Mr. Charles Littlewood..	5	0	0	Reuben Schofield.....	0	2	6				

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£	s.	d.	£	s.	d.	£	s.	d.			
George Wilson.....	1	0	0	Wm. Hinners, Esq., per				W. Bickhaver.....	1	0	0
Joseph Null.....	1	0	0	J. Null.....	1	0	0	Jos. Simpson.....	1	0	0
C. Chamberlin.....	1	0	0	Francis Tucker.....	0	10	0	W. A. Whurlock.....	1	0	0
J. McLaren.....	1	0	0	John Oitworth.....	5	0	0	S. Leede, Jun'r.....	2	0	0
Sundry Individuals.....	1	7	6	Richard Johnson and				Peter Whitehead.....	1	0	0
H. T.....	0	5	0	Brother.....	5	0	0	W. McKerrow, D.D.....	1	0	0
A Friend, W. R. C.....	1	0	0	A. S. Thornton.....	5	0	0	William Perkins.....	2	0	0
A Friend.....	0	5	0	J. P. and E. Wertheads				Richard Bealy, by a			
J. Adlhead.....	1	0	0	& Co.....	5	0	0	Friend.....	1	0	0
J. H. Augas.....	1	0	0	Friends at York Street				Mr. Bickham.....	1	0	0
E. A. Johnson.....	1	0	0	Chapel.....	4	9	6	Mr. A. Critchley.....	1	0	0

## ASHTON-UNDER-LYNE.

	£	s.	d.
Collection and Subscriptions.....	2	16	5

## GREENHEYS.

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Rev. Rob't S. Scott, A.M.	0	10	0	Two Friends.....	0	2	0	J. H.....	1	1	0
Wm. Cunningham.....	1	0	0	John Brydson.....	0	1	0	Mr. Clay.....	0	10	0
Philip Johnson.....	0	10	0	Missionary Association..	1	7	0	Mr. W. Sykes.....	0	6	0
James Boyd.....	0	10	0	Mr. Robertson.....	1	0	0	Mr. G. F. Fisher.....	0	5	0
Miss Ann Lowe.....	0	10	0	Friends in Dr. McKerr-				Mr. Charles Rushton..	0	2	6
Richard Angus.....	0	2	6	row's Congregation...	5	17	6	Cash.....	0	3	0
Alexander P. Jameson..	0	2	6	Neil Banatyne.....	2	2	0	J. W. Jackson.....	0	2	6
Mrs. and Miss Whitehall.	0	5	0	W. G.....	1	1	0	Radford.....	0	10	0
				J. Proche.....	2	0	0				

## LEEDS—Continued.

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James Richardson.....	2	2	0	Children.....	0	2	0

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£	s.	d.	£	s.	d.	£	s.	d.			
James Ackworth.....	1	0	0	Alfred Illingworth.....	3	0	0	Miss Saram.....	0	10	0
J. P. Chown.....	0	10	0	Henry Laycock.....	0	10	0	Small sums at Westgate			
John Cole.....	2	0	0	William George.....	1	0	0	School-room.....	1	1	3
B. Pankard.....	1	5	0	John Smith.....	3	0	0	Amiens.....	0	5	0
John Cooke.....	1	0	0	Mrs. John Smith.....	0	10	0	J. Keighley.....	0	10	0
Samuel Martin.....	1	0	0	Samuel Wilson.....	1	0	0	J. W. Bilbrow.....	0	10	0
A. Macley, D.D.....	21	0	0	J. White.....	0	5	0	Thomas Aked.....	2	0	0
Small sums at Zion				A Friend.....	0	5	0	William Smith.....	0	10	0
Chapel School-rooms..	9	10	0	William Stead.....	1	0	0	William Mungatroyd..	1	0	0
Henry Dowson.....	0	10	0	W. & S. Watson.....	1	0	0	James Fyfe.....	0	5	0
D. Abercrombie.....	2	0	0	Jr. Holgate.....	0	5	0	John Rhodes.....	0	10	0
Joseph Illingworth.....	1	0	0	Truth Prevails.....	0	10	0	Mrs. Milligan, Acacia ..	2	0	0
				Henry Illingworth.....	2	0	0				

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Wm. Shaw & Sons.....	5	0	0	John Shaw & Brothers..	0	10	0	For Faithful Translation
Joseph Walker.....	2	0	0	Abraham Hall.....	0	10	0	of the Scripture, from
George Walker.....	1	0	0	John Brook, C. End....	1	0	0	a —, by the late
John Haigh.....	1	0	0	Small sums.....	3	1	0	Godfrey Berry, Esq.,..
William Steel Brook.....	0	10	0	Thos. Hall, from a friend	5	0	0	Ellen Steel Brook.....
								20 0 0
								0 10 0

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Henry Crowther & Sons:	2	0	0	Timothy Tate.....	0	5	0	John Barker.....	0	5	0
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£	s.	d.	£	s.	d.	£	s.	d.			
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To Collection after Ad-				John A. Perry.....	0	10	0	A. J. Davenport.....	0	2	6
dress in George Street				J. D.....	0	10	0	A Friend.....	0	5	0
Chapel.....	3	10	3	Thomas Gibson.....	0	10	0	John Wade.....	0	5	0
L. S. West.....	0	10	0	J. Hopkins.....	0	10	0	J. W. H.....	0	2	6
John Barber.....	0	10	0	J. P. Phillpot.....	0	10	0	Miss Montgomery.....	0	5	0
William Booker.....	1	0	0	C. R. Morrison.....	1	0	0	Miss Lealden.....	0	5	0
J. W.....	0	10	0	James Sturge.....	3	0	0	E. Watson.....	0	2	6
Richard Birkin.....	5	0	0	John Ellis.....	1	0	0	S. Daniell.....	0	5	0
Collection, Bartergate,				E. Sturge.....	0	10	0	A Friend.....	1	0	0
per Mr. James Wallis..	14	11	0	Mrs. Thomas Avery.....	0	10	0	Mr. John Walters.....	0	5	0
Wm. Brown, Whitehaven	0	19	6	Thomas Bully.....	2	2	0	Mr. W. Rogers.....	0	5	0
Ruth Grangemouth....	2	0	0	Mr. John Thomas.....	0	10	0	John F. Aldington.....	0	5	0
Buthier.....	1	0	0	T. F. Griffiths.....	1	0	0	Mrs. Simpson.....	0	7	6
Buthier Birkerhead....	1	0	0	W. F. James.....	1	0	0	Mr. Goodwin.....	0	7	6
James Wallis.....	5	0	0	James Bissell.....	0	10	0	J. Hadley.....	0	5	0
Friends at Arnold.....	0	10	6	George Butler.....	1	0	0	Charles Corfield.....	0	5	0
Park Street Chapel, Not-				Henry Wright.....	2	0	0	C. Mansell.....	0	2	6
tingham, collection....	3	5	7	Mrs. Hawkesford.....	1	0	0	Mr. Whitehouse.....	0	5	0
J. Bailey, cash £5; £20				Mrs. Hough.....	0	10	0	W. Aldington.....	0	5	0
worth of leather, to be				D. Davis.....	1	0	0	T. Jackson.....	0	5	0
used in binding the				Ralph.....	0	10	0	John Warner.....	0	5	0
first edition of the New				W. Chance, Jr.....	0	10	0	H. McEvoy.....	0	5	0
Testament, revised....	25	0	0	S. Franklin.....	0	10	0	Mr. Coshmore.....	0	2	6
Mrs. Robinson.....	0	2	6	Henry Allbutt.....	0	10	0	Mr. Fry.....	0	2	6
William Cripps.....	2	2	0	Mrs. Johnson.....	0	10	0	A Friend.....	0	2	0
John Heard.....	3	0	0	J. H. Stephenson.....	1	0	0	A Friend.....	0	5	3
Henry Perry.....	0	5	0	Mr. and Mrs. Patrick..	1	5	0	Friends in Cannon Street	3	8	0
Thomas Hallan.....	1	0	0	F. Cook.....	1	0	0	Joseph Harris.....	1	0	0
T. Swan.....	0	10	0	John Cook.....	0	10	0	J. Riland.....	1	0	0
Charles Vince.....	0	10	0	Mr. R. H. Penman.....	0	10	6	J. Barnsby.....	0	10	0
Thomas Morgan.....	0	10	0	H. Rotton.....	0	10	0	James Baldwin.....	1	1	0
James Taylor.....	0	10	0	J. W. Condit.....	0	10	6	Henry Christian.....	0	10	0
R. W. Dale.....	0	10	0	H. Manton.....	0	10	0	J. L. Bolton.....	0	10	6
W. & E. Roomer.....	2	0	0	Robert Purdie.....	0	10	0	Edward Barrett.....	0	10	6
J. H. Hopkins.....	2	2	0	John Caney.....	1	0	0	G. H. S.....	0	10	0
Mr. J. Black.....	5	0	0	J. C. Woodhill.....	1	0	0	John Barker.....	0	10	6
J. Phipson.....	0	10	0	William Nutter.....	1	0	0	Thomas Holroyd.....	0	10	0
Edward Phipson.....	0	10	0	Mrs. Evans.....	0	10	0	John Kerslake.....	0	10	0
W. & A. S. Morgan.....	0	10	0	H. Watson.....	0	10	0	Hon. Rev. G. M. Yorke..	0	10	0
T. Kell.....	0	10	0	E. Pitman.....	0	10	0	A friend of W. Swan..	0	10	0
Thomas Southgate.....	1	0	0	William Spires.....	0	10	0	William Fidgin.....	0	10	0
W. Southgate.....	0	5	0	George A.....	0	10	0	J. Hyde.....	0	10	0
G. B. Floyd.....	1	0	0	John Zafr.....	1	0	0	R. Doidge.....	0	10	0
Thomas Showell.....	1	0	0	Mr. Canter.....	0	10	0	R. Batchelor.....	0	10	0
W. Phillips.....	0	5	6	R. H. Taylor.....	0	10	0	Edmund Haley.....	0	10	0
Rev. W. W. Evans.....	0	5	0	John Nicholls.....	0	10	6	Thomas Short.....	0	10	0
A Widow's Offering....	3	0	0	Almas Brown.....	0	10	0	Mrs. Ratcliff.....	1	0	0
John W. Showell.....	0	10	0	Messrs. Taylor & Reading	0	5	0	Tipping.....	3	0	0
J. L. Hopkins.....	0	10	0	William White.....	0	5	0	John Keep.....	0	10	0
T. Adams.....	1	0	0	Edwin Smith.....	0	5	0	W. Bach.....	0	10	6
C. N.....	1	0	0	J. A. Marigold.....	0	5	0	R. W. Wurfild.....	0	10	0
W. Beaumont.....	0	10	0	Samuel Bright.....	0	5	0	F. Stephenson.....	0	10	0
J. Biddle.....	0	10	0	Thomas Stanton.....	0	5	0	Joseph Williams.....	0	5	0
J. Parish.....	1	0	0	A Friend.....	0	5	0	M. A. Cartwright.....	0	5	0
John Graham.....	1	0	0	J. Aldridge.....	0	5	0	J. Casebow Barrett....	0	10	0
Joseph James.....	1	0	0	T. Roberts.....	0	2	6	—.....	2	0	0
J. N. Hopkins.....	1	0	0	Two Friends.....	0	2	0	T. Woke.....	1	0	0
H. Van Wart.....	1	0	0	John Davis.....	0	2	0	Friends.....	0	4	2
W. D.....	1	0	0	Mrs. Wykes.....	0	2	6	Mrs. J. S. Wright.....	0	7	6
J. A. James.....	1	0	0	Jacob Potter.....	0	5	0	Mr. Reese.....	0	10	0
				John.....	0	5	0	E. Aron.....	0	10	0

## HUDDERSFIELD.

	£	s.	d.		£	s.	d.
E. Willett.....	1	0	0	Henry Shaw.....	5	0	0

## WAKEFIELD.

	£	s.	d.		£	s.	d.		£	s.	d.
Collection.....	2	5	0	G. W. Harrison.....	1	1	0	Mrs. Smith.....	0	5	0
Dr. A. Perry.....	0	10	0	B. J. Candler.....	1	0	0	Mrs. Woodhead.....	0	5	0
P. J. Jackson.....	0	10	0	J. W. Leamneatham....	2	0	0	Friends, sund. sm. sums	0	7	0
J. H. Watson.....	1	0	0	John Earnsbran.....	0	10	0	S. Roodhouse.....	0	2	6
				J. Hodgson.....	0	10	0				

## WIGAN.

	£	s.	d.		£	s.	d.		£	s.	d.
Rev. Wm. Marshall....	10	0	0	Wm. Holland.....	0	5	0	John Corf.....	0	2	0
Wm. Park.....	1	0	0	W. Roaf.....	0	10	0	Mrs. Lydia Chimall....	0	1	6
Richard Taylor.....	0	10	0	Mr. R. Peck.....	0	10	0	Harriet Dainte.....	0	1	6
W. Elisan.....	0	2	6	R. Bevan.....	1	10	0	Wm. Turner.....	0	2	6
E. Ryley.....	0	5	0	M. Howarth.....	0	2	6	A Friend.....	0	1	0
A. Crook.....	0	10	0	Thomas Small.....	0	10	0	Edward Lyon.....	0	10	0
J. Meek.....	0	5	0	Thomas Ashton.....	0	10	0	Esther Hart.....	0	0	6
A. Marsh.....	0	5	0	Timothy Cook.....	5	0	0	Margaret Lowe.....	0	2	6
H. Holme.....	1	0	0	Mrs. Cook.....	1	1	0	S. O. Prior.....	0	2	6
T. P. Waterhouse.....	0	5	0	Miss Lois Cook.....	0	10	6	Friend.....	0	1	0
Daniel Davies.....	0	5	0	Ann Parr.....	0	2	6	Friend.....	0	1	0
				J. Stuart.....	0	5	0				

## LEICESTER.

	£	s.	d.		£	s.	d.		£	s.	d.
Richard Harris.....	5	0	0	Thomas Viccars.....	0	10	0	A Friend.....	0	8	3
Mr. A. Fielding.....	3	3	0	Thomas Porter.....	0	10	0	A Friend.....	0	10	0
Thomas B. Robinson....	3	3	0	C. Harding.....	0	10	0	J. Holmes.....	0	5	0
John D. Harris.....	3	0	0	Samuel Viccars.....	0	10	0	J. Harvey.....	0	5	0
John Noble, B.....	2	0	0	John Collier.....	0	10	0	Joseph Carryer.....	0	5	0
John Bailey.....	2	0	0	J. Rupere.....	0	10	0	Small sums.....	0	6	7
T. D. Paul.....	2	0	0	Small sums.....	0	10	6	Small sums.....	0	5	0
Robert Paddy.....	1	0	0	George Stevenson.....	0	10	0	Mrs. Barton.....	0	5	0
John Hawley.....	1	0	0	H. M. Robinson.....	0	10	0	John T. Brown.....	0	10	0
Charles Billson.....	1	0	0	Thomas W. Palmer.....	0	10	0	John Howes.....	0	10	0
Thomas W. Rust.....	1	0	0	J. Banes.....	0	10	0	Wm. Gray.....	0	10	0
E. S. Ellis.....	1	0	0	J. W. Clark.....	0	10	0	A Friend.....	0	10	0
Mrs. Fanny Hamel.....	0	10	0	Joseph Wallis.....	0	10	0	T. Frost.....	0	10	0
Joseph Goddard.....	0	10	0	J. T. Winks.....	0	10	0	Robert Brice.....	0	10	0
Thomas Sunderland.....	0	10	0	Thomas.....	0	10	0	J. Rightly.....	0	10	0
Charles Guild.....	0	10	0	Charles Lees.....	0	10	0	Mrs. Edwards.....	0	10	0
John Beals.....	0	10	0	J. Manning & Son.....	0	10	0	Thomas Phipps.....	2	0	0
Samuel Kaines.....	0	10	0	A Friend.....	0	10	0				

## CAMBRIDGE.

	£	s.	d.		£	s.	d.		£	s.	d.
R. Foster.....	5	0	0	Misses E. & J. Smith....	5	0	0	J. Watts.....	0	10	0
H. S. F.....	1	0	0	Mr. H. Gotobed.....	1	0	0	Mr. Manning.....	0	10	0
Edmund Foster.....	1	0	0	Mr. Hays.....	0	10	0	W. Nixon.....	0	5	0
Mr. Vawser.....	1	0	0	W. Eadin Lilley.....	2	18	6	W. P. Basham.....	0	5	0
Mr. Wm. Saunders, Sr..	1	0	0	W. & D. Shippey.....	0	10	0	H. J. Wetenhall.....	0	5	0
James Nutter.....	2	0	0	G. Shippey.....	0	10	0	Small sums.....	0	5	0
W. Eadin Lilley.....	2	0	0	Mr. Elijah Johnson.....	0	10	6	Rev. H. E. Edmunds....	0	10	0
W. Johnson.....	1	0	0	Mr. Bell.....	0	10	0	F. G. Gifford.....	0	10	0
A Friend.....	1	0	0	J. Ninter.....	0	10	0	A. Watson.....	0	5	0
A. S. Brimley.....	1	0	0	Mr. George Cockle.....	0	5	0	E. Raper.....	0	10	0
Mrs. Gotobed.....	1	0	0	Miss Piper.....	0	10	0	Small sums.....	0	7	0
Miss A. Gotobed.....	1	0	0	Mrs. Eaden.....	0	2	6	Thomas Wilson.....	0	10	0
Mrs. Ward.....	2	0	0	W. Clear.....	0	10	0	Mrs. Johnson.....	0	10	0

## LONDON.

	£	s.	d.		£	s.	d.		£	s.	d.
Joseph Angus.....	4	4	0	John Hill.....	5	0	0	Thomas Pewtress.....	1	0	0
J. M. Soule.....	0	10	6	Mrs. W.....	0	10	6	Andrew Steedman.....	1	1	0
Frederick Trespaid....	0	10	6	T. Peice.....	1	1	0	Henry Tucker.....	5	0	0
James Oliver.....	1	0	0	A Friend.....	0	10	0	Cross Street.....	3	0	0
Collection at West End				Rev. Owen Clark and				From Mr. John Shedar,			
Chapel, Hamn Street....	10	0	0	Friends.....	2	0	0	by James Oliver.....	1	0	0
John Sands.....	21	0	0	Edward Winslow, Esq....	2	0	0	William Norton.....	5	5	0
Forbes Winslow.....	1	1	0	Wm. Landels.....	0	10	6	William Stalker.....	1	0	0
B. W. Noel.....	1	0	0	Varens Martin.....	5	0	0	W. Brown.....	0	10	6
				A. H. Petre.....	1	0	0				



## WISBEACH.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Robert Dawbarn.....	10	0	0	Henry Dawbarn.....	1	0	0	Mrs. Yelverton.....	1	0	0
George Dawbarn.....	4	0	0	Richard B. Dawbarn.....	1	0	0	Reynoldson.....	1	0	0
Robert Dawbarn, Jun....	2	0	0	Mr. Richard Dawbarn.....	8	0	0				

## NORWICH.

NORWICH.			£	s.	d.
Mr. Henry Trevor.....	5	0	0		

## TOWCESTER.

			£	s.	d.
Collection at the North End Chapel.....			23	8	2

## ISLINGTON.

£	s.	d.	£	s.	d.	£	s.	d.			
Wm. Bowser.....	1	0	0	J. Gurney.....	2	0	0	Joseph H. Allen.....	0	10	0
A Friend.....	0	5	0	Mrs. Welsh.....	1	0	0	James Robinson.....	0	10	0
A Friend.....	0	5	0	George Stevenson.....	5	0	0	Friends, Camden Hall..	1	11	8
Robert Black.....	6	6	0	Mr. Baylis.....	0	5	0	William Stroud.....	1	0	0
J. Russell.....	5	0	0	E. Wiggins.....	1	0	0	W. B.....	0	10	0
J. Knightly.....	0	10	0	Robert Rosburgh.....	0	10	0	Mr. E. Moore.....	0	10	6
E. Gough.....	1	0	0	A. J. Green.....	0	10	0	W. H. Murch.....	2	2	0
				Archibald Ritchie.....	1	0	0				

## BRISTOL.

	£	s.	d.		£	s.	d.		£	s.	d.
Robert Leonard.....	6	6	0	Mrs. Ames.....	5	0	0	Poor Woman.....	0	0	6
Mrs. Probyn.....	6	6	0	X. Z.....	1	0	0	Richard Ball.....	1	1	0
				Wm. Turner.....	1	0	0				

## AUCHTERMUCHTY (Scotland).

	£	s.	d.		£	s.	d.		£	s.	d.
John Drow.....	4	0	0	M. A. Perrin.....	0	2	6	F. B.....	0	5	0
Mrs. William Drow....	4	0	0	J. H. Leonard.....	0	5	0	B. Prattin.....	0	10	0
George Scholeman, Dun-				John Leonard.....	0	10	0	A Friend.....	0	5	0
dee.....	1	0	0	Mr. Wise.....	0	10	0	Robert Leonard, Jun...	0	10	0
Edward Ash.....	2	0	0	W. Pearce.....	0	10	0	A Friend.....	0	5	0
Robert Charleton.....	1	0	0	Mr. Milligan.....	0	10	0	J. Burder.....	0	2	6
M.....	1	1	0	Rev. T. Winter.....	0	5	0	Mrs. Hill.....	0	10	0
T. Bancroft.....	1	0	0	Mr. Clement.....	0	5	0	E. H. L.....	1	1	0
Wm. Kitcher, of Hull..	0	5	0	John Barrington ..	0	5	8	A Friend.....	0	5	0
John Duncan.....	1	0	0	Smaller sums.....	0	7	8	Thomas Bowden.....	0	10	0
Mrs. McAll.....	0	10	0	W. Hross.....	0	10	0	F. Overbury.....	0	10	0
Servant.....	0	1	10	Geo. H. Leonard.....	0	10	0	R. W. Overbury.....	0	5	0
Mr. Palmer.....	0	2	6	Wm. Pethwick.....	0	10	0	Mr. K.....	0	5	0
Charlotte Elford.....	0	2	6	H. J. Brown.....	0	5	0	Mrs. Young.....	0	10	0
G. C. Ashmead.....	0	2	6	R. Jones.....	0	10	0	Small sums.....	1	18	0
Small sums.....	0	2	4	F. Edwards.....	0	10	0	Rev. T. Horton.....	0	10	0

## PLYMOUTH.

	£	s.	d.		£	s.	d.		£	s.	d.
P. Adams.....	1	0	0	Mr. Slitson.....	0	2	0	Widow's Mite.....	0	4	8
Mr. P. Adams.....	1	0	0	Mr. Holmden.....	0	5	0	A Friend.....	0	2	6
Mr. Reynolds.....	0	2	6	Mr. Holman.....	0	5	0	Mrs. Slater.....	0	5	0
Mr. Smith.....	0	5	0	T. Nicholson.....	0	10	0	Miss Dunn.....	0	2	6
Mr. Trean.....	0	5	0	T. Williams.....	0	2	6				

## EXETER.

EXPEND.			£	s.	d.
R. Elton.....	1	0	0		

## MILLPORT (Isle of Cumbrae).

	£	s.	d.		£	s.	d.
Collection at Baptist Chapel.....	1	0	0	Miss Ritchie.....	0	10	0

## GLASGOW.

	£	s.	d.
A. R. W. Calhoun.....	0	10	0

## AYLESBURY.

			£	s.	d.
Joseph Turnbull.....			1	0	0

## SPECIMENS OF REVISION OF JOB, CHAP. 28, 29.

- 20 But wisdom, whence comes it ?  
and where is the place of understanding ?  
21 since it is hidden from the eyes of all living,  
and covered from the fowls of heaven.  
22 Destruction and death say :  
with our ears have we heard the fame of it.  
23 God understands the way to it,  
and he knows the place of it.  
24 For he, to the ends of the earth he looks ;  
and he sees under the whole heaven ;  
25 to make the weight for the wind ;  
and he meted out the waters by measure.  
26 When he made a decree for the rain,  
and a track for the thunders' flash ;  
27 then he saw and he declared it ;  
he established it, yea, and searched it out.  
28 And to man he said :  
Behold, the fear of the Lord, that is wisdom ;  
and to depart from evil is understanding.
- 1 AND again Job took up his discourse and said :  
2 O that I were as in months past,  
as in days when God preserved me :  
3 when his lamp shined over my head ;  
by his light I walked through darkness.  
4 As I was in my autumn days,  
when the favor of God was over my dwelling ;  
5 while yet the Almighty was with me,  
my children were round about me ;  
6 when my steps were bathed in milk,  
and the rock poured out by me streams of oil.
- 7 When I went forth to the gate by the city,  
and placed my seat by the broad way ;  
8 young men saw me, and hid themselves,  
and old men rose, and stood up.  
9 Princes refrained from words,  
and laid the hand upon their mouth.  
10 The voice of Nobles was hushed,  
and their tongue cleaved to their palate.

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V. 7. by the gate up to the city ; *others*, to the gate up to the city.

# THE BIBLE UNION QUARTERLY.

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MAY.]

NUMBER TWENTY-EIGHT.

[1857.

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## THE FINAL REVISION COMMITTEE.

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FROM the organization of the American Bible Union, no subject has created more solicitude, or called forth more fervent and continued supplications for divine direction, than the composition of the Final Committee. The Board have been fully aware of its importance, as they understood that the future prosperity and usefulness of the Union, in a large measure, depend upon the character and qualifications of the scholars who are to occupy so responsible a position. The Committee to whom the Board entrusted the duty of recommending the proper persons for membership of the Final Committee, after nearly seven months' anxious deliberation, on the 15th of April, 1857, submitted to the Board, at a special meeting, a report of progress, from which we make the following extracts :

We have attended to the duty, thus devolved on us, with diligence and assiduity ; and, by correspondence, personal interviews, and frequent and protracted deliberations, have endeavored, to the extent of our ability, to meet the wishes and expectations of the Board and of the Union.

The plan adopted at the last anniversary has been constantly kept in view, and no arrangements have been contemplated that were not conformed to it, as carefully as fidelity to our trust, in procuring scholars of acknowledged qualifications, would permit.

The design of the Board and of the Union, in the preparation and adop-

tion of that plan, was to have the work done in the most thorough and scholarly manner possible. To carry out this design, your Committee have sought only those who, in profound erudition, in known regard for revealed truth, and in reputation for sound judgment as well as learning, have not their superiors now living.

At the same time, they have kept in view the necessity of having the revision made in a pure and simple Saxon style, which should commend it to the ear of the people, while the intrinsic merit of the work, and its high reputation for scholarship, secured the approbation of their judgment. From past experience, it may reasonably be anticipated, that the work, however well executed, will encounter opposition; and, therefore, it is proper that every suitable precaution should be adopted, to accompany it with a strength of authority, which, as far as practicable, shall neutralize that opposition.

For this purpose, it seems desirable that those, whose names are associated with the final revision, should stand high in other countries, as well as in their own. In the republic of letters, the scholars of one country largely influence the views and sentiments of those of another; and if the publications of the Union take rank among scholars in other lands, as the matured productions of men of the first order of talent, the effect upon their reputation in America must be most favorable and extensive.

Contemplating these high aims, it will be readily understood, that it would not be proper to entrust a work of this character to any but men who have spent their lives in the critical examination of the original Scriptures, and whose occupations have trained them to habits of patient, laborious research, and calm deliberation, and who especially excel in reputation as philologists. In view of these and similar considerations, your Committee have not yet been able to find five scholars whom they are prepared to recommend to the Board for the Final Committee; but they believe that [*Here are inserted the names of four scholars, two of which we are not prepared to publish, as the ultimate arrangements with them have not yet been consummated. The names of the other two are given in the extract from the New York Chronicle, quoted on page 131, 132.—EDITORS of the Quarterly.*] have the requisite qualifications to act on such a Committee; and they recommend to the Board, to authorize the Committee on Versions to engage their services at as early a date as possible. They also recommend, that the Committee be authorized and instructed to continue their search for a fifth scholar of suitable qualifications, who shall be acceptable as an associate to these scholars, and approved by the Board.

They further recommend, that the Committee be authorized and in-



structed to seek out (with the aid and advice of these scholars) four scholars in Great Britain, to coöperate with them according to the Plan of the Union in Article 4th, and to report their names, with the cost of such coöperation.

The principles on which the Board authorize the employment of these scholars, accord with the views cherished by the Union from its origin, and expressed in all our publications.

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[*Extract from the leading editorial of the New York Chronicle, May 2d, 1857.*]

It will be recollected that it was resolved, at the annual meeting of the Bible Union, to proceed at once to the appointment of this most important of all committees and of all agencies connected with the revision enterprise. Since that time, the work has been constantly in hand, and progress has been made, though the final conclusion is not yet reached. It is a measure that requires great deliberation, much discrimination, and extensive inquiry and correspondence. None but scholars of the very highest order can safely assume the responsibilities of such a committee.

We understand, however, that definite arrangements have been made with Prof. T. J. Conant, D.D., of the Rochester Theological Seminary, who is expected, after July next, to give his whole time to the work; and also with Prof. H. B. Hackett, D.D., of the Newton Theological Seminary, who will give to it all his time, except what is required for the duties of his professorship, the preparations for which will, as far as practicable, be made subsidiary to this work. Both these gentlemen are heartily interested in the enterprise of revising the English Scriptures. Prof. Hackett expressed himself to this effect some years ago. Prof. Conant's position has long been well understood. There are, perhaps, no men in the country who are by nature, by habit, by scholarship, and in every point of view, better qualified to do this work than these gentlemen.

We also learn that the Board have authorized a committee to make arrangements with two other scholars, whose biblical attainments and published works have given them a world-wide reputation. They have already rendered important service to the cause of the Union in its preliminary revisions, and have promised essential aid in the completion of the work by the Committee. But as the arrangements between these gentlemen and the Union have not yet been fully concluded, we should not feel justified in giving publicity to their names. We will add,

however, that in their ecclesiastical connections, they stand associated with the Pedobaptists.

By the Plan of the Union, approved at its last anniversary, the Final Committee will consist of, at least, five or seven members. The work of completing the number is still a matter of constant correspondence and almost daily deliberation; and, notwithstanding the diligence of the Committee of the Board, and their devotion to the business, we think it highly probable that it will not be fully concluded before the next annual meeting of the Bible Union, as it is one requiring great deliberation and much caution; and the Board, we feel satisfied, will appoint no one to the work whose scholarship is not equal to that of the persons already approved by them.

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#### DR. CONANT'S RESIGNATION OF HIS PROFESSORSHIP.

*To the Board of Trustees of the Rochester Theological Seminary:*

After much deliberation, I have come to the decision, that it is my duty to resign my charge of the department of Hebrew and Exegetical Instruction in this Seminary.

For many years, my studies have had for their ultimate aim, the preparation of a revised English version of the Holy Scriptures. The investigations necessary to this work being, in almost all respects, coincident with those required for a thorough and comprehensive course of instruction in my department, I have been able thus far to prosecute the two in connection, with mutual advantage to both. But the time has now come, when I believe that I ought to withdraw from the labors of the Lecture-room, and from all the duties incident to the relations of a teacher, and devote myself wholly to the work which I have long regarded as the main object of my life, and as paramount in importance to every other.

My withdrawal is not occasioned by any abatement of interest in the cause of general and ministerial education. A thirty years' connection with this cause, in the intimate relation of teacher, has given it a hold on my feelings, which those only can appreciate who have been as long and as closely identified with it. The instruction of young men for the Gospel ministry, to which my public labors have been devoted the last twenty-two years, has been to me, a specially interesting and congenial employment, and one which I could not prevail on myself to relinquish, except in obedience to an imperative call of duty. I shall part from the numerous friends with whom I have been here associated in the promotion of learn-

ing, from the members of the Board, and from my colleagues in the Faculty, with sincere regret; and I shall carry with me, into another field of labor, the liveliest interest, both in the University and the Theological Seminary.

The Board will please to accept this as my final decision in the matter, with the assurance of my high respect and fraternal regard.

T. J. CONANT.

*Rochester Theological Seminary, April 17th, 1857.*

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#### WANTS OF THE FINAL COMMITTEE.

It becomes every friend of the great objects contemplated by the American Bible Union, duly to appreciate its present condition, and the responsibilities thence resulting. We are striving for the greatest object ever undertaken by man. God alone could reveal divine truth to man. In addition to personal belief and practice, the most that we can do is, to propagate that truth in its purity. Just in proportion to its value, is the importance of conveying it free from error and obscurity. The value of gold is estimated by its freedom from dross.

What can properly be compared in value to the pure word of Jehovah? Emanating directly from the Sovereign of the universe, being a perfect transcript of his own mind and will, it must always be infinitely elevated above all the works of created intelligence. But we are permitted to enjoy the inestimable privilege—the highest honor on earth, next to that of a personal union with Christ by faith—to aid in communicating to others this word in its purity. When future generations shall bless God for the faithful revision of his inspired truth, which they will cherish as their most valued possession, the names of those, who have labored and contributed for this noble object, will be held in grateful and honorable remembrance.

The Board of the Bible Union have engaged scholars of the highest qualifications, upon the Final Committee, who have begun to prosecute their work. But, at the very threshold, they announce to us, that they need a large amount of valuable books in addition to those already possessed by the Union. The idea of employing the best workmen, and not furnishing them with the tools which they need, is contrary to the plan, and adverse to the interests, of the Union. Means for such a purpose ought to be supplied according to the demand. Every friend of the object, we trust, will appreciate this necessity.

Of course, it will be understood, that all the labors of the preliminary revisers are not yet closed, and that considerable expenses, connected with them, still continue. The Board is doing all that is proper and practicable to diminish these expenses; but, in the mean while, it will not answer that any deficiency of means should be experienced in supplying the wants of the Final Committee.

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#### THE BIBLE UNION NEEDS YOUR HELP.

THE progress of the Bible Union must be cheering to all those friends who have stood true to its principles through years of trial. The announcement now made, regarding the Final Committee, must confirm the hopes of those who have not wavered amid the delay incident to the work, or the opposition encountered from its foes. The time required in reaching this result, the correspondence, the personal interviews, the conferences, the traveling to consult with leading friends and various scholars, the frequent meetings in committee for deliberation and prayer, will probably never be known to the public. It has engrossed so much of the attention of some of the officers of the Union, as seriously to interfere with the usual correspondence with agents and friends, especially with reference to its financial interests. In order partly to meet the exigency, a letter was prepared, in anticipation of the wants of the treasury, and sent to a few of the friends, requesting their personal efforts in securing the pecuniary aid needed at the present time.

The following extract from the letter, though not originally designed for publication, will, we believe, interest all who read it; and we trust it may call forth an immediate response from every lover of the Bible who has an offering to make to this precious cause:

“We are now using every possible endeavor to secure the Final Committee on the English New Testament. We are determined that, so far as it depends upon us, it shall be composed of the best qualified scholars, whose services can be enlisted, irrespective of their ecclesiastical connections. Men who, by long years of study, have become familiar with the original languages, and are willing to work on our principles, of *fidelity to the truth* and only such—are sought for. Nothing that does not, in every respect, equal the revision of the Book of Job, will satisfy us. Our prospects now for obtaining a Committee whose labors will secure an approval as universal as the revision of Job has gained, are, in the highest degree encouraging.



"We invite your attention to the revision of Hebrews. This revision, according to our plan, will be carefully examined by the Final Committee, from whose hands we trust that the ultimate work will come forth in all the excellence of its divine beauty. We want nothing but the truth—the pure truth of the blessed Jesus. And we know that in this purpose of our hearts we have your sympathy and your prayers.

"At the commencement of the present year, owing to the severe ordeal and persecutions through which the enterprise was called to pass (during the best period of our financial year, under ordinary circumstances), the amount with which we entered upon our work was really \$3,000 less than in former years. Many of the most devout friends of the cause had been waiting for the developments of Providence. At the Anniversary, the deliverance wrought for us by our blessed Lord and Master was truly wonderful. Our friends have everywhere had their hopes strengthened, and their attachments increased, towards the cause of pure versions. And since the Anniversary, the contributions have fully equaled those of the previous year for the same period. But the diminished amount with which we set out upon the labors of the present year, has constantly stood in the way of our appointing the Final Committee.

"We have never yet incurred a debt, and are satisfied that it would be wrong for us to do so. Other societies have gone beyond their means, and found the burden of a debt a constant source of anxiety. In every instance of the kind, we believe, the experiment has proved unwise. *Shall the Bible Union incur a debt?* A few thousand dollars, it might be supposed, would be comparatively nothing. But we do not so view it. The preliminary work is now about ready for the deliberations of the Committee. The eyes of the world are turning to them, and awaiting, with much anxiety, their decisions. Enemies are fearful that it will not be favorable to the perpetuation of sectarian strife and division among the professed followers of Jesus, while friends are praying that it may be the power of God unto salvation. That such will be the result of this great movement, we do most devoutly believe.

"We trust that you will regard it as a privilege to aid the Bible Union now. Perhaps you have been asking—'Lord, what wilt thou have me to do?' It is not probable that you can ever aid the cause of faithful versions of God's precious book at a more important period. If it is not convenient to send all you now purpose in your heart to devote to this special want, or to solicit from others in behalf of the Bible Union, you can send a portion, and let the rest follow as soon as it can be secured."

## WILLIAM COLGATE.

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DEACON WILLIAM COLGATE, the first Treasurer of the American Bible Union, was summoned to his eternal rest on Wednesday, the 25th day of March, 1857. The very prominent position, which his name has occupied in the history of faithful versions of the word of God, demands a particular notice of the man and his usefulness in the cause.

William Colgate was born in England, January 25, 1783, in the parish of Hollingbourn, County of Kent, about five miles distant from the old and flourishing town of Maidstone. His parents were not wealthy; yet they lived in comparative comfort, were kind-hearted, social, and generous, and possessed the respect and affection of a large circle of personal friends. The maiden name of his mother was Sarah Bowles. His father, Robert Colgate, commenced life as an English farmer. In his boyhood, William Pitt was his intimate friend and playfellow.

On account of his political sentiments, he emigrated with his family to this country, in March, 1795. Arriving in Baltimore, he purchased a farm in Hartford county, Maryland, which he cultivated for two years. During this period, William went to one of the best schools of that day. This, with his acquirements in England, was all the education the schools ever vouchsafed to him; and, at the early age of fifteen, he entered upon the work of an earnest life. When seventeen years of age he commenced, in a very humble way, the soap and candle business in Baltimore.

In 1804, William Colgate, at the age of 21, left his father's house and came, a comparative stranger, to the city of New York. He had scarcely a cent that he could call his own. He obtained employment in the candle business with the firm of John Slidell & Co., No. 50 Broadway, with whom he continued for two years, till he established his own manufactory in Dutch street, in this city, on the site of his present extensive warehouse. It is a little remarkable that, in this city of changes, he has for fifty-one years continued a most prosperous business, in the same street, and on the same ground.

At the age of 29, William Colgate considered himself worth about \$5,000. His subsequent career was one of uninterrupted prosperity. In the time of the war of 1812-15, his establishment had the almost undisputed control of the market, and the rise in the value of stock on his hands, materially advanced his pecuniary interests. About this period the manufacture of starch was introduced, and his brother-in-law, Mr. John Gilbert, was associated with the firm in this department of their business. For many years it was the leading starch establishment in America. Mr. Colgate has acquired a large fortune, which, with the record of a life of great benevolence, is left as a legacy to his family, and an example of goodness to the world.

Until he was confined to his house, near the close of January, Mr. Colgate was as devoted to business pursuits as he had always been. Although his own

pecuniary interests had been transferred to his sons, nearly a year since, still he was always in the office during business hours, consulting and advising with the firm. Business was a pleasure to him. Under its severest pressure his temper was always even. We have seen him a thousand times, but do not remember that his countenance was ever darkened by a frown, or clouded with anger. His pleasant smile, jocose manner, and tender heart, would adorn any counting-room, and convert the tedious routine and the annoyances of business into real pleasures. It was one of the rules of his life, "That business hours should be devoted to business purposes." When business was over, the general news of the day, his family, his church, the cause of his Redeemer, in all its departments, had for him a zest in which he never grew weary.

Few men have loved their country better, or sought more earnestly to promote its welfare. But it was in the humbler walks of a religious life that Mr. Colgate attained an eminence of true greatness and goodness among the people. In this respect he was peculiarly distinguished from the purely mercantile men of his day. When he commenced business he determined to devote ten per cent. of all his net earnings to benevolent purposes. This rule he has religiously adhered to through life, sometimes, indeed, increasing his benefactions to twenty, and even thirty per cent.

In February, 1808, Mr. Colgate and his sister Maria were baptized by the Rev. William Parkinson, and united with the First Baptist Church in New York, then worshiping in Gold street. How firm a friend he has been to the religious faith he then avowed, the records of his denomination will attest. There is scarcely a movement in all its history for the last fifty years, in which he did not take a deep personal interest, or share in the responsibility.

In the year 1811, Mr. Colgate was married to Miss Mary Gilbert, a young lady of English descent.

Miss Gilbert was eminently calculated to be the wife of such a man. She had acquired an excellent education, and possessed rare accomplishments for a young lady at that time. She was pious, generous, and affectionate. To visit and console the widow and the fatherless in their afflictions, to entertain strangers, to relieve the worthy poor, and to encourage her husband in every noble charity of his life, was a work in which she never wearied.

In the examination of the Scriptures which led him to a severance of his early religious associations, and to a union with the Baptists, Mr. Colgate became satisfied of the necessity of a thorough revision of the English Bible, for the benefit of the masses, and of its wide dissemination among the people. He took part in the formation of the first Bible Society ever organized in the city of New York. In 1816, he assisted in the formation of the American Bible Society, was a member of its Board of Managers, and one of its most liberal patrons for twenty years. When, in 1836, that body made the English version of the Bible the standard of translation in foreign languages, he united with the late Doctor Cone, Doctor Maclay, and others, in a protest against the rule; and when the Society's appropriations were withheld from versions made by the missionaries in India, in which words relating to baptism were translated by words equivalent to immerse,

he aided in the formation of the American and Foreign Bible Society. He was chosen its Treasurer, and was annually re-elected to this office, which he continued to fill for more than thirteen years.

As might have been expected, he frequently pressed upon the Board of that Society the question of revising the English version of the Sacred Scriptures, and in 1849 offered a resolution in favor of an immediate revision of the New Testament. This led to the painful contest of 1850, and the organization of the American Bible Union, of which he became treasurer, and continued in the office until February of last year, when his increasing infirmities obliged him to resign. In his house the preliminary meetings were held for the organization. The cause was dear to his heart, and on his death-bed he sent for the President, Dr. Armistage, and expressed his views regarding it. Stretching out his emaciated hand, and clasping that of his brother in toil and responsibility, his eyes filled with tears, as he exclaimed :

"Mr. President, I am delighted to see you. I have waited some days for the opportunity. I wanted to say a few words to you about our beloved Bible Union. The securing of a faithful version of the English Bible for the common people has been, for many years, an object as dear to me as life. The Bible has always been dear to me, but it is of no more value to me than the history of England, except as I am permitted to hear the voice of King Jesus speaking through it. And his word will always be precious to the people, if they can get it in its purity. I believe that the Bible Union will eventually secure a faithful version for them.

"My work in the Bible Union is *done*. But I am satisfied that the movement is of God, and so far he has signally prospered it.

"As to the management of the Society, I have only to say, that you cannot look for perfection anywhere in this world. I have never found a society that was conducted on the principles of infallibility, and I have been connected with a great many. But I want to say to you that, after weighing the whole matter in my own mind, it is impossible for me to suggest any improvement in view of the position in which God has evidently placed us. I am satisfied that every officer is faithful and in his right place, and that all our measures are well calculated to accomplish the work. Guard against debt and let the work be well done. Move slowly. Don't be in haste. It is a great work. Get the best scholars, and let them have time to do it well. Those who are not familiar with the difficulties may be a little impatient at the delay. But God always takes time for the accomplishment of a great work, and this is his cause.

"Take time. Be patient. If you do this, you must necessarily succeed, and success will place our opponents in very trying circumstances, especially those Baptists who oppose us. Should our revisers use the word '*immerse*' instead of the transferred word '*baptize*,' I cannot see what this class of Baptists will do. If they deny its faithfulness, they must reject their principles as Baptists, and if they acknowledge its faithfulness, they cannot well reject it. Do not follow the lights of expediency. Expediency will never satisfy the churches. It would be acknowledging that King Jesus made a mistake in enjoining rigid obedience to his commands in matters of no importance. There is an expediency in the world popularly called '*Charity*,' but it never amounts to anything. And all the ministers in the United States can never make the people believe that they ought to sacrifice the truth to gain such a piece of nonsense as that. Do you believe they can? Certainly I don't believe it; for my own experience has taught me that, when I have leaned to such expediency, things have come out wrong in the end. But when I



have followed a 'Thus saith the Lord,' all has come out right; and I believe that the churches see things in the same light generally."

"I wanted to say these things to you, for my work in the Bible Union is *done*. Tell these things to the brethren. Give my love to them all. It is not likely that I will meet with you again. But I am ready to go if my work is done. May God bless you. You may be sure that he will reward you; and the world, one day, will thank you, too."

In the Temperance reform, Brother Colgate was an earnest advocate. He is believed to have been the first to introduce the subject into a public body, composed of members of his own denomination. The Hudson River Association was holding its annual session at Sing Sing: the friends there were entertaining the delegates from the churches, according to the ancient custom, with wine and other, then fashionable, beverages. It was at this meeting that Bro. Colgate proposed a resolution discouraging the use of all such beverages by Christians. The resolution was not even seconded, and some of the ministers, on returning from the Association, were quite free in expressing their regret at the introduction of such an agitating subject.

Christian missions found in William Colgate a staunch friend and liberal supporter. He assisted in the formation, in this city, in his own denomination, of some of the first Societies for Home and Foreign Missions. He acted for many years as Treasurer—often advancing many thousands of dollars from his own resources to sustain the cause. Judson, Rice and Kincaid, Bennett, Oncken and others, were his constant correspondents; and, when in this country, they were all his guests. His hospitality was proverbial, and his dwelling had very early gained a reputation as *The Baptist Home*. It was a rare thing, at any season of the year, not to find one or more ministers or missionaries from abroad, freely sharing in his hospitality. His house was their home, and they were always welcome.

The claims of an educated ministry were always regarded by Bro. Colgate with favor. He was an intimate friend of the late Drs. Kendrick and Taylor of Hamilton. He was a member of the Board of Madison University, and from its very origin he was a liberal supporter of that institution. He has sustained for many years a number of young men in their studies for the ministry, through their entire course—sometimes three or four at the same time. One of the most distinguished missionaries in India was sent to his field, and for years was sustained exclusively, by him.

Sunday-schools have also found in Mr. Colgate a faithful friend. He was one of the best Sunday-school teachers we ever knew. Much of his life has been devoted to the study of the Bible, and few were more familiar than himself with its precepts, its promises and spirit.

In his church, connections, Mr. Colgate was always happy. He removed his membership from the First Church in 1812, and subsequently joined the Oliver street Church. In 1838 he united with the Tabernacle, aiding in its formation, and continuing in its communion till the time of his death. In each of these churches he occupied the office of Deacon, which he sustained till his death. He was always remarkably averse to the adoption of creeds. He has often said that he believed they had done more to divide than to unite Christians, and if they were all destroyed the world would be the better for it. The sufficiency of the New Testament as a creed was a theme on which he often dwelt with irresistible eloquence.

The disease, which terminated his life, manifested its symptoms about two years since. Anticipating the result, Mr. Colgate had brought all his business relations to a close, and resigned his position of official pecuniary trust. Near the close of January, the disease assumed a violent form. Its attendant pain was often indescribable. A surgical operation afforded temporary relief, but all the skill of his physicians was unavailing. For weeks he has been a patient sufferer, yet it all

the paroxysms of his agony, he retained his consciousness, and, during the intervals of relief, he was cheerful, social, and happy.

#### ACTION OF THE OFFICERS OF THE BIBLE UNION.

Brother Colgate's official connection with the American Bible Union was always regarded by him as an honor put upon him by God. While on his dying bed, he sent in his resignation as a Manager, assigning as the reason that his protracted illness kept him from attending the meetings, and he did not wish to hinder the place from being occupied by some one who could discharge its duties. His principle was, that a work which he so much loved, should not be retarded by the mere honorary occupation of an office. His great desire was to promote the enterprise, even at the sacrifice of personal distinction. The day after his decease (March 26th, 1857), the officers of the Union met in the Bible Rooms, and unanimously adopted the foregoing narrative, with the following minute and resolutions :

Our venerable brother, Deacon William Colgate, after a life of toil and benevolence, of faith, and love, and patience, has been called home to his reward.

In his decease, the American Bible Union has sustained the loss of a warm and devoted friend, a kind and courteous associate, a prudent manager, and a judicious counselor.

His name will always be intimately associated with the history of the Institution as one of the four persons who called its first preliminary meeting, and the one whose house was offered and accepted for the incipient organization ; as its first Treasurer, and a Vice-President, and Manager till the day of his death.

His brief and sententious addresses at the anniversaries of the Union have been most extensively circulated in the form of tracts, and have done great good by their simplicity, directness, and sound common sense.

In all the proceedings of the Board and the Union, he was the consistent advocate of the claims of the common people for the plain and faithful rendering of every word of the divine originals of the Sacred Scriptures. Therefore,

*Resolved*, That in the life and death of our departed brother, we have an eminent example of the wide-spread influence and usefulness of one man acting on behalf of a great principle, and that we have abundant reason to thank God that such a man lived and acted in the present age, and aided, by his reputation, his personal efforts, and his contributions, to found and promote an enterprise so eminently adapted for usefulness, and so signally honored by God as the American Bible Union.

*Resolved*, That the loss sustained in his decease is measurably repaid by the eloquent memory of his life of usefulness, and a death-bed of Christian triumph, and the lasting influence of his name associated with the Bible Union, as the friend and advocate of a pure and faithful version of the English Scriptures for the common people.

*Resolved*, That we sympathize with the family of Brother Colgate in the bereavement which they have sustained, and direct that a copy of this minute and these resolutions be respectfully communicated to them, and to the periodical exchanges of the Bible Union.

## FROM THE JOURNAL OF H. PFENNIG

## "DEAD IN TRESPASSES AND SINS."

On the 6th of April I had a discussion with one of the modern Jews, who are rationalists, like the so-called Christians by whom they are surrounded. My inquiry, whether he had provided for his salvation, surprised the man. "At any rate, I am as sure of my salvation as you are," he replied. "Perhaps, if we were to compare notes, our belief would prove to be much the same: we are charged with taking advantage of our neighbors; but show me the Christian that does not make *himself* his chief care." He said this as if quite pleased to have an opportunity of arguing this point with a Christian. I replied: "The religion I profess, teaches me to do unto others as I would they should do unto me." "That is a sublime principle, I confess," said the Jew, "but do you act upon it?" "It is my constant aim; but, as we are too sinful by nature to do anything good, I ask strength of God." "And does he give it you?" was the Jew's eager inquiry. "Yes, indeed; his grace is strong in the weak." "If such is the creed of the Christians," said my companion, "tell me how it is they act so oppositely." Alas for this rock of offense, this stumbling-stone, over which so many fall, never to rise again! Very carefully I sought to show the Jew the difference between vital and nominal Christianity, and it was evident he comprehended my meaning. A spark, as I imagined, of the old national enthusiasm, lighted his eye, as he exclaimed: "I must reverence Christianity, sir, as you depict it, and feel a desire to become still better acquainted with it." At my recommendation, he bought a Bible, which I handed to him with an earnest prayer that it might be to him at once a sharp, two-edged sword, and a "healing balm." With the exception of this Bible, I sold nothing that day. I came, for the first time, through villages where both schoolmaster and clergyman were rationalists. Sympathy for my errand, of course, I found none; no one had money to spare for "superfluities." I cannot repeat all the cold, heartless answers given me; the words "*dead in trespasses and sins*" frequently crossed my mind, and, more earnestly than ever, my prayers at night ascended for the outpouring of the Holy Spirit upon my fellow-countrymen. I had heard men, women, and children laugh at the idea of the existence either of hell or the devil; while it was but too evident they were preparing unto themselves wrath unto the day of wrath. I intend to visit these districts again shortly.

## BEAUTIFUL APPAREL FOR YOUNG LADIES.

During the summer months, money being scarce among the country people, I have directed my labors more to larger towns. Here it is more difficult to find access than in the country, where hospitality, at any rate, still numbers among the social virtues. I have not, however, been without some fruit of my work in the town. Several schoolmasters have been induced to take Bibles of me. At a young ladies' establishment, I sold many Testaments. The lady of the school at first refused me admission to the school-room, saying the girls were too much taken up with finery to spend money on Bibles; but I hoped better things, and at last

gained my point. The novelty of seeing me enter, at once attracted general attention, and soon a crowd of young girls were around me to inquire my errand. "As young ladies," I said, "are known to be anxious to adorn themselves so as to appear beautiful, I have brought a book which contains directions how this object may be attained." An eager "indeed!" showed me I had struck the right chord. Then, taking out a prettily-bound Testament, I begged leave to read one of the directions. It was 1 Peter, 3 : 3. Glances of amazement were exchanged by the young people, but I continued to speak of the excellences of my books, until one and another got out her purse and purchased a Testament; and, the example having once been set, the rest soon followed. My valise was almost emptied both of Testaments and tracts. When I returned to Mrs. V., to thank her for having permitted me to go to the school-room, she was much surprised to hear of my success, and, although not herself a believer, hoped the Testaments would have a good effect. This circumstance encouraged me to try a similar plan at other ladies' schools; but few other schoolmistresses were sufficiently liberal to give me entrance to the young ladies; nor could I wonder at this, as they were, for the greater part, declared enemies of orthodoxy, and regarded the Bible as a book opposed to the "march of intellect."

#### DEATH OF A LOVELY YOUNG CHRISTIAN.

In September, during the absence of Brother Steinhoff at the Conference in Zurich, I labored in the vicinity of Einbeck, so as to be able to take our brother's place in the church. Here I found the Bible in many houses, where formerly the god of this world held his sway. Brother Steinhoff's diligence in commending the Scriptures has been very effective. While at Einbeck, I was called to visit a sister who was ill at Arnelsen. Some minutes after I entered her house, she expired. Not long ago I had seen her, young and blooming; now the ravages of disease permitted me scarcely to recognize her. I staid to attend the funeral, on which occasion an address was given. The clergyman of Arnelsen had forbidden us to speak or sing in the church-yard; brother L.'s house, however, was crowded, and I spoke to a deeply affected audience.

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#### JOURNAL OF H. WINDOLF,

COLPORTEUR OF THE AMERICAN BIBLE UNION, HAMBURG.

It is altogether impossible to give in detail the varied experiences of a Bible-colporteur on the Elbe. Penitential tears, hearts subdued, and expressions of gratitude here alternate rapidly with ridicule, blasphemy, and threats. Yet I feel my mission to be one of high and holy import. It is a pleasing reflection that, while, on the one hand, vice in Hamburg allures the sailor to iniquity, God's holy word incites him to become holy and happy. I am persuaded the Bible, put into the hands of sea-faring people in our Hamburg harbors, serves to pluck many as "brands from the burning."



## A SEVERE DOMESTIC AFFLICTION.

In July, my wife, who has long given symptoms of mental derangement, became so much worse, that I sent her with our two little boys to some friends in the country. She had not been absent a week, when I heard she had disappeared from the house of my friend with the children, leaving no trace where she had gone. The most distressing conjectures took possession of my mind. By Brother Oncken's advice, I at once proceeded to Hanover. I wandered through towns and villages, and on the banks of the Seine, in greatest distress. At length I came to a poor-house, where the women told me a person with two boys, answering to my description, had recently passed that way. I fell on my knees and thanked the Lord. The women wept and prayed with me, and, though I could scarcely await the moment when I should meet the poor strayed ones again, I reserved some moments to speak to the women, how they might find life eternal. They listened with much attention, and those who had sufficient money bought Testaments. At Lanenstein I met my wife on the road. She only said: "I am glad you have come, for I am weary with carrying the boy" (who is lame). The children were delighted to see me. My own feelings I cannot describe. It was the Sabbath. As we walked towards Marienburg, I conversed with many persons. A young man became much interested and accompanied me part of the way. He had once been under serious impressions, but said the world had again gained the ascendancy in his heart, and the first symptom of declining spirituality had been a disinclination to read the Bible. He rejoiced now to have his old feelings revived, and thanked God for having caused me to meet him; nor was it less a comfort to me that my sad errand had proved an occasion of good to an immortal soul.

On reaching Hamburg, I was so ill, in consequence of my recent excitement, that I was for some days unable to attend to my calling. This circumstance, and the hope that my poor suffering wife (who has become worse) may have the prayers of our Christian friends, has induced me to speak of this domestic trial.

My time being so much engrossed in the harbor, I have not of late visited the Danish soldiers: they are regularly attended to by a brother-colporteur. In August I was visited by several captains, who expressed a wish to attend our services. They had been favorably impressed with the teachings of God's word. At the request of Captain K——, I preached on board of his vessel. He had invited some friends, who, together with his own crew, formed a good congregation. Perfect decorum was preserved, and the sailors joined heartily in the singing. Bibles and Testaments were also bought.

In another vessel I was asked to produce a Bible, which one of the men took into his hand. Then he went to another part of the vessel, and then, returning, said: "Now seek your Bible." The men were all evidently in the plot, and when I insisted upon having either my Bible or its price, a shower of abuse fell upon me. It was with difficulty that, by the aid of the cabin-boy, I recovered the Bible.

## FROM THE JOURNAL OF GEORGE MEYER.

*June 2d.*—I was requested to see a farmer, who professes to be religiously disposed, but is separated from his wife. The blame of this separation he puts entirely on the woman. I asked him whether he had shown her the forbearance demanded of Christians, and he at length confessed he had never taken his own share of duties, but only that of his wife, into account. Our conversation served to soften his feelings. He asked me to call on his wife, and, if possible, to prepare the way for a reconciliation. I admonished both to make the Bible their counselor, which they promised to do.

## "THE CHIEF OF SINNERS."

A young woman, whom I asked, "What is the state of your mind?" said: "How long I have wished to be asked this question; for a heavy sin weighs upon me;" then, with a remorseful glance at the child on her knee, she burst into tears, exclaiming: "There is no forgiveness for me with God or man." I opened my Testament and began to read, but neither the history of Mary Magdalene nor of the woman of Samaria could give her hope. At length I read 1 Timothy 1:15. These words came like a ray of light into her despairing soul: "'Of which I am the chief,'" she repeated several times, "and yet Jesus Christ came into the world to save me." The poor young creature had grasped the blessed hope, but seemed desirous, by repeating the words I had read, to make it still more her own. "Oh that I had only known this sooner," she said, "how many sleepless nights and days of anguish I should have been spared." When she became more composed, we continued to converse. Like bread to the famishing, were the consolations of the Gospel to her hungering spirit, while I rejoiced in being made the dispenser of such blessings. As she had no Bible, I advised her to buy one, in which she begged me to mark some of the Penitential Psalms I had read. "For, although I believe Christ has answered me with his word, and pardoned me, my sin will be ever before me." Accompanied by her thanks, I at length took leave of her.

## LIGHT IN THE MINES.

At Müsen, there is one of the largest mines in the country. When the mid-day bell tolled, I took my stand at the entrance of the mine, and gave tracts to all who came up. Later in the day I visited the son of the rector here, a pious young man, who delights to hear of my success. He took me to a place where I could freely converse with a large number of persons. "I have not the gift of speaking," he said to me, "but while you speak, I will pray for a blessing on your words."

I accompanied my young friend to L—. We put on miners' dresses, and descended the shaft of the Stahlberg. Here the most precious steel-stone is found. The interior of this place is beautiful. It consists of caverns hewn out in the rock, whose extremities are supported by pillars of ore. Several parts of this mine are very dangerous, yet what will not man risk for the attainment of perishable treas-

ures? I sought to urge on the miners the importance of their being prepared to die, to which they assented, and promised attention. I promised to call upon them in their cottages.

#### CREDENTIALS FROM THE AMERICAN BIBLE UNION DEMANDED.

September 18th.—I was summoned before the burgomaster. My last interview with him had been of so friendly a character, that I was surprised to find him robed *in officio*, and prepared to sit in judgment upon me. After premising that he acted not for himself, but on behalf of the——, I was informed that a complaint having been entered against me with the ——, for selling Bibles and Testaments, he must threaten me with a fine of five dollars in case of a repetition of this offense. The evident uneasiness with which this threat was announced, almost tempted me to smile. As no promise was exacted that I would forbear to circulate the Scriptures, I had nothing to say, and was about to leave the court, when the burgomaster called me back. His better nature had gained the mastery. He kindly advised me to seek an interview with the Landrath himself, and he would, meanwhile, use his influence in my favor. The next day I called upon the —— . The latter had evidently been much prejudiced against me. With much severity he said: "From all quarters I hear complaints that you labor to draw away the people from the national church, both by your books and your preaching. This cannot be suffered." "My business," I replied, "is to circulate the word of God, and, as regards my preaching, I have never, to my recollection, publicly made mention of the national church." "We have vagabonds enough in the country," he replied, "quacks, of whom you are one, who meddle with a profession of which they are entirely ignorant. You interfere with the functions of the clergy in visiting the sick." I assured him I had never visited the sick in the capacity of a minister, but simply as a Christian friend. He then asked for my credentials from the American Bible Union, empowering me to act as their colporteur. These I promised to obtain for him. With a repeated threat of the fine, I was dismissed.

#### HOME, SUCCESS—TEMPTATIONS.

I visited my mother and sisters Sept. 23rd. My last visit led to the conversion of three other persons. This little company of believers I found strong in faith, and full of good works. One of these friends was baptized by Brother Cramme. Shortly afterwards her husband died of apoplexy. His death was employed by the clergymen as an inducement for the widow to return to the national church. The schoolmaster of Soest, in his zeal, even went so far as to say, probably her husband's death had been caused by vexation at her baptism, and such a reflection ought surely to make her forsake her evil ways.

On my return to Freudenberg, I found my friend the burgomaster had so successfully interfered on my behalf with the——, that I may continue my labors without apprehension. The Lord reward him abundantly.

At Meizwinkel the Lord has so blessed the last meeting held here, that many are inquiring the way of life. A young man wept for joy on seeing me again—a

report having circulated here, that I had been almost beaten to death at Müsen. I spent the whole day in conversing with inquirers. Bibles were also greatly in demand. Midnight still found me engaged with the people. The next day I walked to Touslach. A young girl, who had heard I was coming, ran to meet me to buy a Testament. She feared they might be gone before she could get one, if I came to Touslach. I asked her what she intended to do with the Testament. "I intend constantly to carry it about with me," she replied, "that it may help me to resist the temptations of the devil." At Touslach I found much encouragement. Many obdurate hearts were softened, while listening to the story of redeeming love. Towards the close of October I left the Siegerland to go to Barmen, to be present at the opening of the new chapel.

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### FROM THE JOURNAL OF TECHLENBURG,

COLPORTEUR OF THE AMERICAN BIBLE UNION IN BÜCKEBURG.

#### WINTER EVENINGS—HOW TO SHORTEN THEM.

IN April I traversed a great part of the mountains in Lippe. Here, in many a secluded nook and dell, I found people to whom the Bible was a book, all but in name, unknown. Since their confirmation they had not looked into one. Simple and hospitable in their habits, they received me well, and lent me a willing ear. They seemed to know of no other than temporal cares—tilling, reaping, and consuming, make up the history of their life. They are all, however, able to read, and, after listening to some Bible-stories, gladly purchased Bibles. "Our next winter evenings will not seem so long as the last," said a young girl to her mother. "Now I can read to you, and we shall be so happy." This young girl told me she was very fond of reading, but could not get books. She could scarcely believe she might keep the tracts I had given her. I entreated her to read, mark, learn, and inwardly digest, above all, the contents of her Bible. I remained among these people nearly a fortnight, and held two meetings, which were well attended, although the distances between the houses were great.

#### AMERICAN CHRISTIANS IN GERMANY.

At Minden, where there is very little interest in religion, many of the people told me they were content to take their chance for eternity. A schoolmaster, hearing I was sent out by an American society, said: "We require no foreign interference in our religion. The Americans seem to forget that Dr. Martin Luther was a German born and bred." "On the contrary," I replied, "American Christians, knowing how desirous the great Reformer was to put his own people in possession of the Scriptures, only act in his spirit, when they facilitate the acquisition of the Bible to the German people." "Are you sure their motives are so pure?" asked Mr. B.; and, receiving an answer in the affirmative, he began to consider our work more favorably. He purchased twelve Bibles, and requested me to visit some families who are religiously disposed.



During the summer I was chiefly engaged in the country. The people, though engaged in the fields, frequently contrive to converse with me. Sometimes they obtain permission to lengthen their leisure at dinner-time, or their labor is shortened an hour at night, on condition that they will begin an hour earlier next morning. When the latter is the case, they hasten from all parts to the place where I may have appointed a meeting to be held. Much inquiry has of late been awakened among these people. Many Bibles and Testaments have been bought. Letters of invitation also reached me from places where I had been only once or twice this year. Such indications of the Divine favor give new impulse to my zeal, and awaken gratitude towards Him from whom cometh the increase. Fear of man still prevents many persons from openly joining us; this fear, the more friendly bearing of our government will, however, soon overcome, and I do not doubt the future will add many believers to our company.

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### JOURNAL OF H. VÖLCKER,

COLPORTEUR OF THE AMERICAN BIBLE UNION AT MORLORF, HOLSTEIN.

#### VISIT TO A FASHIONABLE WATERING-PLACE

At Kiel I met with little encouragement, and spent some days at Düsternbrook, a fashionable watering-place on the Baltic. Here the novelty of my presence bespoke a good reception for me. A lady, who had come a great distance to spend the winter here, was much delighted to find me engaged in circulating the Scriptures. She was a widow. Her husband had been pious; but it was not until after his death that she learnt to love the Bible, which had been his chief comfort during his last illness. This lady bought a considerable number of Bibles and Testaments to give away, and requested me to come to Düsternbrook again during the bathing season. At Burgdorf I was well received by a woman, who requested me to visit her son, who is an inmate of a lunatic asylum at H—. His mother was in hope the Gospel might have power to awaken reason in him. I promised to call upon the young man. A farmer at Burgdorf expressed great concern for his salvation. "You come as if you had been called, sir," he said; "how often have I wished to find some one to whom I could open my mind on religion—now God has answered my prayers." Our conversation seemed greatly to comfort him.

#### THE GOOD BARON.

When spring returned, and the roads became more passable, I made longer journeys to places I had visited last summer. I found most of the people remembered me, and had wished for me to come. At Bordesholm I called upon Baron K—, the magistrate of this district, to obtain permission to sell Bibles here. With this gentleman I had a long and interesting conversation. He expressed great pleasure at the works of the Bible societies. "It is an excellent plan," he said, "not only to supply Bibles at a cheap cost, but to take the word of God to the

people; by this means many are won for the truth, who would otherwise never hear of it." These words, on the part of the baron, a man who is held in high esteem, were encouraging to me, as an earnest of good to come; and such they proved. Throughout my entire field of labor, this is the most hopeful district. The farmers are, on the whole, more intelligent than in other parts, and enjoy conversation. A farmer at B——, acknowledged he had hitherto acted as if he were to live forever. Though still young, he had greatly injured himself with dancing, and, though he did not consider this amusement wrong, he had, while engaged in it, sometimes felt a secret uneasiness—a vague foreboding of evil. I sought to show him these fears were not without foundation, and what his end would be unless he abandoned his present course. The young man said he feared he could not withstand the temptations to dance that were constantly presented to him; but when I spoke of that grace which enables us to overcome passion in every form, his eyes filled with tears, and he replied: "Yes, if such strength were given me by God, both my soul and body might yet be saved." We conversed long on the means to be employed for the attainment of divine grace, and do not doubt our intercourse will lead to good results. The young man bought a Bible, and promised to seek his soul's salvation.

#### A BRIDAL GIFT FROM HEAVEN.

*May 9th.*—I went from house to house. At a farm in the village of L——, the sound of music and mirth told me a wedding was being celebrated. I entered the hall where youths and maidens, adorned with gayest bridal favors, were dancing. I employed a pause to offer my merchandise, saying that, as it is usual at weddings to bring gifts, I had brought one from heaven, far surpassing in value earth's costliest treasures. Then I produced one of my best Bibles, to the great amazement of the rustic company. They were not, however, displeased, and not only listened while I pointed out the excellences of God's word, but purchased a copy to present to the bride and bridegroom. Some of the young people also requested me to visit the villages where they lived. All schools in the country being closed in summer, I had opportunities for intercourse with many children. They listen with great delight to Bible-stories, and ask me how they may become pious and good. May the good seed sown in these youthful hearts spring up and yield fruit.

#### WAIT TILL FATHER COMES, AND TELL HIM ABOUT JESUS.

At L——, a little boy, especially, seemed much affected, and clung to me even after the other children had left. I encouraged him to speak, and he, at last begged me to stay in the village till his father came home, that I might tell him what I said to him about the Saviour. I advised him to do so himself, but he he said, "You can do it better." The little fellow seemed so much in earnest that I could not find it in my heart to refuse his request. Having other calls to make, I promised to visit the father at sunset; and, at the appointed hour, found the child already looking out for me. I had, in the meanwhile, heard of his father's profligacy, and was the more surprised to find how readily he gave me his confi-

dence. When I was alone with him, he deplored, above all things, the bad example he had set his little son, and gladly caught at my suggestion, that it was not too late for him to make amends in this respect. I admonished the man to frame his future life according to the Bible, and he appeared willing to do so. Whether this impression was a passing one, or permanent, God only knows. The man bought a Bible for himself, and a Testament for the child.

#### RESULTS OF THE YEAR'S LABORS.

Thus traversing towns and villages, and going from house to house, the season passed quickly away. While others were engaged in gathering sheaves of corn for earthly garnerers, I trust my labors will prove to have won some immortal souls for heaven, in that great day when the wheat and the tares will be separated. Then everlasting joy will take possession both of those Christians who sent the bread of life to their perishing brethren, and of the blest recipients.

#### NOTICES OF THE PRESS.

THE REVISION OF JOB, BY DR. CONANT, IS THUS NOTICED:

- "The work, as a whole, is a master-piece."—*Israelite*, O.
- "No hasty production."—*Bap. Mag.*, London.
- "A noble specimen of sound scholarship."—*Relig. Herald*, Va.
- "A valuable aid to Biblical scholarship."—*The Independent*, N. Y.
- "The edition is beautiful."—*Israelite*, O.
- "The volume is a treasure."—*La. Baptist*, La.
- "Not an idea could be omitted or changed."—*Am. Chr. Rev.*, O.
- "The Am. Bible Union is laboring faithfully."—*Masonic Rev.*, O.
- "We desire a similar service to all the Books of the O. T."—*Chr. Times*, Ill.
- "A rare pleasure to look over this new version."—*Putnam's Monthly*, N. Y.
- "Eminent scholarship is at work upon it."—*Vermont Chronicle*.
- "It seems like an oasis in the desert."—*Chr. Int.*, Va.
- "A great undertaking."—*Adv. Herald*, Mass.
- "Reliable improvement upon the Authorized Version."—*Guardian*, Tenn.
- "Scholarly."—*Watch and Refl.*, Mass.
- "New light and beauty on many difficult passages."—*N. Y. Tribune*.
- "A much clearer view of the meaning of the original."—*True Union*, Md.
- "A valuable acquisition to every pastor's library."—*Gen. Evang.*, N. Y.
- "A great blessing to our churches."—*Chr. Visitor*, N. B.
- "A master-piece of profound scholarship."—*Traveler*, Boston, Mass.
- "No lover of the beautiful can read it without pleasure."—*West. Recorder*, Ky.
- "A great improvement."—*True Union*, Md.
- "Worthy of high praise."—*Guardian*, Tenn.
- "A valuable addition to our Biblical literature."—*Chronicle*, N. Y.
- "Receives high encomiums from many secular journals."—*Zion's Adv.*, Me.

- "The Hebrew text is correct."—*Israelite*, O.  
 "Beautifully printed."—*U. S. Dem. Review*, N. Y.  
 "Typographical execution is unsurpassed."—*Jour. and Mess.*, O.  
 "The mechanicism is simple and elegant."—*Adv. Herald*, Mass.  
 "The Christian will be delighted."—*West. Recorder*, Ky.  
 "The Introduction is admirable."—*Tenn. Baptist*.  
 "The Introduction is a treat, indeed."—*Chr. Age*, O.  
 "A series of valuable explanatory notes."—*N. Y. Tribune*.  
 "Its notes are highly valuable."—*Gen. Evang.*, N. Y.  
 "More lucid and clear."—*Relig. Herald*, Va.  
 "Vital information contained in these notes,"—*Ill. Bap.*, Ill.  
 "Result of many years of careful study."—*Bap. Mag.*, London.  
 "We have read with great delight and profit."—*Chr. Times*, Ill.  
 "Never read comments with which we were better pleased."—*Chr. Rev.*, N. C.  
 "Thorough master of the English tongue."—*Relig. Herald*, Va.  
 "The translator shows his familiar study of the earlier masters."—*N. Y. Tribune*.  
 "A very nice appreciation of the force of English terms."—*Chr. Sec.*, Conn.  
 "There can be but one opinion."—*N. Y. Eve. St. Reg.*  
 "The living Spirit is more beautifully and accurately developed."—*Era*, Mass  
 "More clear in this new translation."—*Daily Sentinel*, N. J.  
 "Light on many passages, heretofore obscured."—*Relig. Herald*, Va.  
 "The typography is beautiful."—*Chr. Intelligencer*, Va.  
 "The best version of Job ever made."—*Chronicle*, N. Y.  
 "Scrupulous fidelity to the original."—*Jour. and Mess.*, O.  
 "By all means procure a copy."—*Chr. Union*, Ga.  
 "We wish the Union great success."—*Mas. Rev.*, O.  
 "The scholar will see the absolute necessity for such a revision."—*N. Y. Fam. Gazette*.  
 "The Notes are plain."—*La. Baptist*, La.  
 "Beautifully printed."—*Putnam's Monthly*, N. Y.

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#### THE FINAL COMMITTEE APPROVED.

It is gratifying to know that the members of the Final Committee on the Revision of the New Testament, as far as they have been agreed upon and appointed by the Board, are such as to command the approbation of all our friends, and the respect of our opponents. The religious and the secular press of this country have united in pronouncing a verdict of *approval*.

They say, "*These men are worthy.*"

The *Witness*, a first class religious weekly, published at Indianapolis, Ind., says, through one of its correspondents: "The Rochester Theologic-



al Seminary has suffered a severe loss, a loss almost irreparable, in the resignation of Dr. Conant, as Professor of Hebrew. The remainder of his life will be given to the revision and translation of the Bible, for which work he is admirably suited."

*The Christian Era*, of Boston, says: "Drs. Conant and Hackett are both well known. Whatever they do will be well done."

"A distinguished Biblical scholar of Europe is to render assistance, and the work will proceed as rapidly as practicable."

*The New York Tribune* notices the appointment of Drs. Conant and Hackett, remarking that the work of Bible Revision "is being pressed forward with energy by its friends."

*The Louisville Courier* says, "The Bible Union has secured two scholars on the final work of Revision, whose preëminent scholarship is universally acknowledged."

"It would have been impossible for the Bible Union to secure two abler men for deciding upon the alterations that may be necessary in the authorized version."

*The American Sentinel*, Maine, says: "Some of the ripest scholars of the age are engaged in the translation."

"The purpose of the organization is commendable."

*The Religious Herald*, Richmond, Va., says: "The Board have thus secured two of the best scholars in the Baptist denomination."

*The Christian Era*.—"We are glad to see this Committee composed of eminent scholars of different denominations."

*The Christian Times*.—"Their names are a tower of strength."

*The N. Y. Chronicle*.—"There are, perhaps, no men in the country, who are, by nature, by habit, by scholarship, and in every point of view, better qualified to do this work, than these gentlemen."

*New York Examiner*.—"The Rev. Dr. Hackett, of the Newton Theol. Seminary, the distinguished scholar, to whom we alluded some weeks since, has consented to undertake the revision of the New Testament, devoting to it all the time that can be spared from his duties in the Seminary, and making his preparations for them, as far as possible, subsidiary to this work. Dr. Conant will coöperate with him in the revision of the New Testament. A distinguished foreign scholar will aid in the criticism of the Greek text, and other scholars will be added, in this country, and in Europe, so soon as the Board can secure the aid of men acceptable both to the Board and to those who are already engaged in the work."

*The Mississippi Baptist*—a new weekly religious paper issued at Jackson, edited by John D. Elliott and John T. Freeman—is firm in its

advocacy of the revision cause. We find in one of its issues an able article on the sanction which may confidently be anticipated for our forthcoming revision. One of the first things thought of by the Bible Union was the kind and number of the pious and learned men who ought to be engaged. They sought for them in all the ranks of professing Christians. They employed the best men that *could be obtained* to perform the preliminary work, which is to be submitted to a Final Committee of *acknowledged scholars*. The arrangements for the work preclude the possibility of bias, and provide for such a result as must command a sanction for the revision among all candid scholars wherever the English language is the vehicle of thought among men.

*The Texas Bible Union.*—This is the title of a new religious weekly paper, published at Paris and edited by Eld. Alfred Padon. It says: "We are pleased to notice a spirited but friendly discussion on the subject of Revision in the *Southern Shield*, printed at Helena, Ark. It is another evidence of the gradually awakening and spreading interest in this vital and holy work."

*The Carolina Baptist:* "From the organization of the Bible Union and the publication of its avowed principles, no little anxiety has been evinced in reference to the Final Committee, who are to give the finishing touch to the revision of the English Scriptures, which is now being made.

"The services of some distinguished scholars are secured, and the most vigorous efforts are now put forth to procure the consent of others, of unsurpassed abilities, to aid in this desirable enterprise."

*Rev. A. Wheelock, Elbridge, N. Y.*—"The good hand of our God is with the Bible Union, in the success which has attended it thus far, in securing ripe scholars on the Final Committee."

"This cannot fail to spike the guns of many of our enemies."

*Bro. Donald Mann, Wheatland, N. Y.*, "I am very glad to learn that your great undertaking is so much approved of, far and near."

*A. W. Darden, Murfreesboro, N. C.*, May 26th, 1857.—"May the great Head of the Church guide and direct the Board in all that is right, touching the interest of the great enterprise, is my sincere prayer."

*Albert Stevens, Williamstown, Mich.*, May 23d, 1857.—"I am a strong Bible Union man, but I am not satisfied with this; I want others to be so, too, not to have them stick (speaking in plain words) to the old Version because their grandfathers did."

*Rev. S. W. Lynd, D.D.*, "I am highly gratified to learn that you have secured Drs. Hackett and Conant on the Final Committee."

*Eld. Lewis Bryan, Palmyra, Mo.*—"My heart's desire and prayer to God is, for

*a true and faithful translation of the New Testament into the English language,* and I am willing to give one hundred dollars for that object, and you may mark me down for that amount, to meet the necessities of the Final Committee."

*Eld. R. Y. Henley*, Edge Mont, Va.—"There is no cause that should have stronger claims upon the benevolence and sympathy of the lover of the Bible than that in which the Bible Union is engaged."

*Bro. Wm. Mears*, Zanesville, O.—"The cause is God's. It must surely prevail."

*Rev. Jas. Farquharson*, Warren, Me.—"I am glad that Dr. Conant is to devote his whole time to the Bible Union. It cannot fail to have a good influence on the cause, that Prof. Hackett has so heartily identified himself with it. Pray without ceasing. Other suitable scholars will be obtained, *in answer to prayer.*"

Thus God has enabled us, steadily, to persevere in the course mapped out in the earlier part of our efforts, and He is now crowning them with success.

As originally anticipated, and frequently repeated by us, slight variations are necessarily submitted to, in order to accomplish the great enterprise with certainty and success, but the important features of the plan are always carefully preserved, and its final accomplishment steadily prosecuted.

One part of our plan contemplated that the final revisers should pursue their labors "so far as practicable," at the Bible Rooms. They will, according to arrangements, have frequent meetings. Much of the work will, probably, be done at these Rooms. Every true friend of the enterprise will be satisfied that, while the great aim of securing the scholars best qualified for the work, is attained, no pains have been spared to carry into execution, in this respect as in all others, the most minute particulars of the plan adopted by the Union.

One or two of the most bitter of the journals opposing us persist, however, in misrepresenting the Union. Though our path, at the beginning, was clearly mapped out, and every landmark has thus far been most scrupulously observed, yet at each advancing step, these partisan journals announce a "change" in the Bible Union, an abandonment of its old measures, and the adoption of "new arrangements." Let them pursue their course, we shall faithfully adhere to our principles while life and reason last. Nor will we bate a jot of heart or hope till the work is done.

### WHO ARE TO BE BLAMED?

IF there is any blame chargeable to the friends of revision, for commencing so necessary an enterprise, that blame lies at the door of the mighty men of the past and present generations whose critical works are in our libraries—whose printed sermons and expositions live in the memories of thousands. A writer in a recent number of the *Christian Index* inquires: "Have not scholars of all denominations been teaching us, that the present version is imperfect, and that the scholarship of the present age is sufficiently good to afford us a pure translation? Have not our ears been saluted with the sound of a new translation from the pulpit, from time to time, and our eyes been greeted with new translations, in the form of newspaper articles and notes on the Gospels, by wise and good brethren? And shall not all this convince us of the necessity of a new translation," if we have piety and scholarship enough in the present age to secure one that shall be purer and better? Let those good men of the past age, and those preachers now living, who have so long labored to show that the common version needs their corrections, bear the blame, if there is any blame to be borne in connection with the origin and prosecution of this noble work.

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### VALUE OF DIVINE TRUTH.

*The kingdom of Heaven is like unto a merchant-man seeking goodly pearls.—*  
Matthew, 14 : 45.

Every word of God is a pearl—a goodly pearl—a pearl of great price. If its meaning be hid, or its beauty defaced, in our present version, the loss is suffered, not merely by one man, or a hundred, or a thousand, but by all, from generation to



generation, who read the passage in which it occurs. Let us imagine that the value could be estimated in money. How many a Christian, when he has ascertained from the original the meaning of some word, which he failed to learn from the common translation, has felt that he was more enriched thereby than if he had suddenly become possessed of thousands of dollars? If such be his estimate of its importance, let him consider that at least a million of readers are kept in ignorance of that valuable truth in this generation. When he has estimated the loss which he would have sustained if he had not learned that truth, let him multiply this by the number of readers thus kept in ignorance of it in this generation, and then let him multiply that amount by the number of generations using the same book. This will give some idea of the loss, as respects that single word. This must again be multiplied by the thousands of words in similar condition. Should all these calculations be made, the ultimate sum would be found to be greater, by many fold, than all the money that ever has been or ever will be expended in Christian missions, Bible and translation societies, and all other forms of associated benevolence.

But all this proceeds upon the erroneous presumption that the value of divine truth can be calculated by a comparison with money. All the money in the world would not compensate for the loss of any portion of this truth. Who would consent to have any word of God entirely obliterated, so that the world might never again learn it? Certainly no one whose soul has once been enlightened by the Holy Spirit. But what is the difference, to those who need it, whether it be obliterated, or hidden? Let us thank God that He has not obliterated or recalled any part of it, and endeavor to show our gratitude by aiding to bring all to the light, and communicate it to every member of the human family.

“THE TIDE HAS TURNED.”

A writer in the *Vermont Chronicle*, in a letter from Boston, speaks of a very decided change in the east, in favor of the Bible Union. He says: “It is a matter of some interest just now, that an agency for the sale of its works has recently been established in Boston, and that it is moving forward with energy in the work it has undertaken. The movement *has* met with opposition from many; . . . but the tide has turned, and we shall undoubtedly have, in due time, a complete new translation of the sacred Scriptures.

“Eminent scholarship is at work upon it.

“As a work to be had by the scholar, the student, and the lover of the word of God, the specimens which I have seen and examined, are not to be condemned as untrue to the original, or unworthy the attention of clergymen and literary men. Thus much I think it is due should be said for the enterprise and for its translators.”

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THE REVISION OF HEBREWS.

The preliminary revision of Hebrews, sustained by a strong array of valuable authorities, has been published. The first bound copy of the work is now before us. We have read it with great satisfaction; and, though it will still be subjected to the very careful examination of the Final Committee, it is submitted to the public in the hope that it may aid in the great enterprise of procuring for the world a translation of the Bible purer and better than that possessed by any other nation. The work is beautifully bound, uniform with the other issues of the Bible Union, and makes a handsome quarto volume of about 100 pages.

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NOVA SCOTIA.

BRO. JAMES SELLERS, *River John, Pictou, N. S.*, April 18th.—“The small church of which I have charge, is very much alive to the revision movement, our prayers are regularly put up to the Father of Mercies on the behalf of this glorious undertaking, and we hope it will be finally crowned with success. Our means are small, but if we give according to our ability it is all that can be expected. May the Lord strengthen your hands, and encourage your hearts, and supply you with the means to enable you to crown with success the great work, is the prayer of all the brethren in this place.”

# THE BIBLE UNION QUARTERLY.

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AUGUST.]

NUMBER TWENTY-NINE.

[1857.

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## THE EIGHTH ANNIVERSARY.

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THE following article was prepared to be issued as a circular. In order to save the additional expense of postage, we insert it in the *Quarterly*; but we wish every person who receives the publication, to regard this communication as addressed personally to him, and to read it as he would a letter received directly from the officers at the Bible Rooms. Let each brother and each sister carefully peruse it, and pray over it, and seek the Divine direction regarding his or her duty. If you can, consistently with other calls of duty, come up and enjoy another Anniversary of the American Bible Union. But, whether you come or stay, do all that the Lord may enable you to do for the blessed cause, before the middle of September.

[CIRCULAR.]

AMERICAN BIBLE UNION ROOMS,  
350 BROOME STREET.

New York, *August*, 1857.

MY DEAR BROTHER :—The period of the year has arrived in which it is customary to invite you to attend the Anniversary of the American Bible Union. It will take place (on the first Wednesday), the 7th of October next, in the meeting-house of the First Baptist Church, corner of Broome and Elizabeth streets, New York. Suitable arrangements will be made for the entertainment of delegates. Interesting

speakers are expected to address the Union, and a considerable part of the time will be allotted to extemporaneous addresses of five or ten minutes each, in free conferences. These conferences have become very popular in the Union, as a very large number of the delegates embrace the opportunity thus afforded to express their convictions of duty, the results of their experience and observation in Bible Union affairs, their views of its publications and arrangements, and of the benefits which mankind will derive from faithful versions of the Sacred Scriptures. The uniform opinion of those who have had the happiness to attend on such occasions is, that they have been seasons of high spiritual and mental enjoyment, and that they have imparted a richness, and variety, and deep-toned interest to the proceedings of the Anniversary. The impression made upon the mind has been permanent and salutary. For these reasons, more time than formerly is expected to be devoted to the free conferences.

In order that the coming Anniversary may equal those which have already passed, in the exercise of pious feeling and the beneficial results to the Union, you are earnestly requested to make it a subject of special prayer, that the blessing of God may rest upon our gathering. May the Holy Spirit direct all who lead upon the occasion, and enforce and render effective the truth which may be uttered.

We hope that you may come up to the feast, my brother, in a spirit of meekness and humility, abounding with the love of Christ, and stimulated with a holy zeal to do what you can for His service.

If there should be anything due on your life-membership, or directorship, it will much advance the pleasure and profit of the Anniversary, and give renewed encouragement for the future, should you remit the money before the 15th of September, so that it may be included in the Annual Report. If you are a Life Member or Director, in full, we trust that you will evince your continued interest in the prosperity of the Union, by making another contribution to its funds. And, in either case, we earnestly request you to collect from your friends and others, all that you can, for the objects of the Union, and to forward it as soon as practicable.

We have no story to tell you, this year, of trouble and difficulty. Since the last Anniversary, all has been peace and harmony. We have every other indication of prosperity, and it depends in part upon you to decide, by what you do, whether the Treasurer's account shall also testify to the growing favor and increasing usefulness of the American Bible Union.



## DISCOURSE ON THE LIFE AND CHARACTER OF WILLIAM COLGATE.

AS CONNECTED WITH THE CAUSE OF PURE VERSIONS.

Rev. Thomas Armitage, D.D., President of the Bible Union, has been appointed by the Board to deliver a discourse at our next Anniversary upon the Life and Character of our late Treasurer, William Colgate, as connected with the cause of Pure Versions. Brother Armitage is now in England visiting his numerous friends in that country. Although his visit is in no sense of an official character, he expects to take the opportunity to collect at the birth-place of Brother Colgate information concerning his early years, which may aid him to depict his character as an ardent lover of the sacred Scriptures and an advocate of the principle of faithful translation. We anticipate that the discourse will add much interest to the Anniversary.

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AN INQUIRY ANSWERED.

WE have been asked by letter and in person, on various occasions, whether any specific stipulation has been made with any member of the Final Committee in respect to the words relating to baptism. Our uniform reply has been in the negative; but, as this reply may not reach every one who may wish for information upon the subject, we take the liberty of inserting a note from Dr. Conant, which, so far as relates to two of the members of that committee, will certainly be deemed conclusive. The same rule is followed in every case.

*Rochester, July 11, 1857.*

To Wm. H. Wyckoff, Cor. Sec. of Am. Bible Union:

My Dear Sir:—In reply to your letter of the 6th inst., I have to say that I was present when the engagement was made with Dr. Hackett, as one of the Final Committee, for the revision of the New Testament; and that, in the terms of agreement with Dr. Hackett and myself for this final revision, no deviation was made, or was desired, by either of us, from the fundamental principle of the Union. The terms of agreement with Dr. Hackett and myself are the same, viz.: that we shall “give an exact expression of the sense of the original in idiomatic English, so as to be most readily understood by the greatest number of readers.” No other requirement, and no restriction whatever, in regard to particular words, was made on either side.

Very respectfully and fraternally yours,

T. J. CONANT.

**HARMONIOUS CO-OPERATION OF REVISERS.**

It is a matter for devout gratitude that, in its primary revision, the Bible Union was enabled to overcome every difficulty in the application of its principles, leaving each reviser perfectly free to follow the light of learning, and his own conscientious convictions of the truth. The revisers were selected from various denominations of professing Christians; but the same rules and regulations which guided one guided all. The Old School and the New, the Churchman and the Dissenter, the Baptist and the Pedo-baptist, stood on the same ground. They were employed under the rules and instructions which have been published a thousand times, and which are perfectly familiar to all the friends of the revision movement. No engagement has ever been made by the Bible Union, through its officers or agents, with any one of the persons who have contributed to the completion of the primary work, except in accordance with the principle that the exact meaning of the inspired text should be translated into the English language with the least possible obscurity or indefiniteness. Often have we been asked—"Will Pedo-baptists and Baptists work together on this principle in perfect harmony?" Every such inquirer we have been permitted to refer to the men themselves. At these very rooms, for months and years together, we have seen them working harmoniously under the above rule.

So in the final revision. He who has guided us through the primary work will not fail us here. Committing our ways unto Him who has magnified His word above his name, we are confident that continued fidelity to those principles, which have thus far controlled all our labors, will secure the blessing of God and the approval of all good men.

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**RULES AND INSTRUCTIONS NOT CHANGED BY THE UNION.**

THE history of the American Bible Union, is a consistent whole. The more familiar its facts and incidents, its plans and principles, become to the friends of pure versions, the more ardent is their attachment, and the more earnest and active their zeal in the cause.

On this account, we think it proper to publish the following Report from the Committee on Versions, upon a matter referred to them by the Board. The Report was adopted in September, 1853, and **has never before been published** :—

**THE PRINCIPLE OF BIBLICAL TRANSLATION.**

"The great principle of Biblical translation adopted by the Ameri-

can Bible Union, and *accepted by all its revisers*, requires that 'the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.'

"The Committee on Versions regard this principle as not only unexceptionable, but absolutely essential to the production of a faithful version; and, although it is not their province to determine (independent of competent scholars appointed for the purpose) in regard to any particular word, whether it shall be employed or not by the Union's revisers, yet they feel bound to enjoin, in behalf of the Union, the most scrupulous observance of this grand rule, in its letter and spirit.

"In the application of this principle to the translation of *baptizo*, revisers can scarcely expect or desire any more explicit instructions from the Committee. For, according to this rule, they must first determine for themselves 'the exact meaning' of the Greek word, as originally employed in the Scriptures, and then select such term as will convey that 'exact meaning' 'with the least possible obscurity or indefiniteness' to the largest number of those who hear and read the English language.

"All this being done, the revisers' work touching this point will be accepted as according to contract; and will be a solemn pledge of their learning and Christian integrity, testifying to the Union and to the world, in the presence of Almighty God, that in their judgment, as conscientious scholars, the term employed by them in the English Scriptures, as a translation of *baptizo*, expresses to 'those for whom the version is designed, the exact meaning of the original, with the least possible obscurity or indefiniteness.'"

While this matter was in progress, the corresponding Secretary of the Bible Union thus expressed his views to the agent in England:

"The Committee on Versions have considered the subject referred to them by the Board connected with the correspondence of the English revisers, and see no reason to add to the rules and instructions already given."

Subsequently, the Secretary transmitted an exact copy of the foregoing report to the agent, and remarked:

"I have nothing to add to these instructions. Of course, the first object will be to ascertain the exact meaning of the original word. If that meaning be *sprinkle*, there must not be the least hesitancy in so expressing it. If it be *pour*, or *cross*, then let pour or cross appear in the translation. If it be *dip*, or *immerse*, the duty is equally plain to say dip or immerse in English. If it merely indicates an initiatory ordinance, then the word *baptize* seems to me to be the proper term; the term baptize being used to indicate the initiatory ordinance, whe-

ther performed by sprinkling, pouring, crossing, or immersing. But all this is left to the revisers, acting in the fear of God."

In reply to a letter of inquiry lately received by the Secretary, upon the same subject, he wrote :

"As I am perfectly familiar with every act of the Board, and of the officers and of the Committee on Versions from the origin of the American Bible Union till the present date, I have no hesitation in declaring, that no variation has ever been made by us in these matters, and *no distinction has ever been made, or intended, in our treatment of revisers between Baptist and Pædo-Baptist.*

"Very respectfully and affectionately,

"WM. H. WYCKOFF, *Cor. Sec.*"

#### THE RIGHT PRINCIPLE.

[*Extract from a Letter of the Rev. A. W. Leland, D.D., late Moderator of the Old School General Assembly of the Presbyterian Church.*]

THE New York *Observer* recently introduced to its readers a letter of Rev. A. W. Leland, D.D., addressed under date of "General Assembly, Lexington, Ky., May 30, 1857," to Rev. Gardner Spring, D.D., Chairman of "The Committee of Revision of the American Bible Society," and endorses his character and standing, and his opinion of the views of the General Assembly upon that Committee's work in the following language :

[*From the New York Observer, June 18, 1857.*]

"We have much pleasure in publishing the letter of the Rev. Dr. Leland. He is a venerable clergyman, now of South Carolina, once of Massachusetts ; he is a Professor in the Theological Seminary, and has been Moderator of the General Assembly. What he says of the views of the Assembly on the Bible Society's work, we believe to be correct, and we think that the religious community ought to be put in possession of this aspect of the case."

We copy that part of the letter which most particularly relates to the subject of revision, and call special attention to the paragraph which we have put in *small capitals*, the passage which most nearly expresses the views of the Bible Union :

"It would be a very small matter that I should express my individual opinions as to the revised edition of the Bible, which your Committee have so ably and laboriously prepared, and given as a priceless treasure to the Church and to the world. But believing that these opinions are substantially those of the Assembly generally, and of a vast majority of our ministers and members throughout our connection, I consider them worthy of some regard.



"The work of your Committee of Revision I esteem a most excellent and praiseworthy service, in promoting accurate Biblical knowledge. The principles by which you have been governed, and the changes you have made, meet my cordial approbation.

"Personally, I have long been anxious for just such a revision of the Scriptures as your Committee have made. For many years it has been my habit, in pulpit reading and in Seminary instruction, to make in many instances the very same changes that have been made by your Committee. When I first heard of your revised edition, I rejoiced in it as a fulfillment of my ardent wishes. And, notwithstanding all that has been urged as to the danger of trusting a voluntary association, and as to the importance of limiting your Society to the simple work of printing and selling Bibles; and as to the necessity of restraining you from acting as editors of the sacred volume, it is my settled conviction, that this important work of emendation and judicious change could hardly be committed to safer or abler hands.

*"The only regret which I felt in examining your pamphlet, explaining your alterations, arose from a full conviction that you had not gone much farther, and made many more corrections which are really required."* IT IS MY SETTLED BELIEF THAT THE TIME IS NOT Distant WHEN, IN ALL CASES WHERE THE INSPIRED ORIGINAL IS TRANSLATED INTO OUR LANGUAGE BY WORDS WHICH ARE WHOLLY OBSOLETE, OR WHICH CONVEY A FALSE MEANING, OR NO MEANING AT ALL, IT MAY BE ESTEEMED LAWFUL AND PROPER SO TO CHANGE OUR COMMON VERSION, AS TO CONVEY THE PLAIN, UNQUESTIONABLE MEANING OF THE ORIGINAL.

"Old as I am, I hope to live to see the day when such words and phrases as 'Go to, now,' 'in no wise,' 'God forbid,' 'I do you to wit,' 'trow,' and many similar, will not be found in good copies of the Holy Scriptures. I also wish I may see the time when false renderings, which now favor unsound doctrines, may be corrected. I allude to such phrases as these: 'Then were all dead;,' 'If they shall fall away;,' and the translation of the Greek word *kai*, in several instances, by *and*, when the sense requires *even*. In very many similar instances, I am entirely convinced that your Committee might have extended the sphere of their labors with manifest advantage to the cause which they seek to promote."

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#### BIBLE CIRCULATION IN GERMANY.

There is no more inviting field in the world, than Germany, for the circulation of the Sacred Scriptures. Within the past three or four years, we have been permitted to share in this work of love. A noble and self-denying band of zealous Christians under the direction of Brother Oncken, are sowing the seed of the kingdom by the side of all waters. Some of these men are traveling everywhere in the land of Luther, distributing the Scriptures issued at our expense, and pro-

claiming the truth of the Bible "as they go." In workshops, on ship-board, in the fields, on the highway, in towns, villages, and cities—wherever they can find a listener, man, woman, or child, they speak of the Lamb of God, and of the wondrous story of the cross; offering the Bible for sale, or giving it, when the hearer is too poor to buy.

The small amount which has lately been raised for the circulation of the Sacred Scriptures in Germany, and the earnest letters of Bro. Oncken upon the subject, induced us a few days since to prepare a statement, addressed to some of the pastors of the churches. This has been sent to a considerable number, but, as it is adapted to be equally interesting to others, we insert it in the *Quarterly*, in order that every friend of Germany who reads this publication, may have the privilege of adding his contribution for the circulation of the Bible in that country. So excellent an opportunity of attaining the objects of benevolence without the incidental expenses usually attending the transmission of funds, is not often afforded.

We address, through you, the friends of the Bible in your church and congregation. We appeal to you on behalf of Germany and our faithful co-laborer, Bro. Oncken. He appeals to us, to you, and to all who love our Lord Jesus Christ, and wait for his glorious appearing. *Can we do anything for him?*

From the origin of the Bible Union, Bro. Oncken desired that we should aid him in the Bible Distribution Department of his great work. He applied to us for pecuniary assistance as early as March, 1852. For a long time we were reluctant to enter the field, lest we might be regarded as interfering with other organizations. During his visit to this country, in 1853-4, he represented to us that all the means he received from other sources were entirely insufficient to meet the urgent demand for the Sacred Scriptures in Germany; and in personal interviews with the Officers, he renewed the application for additional aid. But for the reasons already mentioned, we still hesitated, until he had addressed to us at least three separate and earnest letters of appeal upon the subject, presenting the necessities of the case in such a light, that our Board were compelled to respond:—"Bro. Oncken, we will do what we can!"

Bro. Oncken's letters were so full of entreaty, and so pervaded with the love and zeal of the earnest Christian, that we were satisfied it would be sinful in us not to lend him a helping hand.

Since that period we have collected and paid over to him funds contributed to us, and designated by the donors, as follows:—

"For German Scriptures," . . . . .	\$10,934 26
"For Mission Chapels, etc.," by donors' request, . . . . .	822 00
To which add, "Proceeds from sale of Scriptures, published in Germany at our expense, and re-invested in new editions," . . . . .	4,643 68

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Total, . . . . . \$16,399 94

Our Board, at the outset, generously determined to transmit to Bro Oncken every dollar confided to it, and designated by the donors—"For the German Bible Fund"—without deducting a single dime for Agency, or any other expense, incident to its collection, or transmission to him. He is thus allowed to receive from the Bible Union the full amount of every donation remitted to us, for this object.

Nearly one hundred thousand Bibles and Testaments have already been put into circulation through this channel. The free-will offerings of Christians in America, through the Bible Union, have been greatly blessed by the God of the Bible. The reformation commenced under Bro. Oncken still progresses. The demand for the Scriptures daily increases. Converts are multiplying, and new churches are springing up all over the land, churches distinguished for the piety, simplicity and devotion of their members to the plain teachings of the pure word of the Lord.

There are now six brethren engaged at our expense, in the work of Bible distribution, in Germany; all appointed by Bro. Oncken, and acting under his direction. In his letters to us, he speaks of them as men "instant in season and out of season" in the Master's work; often laboring beyond their strength, and sometimes in great peril; yet ever triumphing in the Lord. We take pleasure in giving to you the names of these brethren, in connection with their respective fields of labor:

Bro. H. PFENNIG,	Hildesheim, etc.
" H. WINDOLF,	Hamburg.
" H. VOLKER,	Holstein.
" W. KOCH,	Bremerhaven.
" C. TECKLENBURG,	Buckeburgh.
" GEO. MEYER,	Hanover.

Bro. Meyer's "permit" to circulate Bibles, was, some time ago, revoked by the Hanoverian Government, through the influence of the State clergy, who are really the most bitter enemies of our brethren, and the chief instigators of all the oppressive measures enacted

against them. But the opposition, in this case, has turned out for the triumph of the truth in other places. He has found new fields of interest, that were white for the harvest, in the hill country of Westphalia. The journals of the labors of all these men, for the first quarter of the present year, have just been received, and will be found in subsequent pages of the *Quarterly*. They are full of thrilling incidents. And we entreat you to assist us to retain these laborers in their fields of toil, even as the Lord hath prospered you.

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LETTER FROM BROTHER ONCKEN.

We submit to you the following letter from Brother Oncken; and we believe that your church will cheerfully and promptly respond to his simple and earnest cry for help for his native land. In the midst of his overwhelming labors in the kingdom and patience of the saints, he pauses to urge us to come again to his aid.

*Paisley, June 3, 1857.*

MY DEAR BROTHER WYCKOFF:—Your favors of May 6th and 8th were duly received. They removed at once all apprehension and anxiety as to the payment of my draft upon you, for which I am truly grateful.

I rejoice to learn that your important work is progressing, and that such valuable additions have been made to the scholars engaged in the service of the American Bible Union.

But the more immediate object of this letter is to request your Board to render us some aid in the circulation of the Sacred Scriptures in Germany. Our wants for Bibles are so urgent that we have ventured to print another edition of 5000 copies of the School Bible, at the expense of the American Bible Union. The paper for this edition we have already paid for. On the first of July I must pay the quarter's salaries to the six colporteurs sustained by the Bible Union. If you can, do let a remittance be made as early as possible; and if you can state what amount may be expected from the Bible Union during the coming year, it will greatly facilitate my plans for the future. From other sources the support for Bible circulation in Germany begins to fail. I therefore beg the Bible Union to do for us all that they can.

Our field of labor is rapidly extending, and our success—by which I mean the conversion of sinners—was never before so encouraging. In some sections of our Missionary field, there has been of late a pentecostal effusion of the Holy Spirit. And I need not point out to you, that the word of the Lord—as the Sword of the Spirit—is the one all-powerful instrumentality in the conversion of sinners, and the building up of believers.

I remain, dear brother, yours in the best of bonds, J. G. ONCKEN.



## BIBLE OPERATIONS IN GERMANY

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### LETTER FROM BROTHER ONCKEN.

CASSEY COTTAGE, HAMPSTEAD, ENGLAND, 1857.

MY DEAR BROTHER :

I hasten to transmit the accompanying Journals of the Colporteurs of the American Bible Union, which have been just received from my daughter. I trust the contents will stimulate our brethren in America to greater liberality on behalf of the Lord's cause in Germany, than has been the case hitherto. Hardly any Christians seem to comprehend the importance and magnitude of the German Mission in its bearing on the eternal destiny of millions in central Europe. It is treated as an ordinary, every-day affair. Well, I comfort myself with the fact, that He, who has called this mission into being, knows all its bearings, and that he can, even in the midst of our present embarrassment, give us such a rich, spiritual blessing, as shall compensate, yes, more than compensate, for the care and sorrow that has been occasioned us.

I am exhausted from over-exertion, and have been compelled to keep quiet for three or four weeks. May God have compassion on me, and strengthen me for the work yet to be accomplished.

Yours, affectionately,

J. G. ONCKEN.

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### JOURNAL OF H. PFENNIG, AT HILDESHEIM.

COLPORTEUR, AMERICAN BIBLE UNION.

*October 2nd.* Executed an order for Bibles received from a schoolmaster at Espall, who, from being my violent opponent, has become my coadjutor in the work of Bible-circulation. Adhering tenaciously to the doctrines of the Luthran church, he was still sufficiently candid to give our views a fair investigation, and has come to the conclusion that, although in our form of church government, etc., we are "too democratic, we have the Bible for the basis of our belief," and as we have thus the most essential point in common, he says, "we can very well work together." He has done much to awaken a desire for the word of God among the villagers, and recommends my Bibles as "cheap, good, and genuine." At my last visit I sold many copies, to which the want of the Apocrypha was nowhere urged as an objection—the schoolmaster not favoring them.

## THE BOOK OF BATTLES.

8th. Took the train to Peine. At L—— there was a delay of an hour; the passengers were much dissatisfied; but I employed the time to offer Bibles. An officer from Hanover turned from me with a disdainful laugh as I showed him my store. "No one ever learned tactics from the Bible," he said. I replied, "It contains some extraordinary stories in the military line: I never heard of any other nation fighting like the Israelites. The Bible is given us for instruction in other and more important warfare—the spiritual warfare against sin." "So you think I am a great sinner," replied the officer; "are you one of the people who condemn all red-coats." "By no means," I said, "I have heard of eminent Christians who lived and died in the army, and were a blessing to all around them; but they, nevertheless, were sinners, like every human being." "Are you also a sinner?" asked the officer; "I took you to be a saint."

I sought to show him that even believers are sinners, but freed from the dominion of sin. My military friend became interested, and confessed it seemed to him almost worth while investigating these things. I told him he could not better do so, than by studying the word of God; and he purchased a small pocket-Bible. Several persons in the waiting-room gladly accepted tracts to beguile the tedium of the hour, and two ladies, whom I found to be Christians, gladly conversed on religion, and bought several Testaments. Before we returned to the carriages two or three of the readers of tracts came to me thanking me for them, and when I showed them Bibles as eagerly bought one. At Peine, my arrival had been expected, by some awakened persons, who at once told me they had taken the liberty to invite some of their acquaintances to meet me this evening. With these persons I had an interesting service. Many questions were put to me on Scripture truths, and Bibles were bought. A young man, before he left, said: "Your words have awakened a sincere desire in me to abandon my present life, and to follow the Saviour; but I cannot trust myself. I am fond of dancing, and the very sound of music will overcome my present resolutions." I besought him to make them not in his own strength, assuring him God would impart strength needful if it were asked in faith. This assurance seemed greatly to encourage the young man, who promised also diligently to search the Scriptures.

## "GIVE IT TO THE POOR."

13th. At L——, the rationalistic tutor of some young people so ridiculed the Bible as a book of myths, in the presence of his pupils, that I could not but reprove him, whereupon he bade me begone. I obeyed, but had not reached the park gates when one of the young gentlemen overtook me, saying: "I want to speak to you, but not here, for Mr. F——, my tutor, would never forgive me if he knew it." He walked with me into the road, where he said: "You told Mr. F——, just now, unless we took the Bible for our guide we should not obtain eternal life; what did you mean?" The young man listened to my explanation with much attention. "We have not a Bible in our house, he replied, and I have been told that at death the soul goes through a purifying process to prepare

it for perfect happiness: still, in truth, I have sometimes felt uneasy on account of many wrong things which I have done during my life—and oh, how thankful I am you have made these things plain to me; for a voice within me seems to say: ‘This is truth, heed it.’” Much pleased with the frankness and fervor of my young companion, I, as far as time permitted, urged on him the importance of fleeing from the wrath to come, and he, in his joy to obtain a Bible, gave me double its price. I offered to return part of the money; but he refused it, saying: “Give a Bible to some poor person for it.” The young man accompanied me as far as possible on my way; the Lord had opened his heart, and he returned home “amazed,” he said, at his new treasure of knowledge, which had so unexpectedly come into his possession. The Lord make him increasingly appreciate its value.

#### THE POOR MAN FOUND.

It was not long before I found an opportunity to dispose of my young friend’s money as he had desired. At a farm-house where I entered I found only a venerable old man and the servants at home, the family having gone to a neighboring fair. The old man was hale and healthy and in good use of all his faculties. I asked whether he had a Bible. “Alas, no,” was the answer. “When I was young my mother used to read to me from it, and I loved it; but since then I have always had too much to think and to care for to read the Bible. Now, however, I am on the aged list; Altentheil, my son, in return for being put in possession of everything during my life-time, gives me food, clothes, and lodging till I die, and I have spare time for reading. Several times I have mentioned to my children I should like a Bible; but they say, though they will gladly give me all things needful, they can not waste their money on superfluities.” When I had conversed a little while longer with the old man, and found he really would prize a Bible, I presented him with one, telling him who had enabled me to do so. Could the kind donor have seen the joy his gift called forth, he would have felt himself amply repaid. As the family at the farm were not expected to return home until late, I could not wait to see them, but left several tracts. The old man, I sought to show, that even in the eleventh hour Christ would make him welcome, if he came as a penitent sinner; nor did my words seem to be spoken in vain. “Had I known this before,” was his reply, “I should long since have prayed to God for pardon; but often I have been well pleased to think how good I was.”

#### THE COLPORTEUR’S “CURIOSITIES.”

During the whole of this quarter I have been traveling, visiting many towns and villages where I am known, and others where I had never been. Of the latter class was the little town of B——, where my appearance created quite a sensation. A report quickly spread, that I had “curiosities” in my valise, an impression of which I took advantage. It was market-day, and I took my station near a stall. Soon a crowd was gathered round me. “Have you curiosities?” “Pray show us the curiosities,” was heard on all sides. “I have more than curiosities,” I replied, “my valise contains the history of the most wonderful event the world

has ever seen." This served only to increase the general impatience; but it was not until I had spoken of the sufferings and death of Christ that I produced my mysterious merchandise. Surprise not unmingled with disappointment was apparent on some faces as the simply-bound books were seen; but when I continued to speak of their contents as full of blessings to the children of men, one and another inquired my price, and, finding it so low, purchased copies. At any rate the matter was much talked of, so that the next morning before I left B—, many persons called upon me to make purchases, and to converse on their soul's salvation.

At B— I was happy to find a little company of inquirers assembled, who told me they had begun to act on my advice, to meet together for meditation on the word of God, a plan they had found beneficial in keeping alive the interest awakened in religion in them.

The preceding instances of the desirableness of the labors of a Bible-colporteur in this part of the country, and of the blessing attending my work, will, I trust, suffice for this quarter, although they are but isolated cases among many of a similar character.

H. PFENNIG.

### JOURNAL OF HEINRICH WINDOLF,

COLPORTEUR IN HAMBURG OF THE AMERICAN BIBLE UNION.

*October 2nd.*—THE citizens of Hamburg take it in rotation to stand sentinel at the gates of the city. To-day it was my turn, in a blue uniform, and shouldering a gun, to patrol before the barracks at the "Dammthor." I prayed to the Lord to give me an opportunity here, also, to testify of him, and soon, I had only too much reason to warn my companions of the wrath to come. In the barracks, cursing, swearing, drinking, and card-playing, were at home. I shuddered to find myself, during mealtime, among this ungodly company; and they, before I had said anything, inferred the truth from my silence, and gave me the benefit of the usual vocabulary against "proselyters." At length, I made a movement to speak. "Saints can get angry after all, it appears," said a young man who had observed me. "You are mistaken," I replied. "I am not angry, but very much grieved that so many of my fellow-citizens make a mockery of religion, because I know eternal misery is the doom of those who do not fear God." "You seem to have forgotten the color of your coat," said another. "We are very particular, and only take such talk as yours from a man in a long, black gown and a Spanish ruff—and not from him when we are on guard, which is dull work at best." Similar objections were made to all I said, until, in answer to some remark of mine, a young guardsman said: "Now that sounds reasonable. If you can tell me how to become a real good fellow, without being miserable, I will begin to-day." But the hour of respite was over, and I was obliged to return to my post. Hastily I distributed tracts, and invited the young citizen to visit me on the following even-



ing. At the time when the gates were closed—after which, every one who passes pays a small tax—I could again have conversed with several persons who crowded round me. Some had scarcely got in when the gates were closed; others, who were too late, stood wistfully gazing through the bars, until the re-opening. “That will be the fate of many when they come to die,” I said to some females near me. “But how awful not to find entrance at heaven’s gate.” “Oh, no fear of that,” they replied; “besides, we have as much money as will take us through there.” “Have you, indeed?” “Yes; we are honest, upright, and all God asks of his creatures.” “I fear you will find this to be false coin,” I replied. “But how do you know what God demands of us?” “How? from hearsay. Everybody knows it,” one replied. “Yes; and from the Bible,” added another. As far as the time and circumstances would permit, I sought to show the women how far their hopes of acceptance with God, diverged from those held forth to us in the Bible. And as they appeared really startled to hear this, I advised them, at once, to go to our Bible dépôt to buy a copy, which they promised to do, and thanked me for telling them what it is so important to know.

On the following evening, my friend of the barracks called upon me, and seemed in earnest about seeking the Lord. He bought a Bible, and promised to come to our chapel.

#### A DAY AMONG THE SHIPS.

9th. Visited thirty-one vessels. A captain, who had come from the East Indies, when I had conversed with him some time, was much affected. He told me that on his last voyage the greater part of his crew had died; “and I am sure,” he added, “not one of the poor fellows had a Bible, or knew anything of God, which I now see to be a fearful thing.” He bought Bibles for himself and his family; asked me to converse with his men, and to make known the value of God’s word to as many sea-faring people as possible; “for we, above all,” he said, “should be constantly prepared for death.”

Another captain received me less courteously. “You are like the Wandering Jew of whom I have read (as I appeared before him, always turning up again); but you are not so amusing.” “No; I come with a much better purpose than only to amuse you, Captain K.,” I replied. “It is to urge on you the necessity of preparing for heaven; for there, you have told me, is the place you are bound for.” “So I am.” “But you do not know the way.” “No; I must take my chance.” I sought to show the captain that, as little as such a course would lead to his reaching any earthly shore, it would be less sure to attain the heavenly. “You are so unwearied in your endeavors to win me over to your way of thinking,” said the captain, “that I begin to think there must be something in it, and I will buy a Bible, and see whether it will teach me the way you speak of.”

#### “A GREAT INHERITANCE.”

20th. A sailor, to whom I offered Bibles, said: “I will buy one when I come in for a great inheritance that I am expecting.” “I can promise you a greater,” I replied, “if you will follow my advice.” “How much is it?” “Heaven, itself.”

"You dispose of heaven very easily," said the sailor. "I do so on the authority of the word of God." "Show me where." I read several passages of Scripture to the man, while he listened attentively. "This is more than I expect from my uncle's legacy," he said; "joy at God's right hand for evermore. Oh! I wish I were sure of it." The sailor's frivolity had vanished. Like a child, he now listened to me, and, finally, bought a Bible, which, he said, should teach him how to become an heir of heaven.

To-day I visited thirty-eight vessels, of eight different nations, and sold Bibles in four different languages. Several old acquaintances received me well, and assured me, that their Bibles and tracts had afforded them much enjoyment when they were at sea. The mate of a Swedish brig said: "As often, in dark nights, and when our vessel was tossed from one side to another, it was impossible for me to read my Bible, I learned several good comforting passages by heart, and these I repeat to myself in many a dreary night." This young man is evidently awakened; he feels his sinfulness, and believes Christ alone can grant him pardon in his blood; but this pardon he cannot yet believe to have been granted him. The captain being on shore, I went with him into the cabin, where we prayed together.

#### THE STATION AT WILHELMSBURG.

*November 4th.*—Our preaching station, across the river, at Wilhelmsburg, becomes increasingly promising. Our little Sabbath scholars have proved our able advocates with the old folks, of whom some are beginning to overcome Wilhelmsburg prejudices, and attend our services. An aged woman, to-day, was much affected. At the close of the service, when we were alone, she told me her heart had long been drawn towards us, but that her son had threatened to drown her if she had anything to do with us. "He had said that on Sunday morning, when he was taking milk for sale to Hamburg; and meeting me on my way to tell the Wilhelmburgers what a sinner he was, he could scarcely restrain himself from overturning my boat. But God has deprived him of all power to do so now," said the mother, "in consequence of an illness his limbs are paralyzed. This morning he told me to come here and hear how bad you would make him out to be—for he is not improved—and as I left the house, called to me: 'tell Windolf I am very sorry not to have done him some mischief while I was able.' " Much shocked, I could only kneel down and pray with my visitor for her son's conversion. I, also, gave her tracts for him, with a friendly message, a personal visit, on my part, as I was told, being at present out of the question.

#### BIBLES IN GREAT DEMAND.

*December 5th.* Many orders for Bibles having been received at our Bible dépôt, and there being few ships in the harbor, owing to the fear of ice, I assisted, two or three days, in expediting boxes and bales of Scriptures to all parts of Germany. I had, also, opportunities for conversation with persons occupying other parts of the house. A young man, who boasted he could stand "on his own

feet, and needed not the mediation of Jesus Christ," would not credit that what I said to him was spoken in good faith. "Mr. Braun" (Mr. Oncken's assistant), he said, "has, also, often given me good advice ; but then you are all paid for it, and praise Bibles as I do toys and cutlery." It was long before I could convince him that, independently of all temporal considerations, a true concern for his spiritual welfare induced us to speak to him. "I have so often laughed at the Bible," he said, "that I should be ashamed to read it ; yet, if what you say is true, there must be a magic power in your religion of which I know nothing." "Try it," I said. "Oh ! do not be ashamed to turn from darkness to light ;" and the young man said, if I could procure him a Bible without telling Mr. Braun, who certainly would laugh at him, could he know this change, he would buy one. I assured him Mr. Braun would only rejoice to hear of his determination ; but as he still continued unwilling to have his "weakness" known, I promised to bring him a Bible from my own house on the following day.

12th. Went to Blankensee, a village about eight miles from Hamburg, on the banks of the Elbe. Hitherto, I have met with no decided encouragement here. To-day, I entered a house, where a number of men and women were assembled. The former were relating some of their piloting exploits for the general entertainment, and as I declared myself able to contribute to this, also, a place in the circle was readily granted me. The women were knitting, the men smoking, and as I refused an offered pipe, I was asked, at once, to begin my narration. I did so, by depicting the scene described, and, instead of the unbelieving taunts I had almost expected at the end, a feeling of awe seemed to have stolen over the little company. Then I continued to speak of Him, to whom even the winds and the waves are obedient, while interest was depicted in the face of each hearer. At length I ceased, and a perfect stillness ensued, broken only by the question of an old mother : "Does Jesus Christ use his power now on earth as he did then ?" "Certainly," I replied ; "He is the same yesterday, to-day, and forever." "Then I wish to be one of his disciples," rejoined the matron, "and you should, also, L," she continued, addressing her son ; "then let the night be as stormy as it may, I should have no fears on your account." The conversation now became general. All had been awed by my narrative, but not convinced, and many a doubt was given me for solution. And He, who disdained not to enlist fishermen on Galilee's shore, in His service, made His presence felt in the pilot's cottage at B. Before it was time to separate, anxious inquiry was the prevailing feeling. Bibles and Testaments were gladly purchased, and I could only pray, that the feelings awakened may prove permanent.

The next day, I visited several other families ; but the lively joy, which I had formerly found cherished in some hearts, had given place to the love of worldly vanities and cares. I felt somewhat of disappointment to meet with lifelessness where the contrary might have been expected ; but, above all, this truth was anew impressed on my mind, that "it is the Lord alone who giveth the increase." Alas ! how apt are we to forget this while laboring in our Master's vineyard. Thus, sin taints even our zeal for the good of sinners and the glory of God.

## BIBLE REVISION ASSOCIATION.

## OUR PRESENT CONDITION AND PROSPECTS.

Our brethren of the Bible Revision Association are prosecuting the good work with their usual energy. The following correspondence will be read with pleasure. Bro. Edmunds' letter shows how pressing are the claims of this revision movement upon the prayers and most liberal aid of God's people, while the brief note from a friend, that called forth the letter, furnishes conclusive evidence that the Lord is not wanting for co-laborers, who are ready to do all in their power for the purity of His word.

[*Bible Revision Correspondence.*]

July 4, 1857.

BRO. EDMUNDS:—Yours of June 11, in relation to the Final Committee, the four scholars selected, and the principles to be applied in future selections, meets with my approval.

Please find inclosed one hundred dollars, with which make my wife a Life Director.

Will you please inform me, at your leisure, what amount of money you have on hand, what amount will be required for the completion of the work, and what are the prospects for obtaining that amount.

Rather than the work of revision should be delayed, or imperfectly done, I am prepared to give more assistance. It, however, seems desirable that this thing should be sustained, as much as possible, by the whole people, so as to give confidence and secure a reasonable popularity at the beginning.

The object of the Bible Union, not only in revising the English Scriptures, but in giving the word of God, in its purity, to the entire human race, meets with my approbation, and will be likely to receive my support.—Yours, in the love of truth,

D. K.

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[*Bro. Edmunds' Reply.*]

LOUISVILLE, Ky., July 17, 1857.

MY DEAR BRO.:—Yours of the 4th was thankfully received. I inclose a receipt for the \$100. I will forward an engraved certificate to your lady, as soon as I can get her name printed in it, but that may be a month or two. The principal figure in the engraving is the best likeness of Judson that has been preserved.

We have not \$2,000 on hand here and in New York. We have had to work very hard to meet our monthly engagements, for the last six months. Doubtless the drought and the severity of last year have prevented us increasing our receipts as we anticipated, and as our necessities demanded. The tone of our correspondence, however, from all quarters, gives us strong hope of easier times after harvest.



To enlist the masses of God's people in so vast and comprehensive an undertaking as this, has been our design ; but the work, we knew in the beginning, would be a difficult one. We have succeeded better, so far, than we expected when we began.

The present state of the various versions of the Bible is discreditable to the Christian world. No proposition can be plainer than that the Bible ought to be given to all men in its greatest purity and plainness. But, no sooner do you commence an effort to do this useful work than all the hosts of bigotry are let loose upon you.

Experience has, happily, taught us that there are great numbers of honest-minded people in every sect who wish us success. They wish to know *just what God has said*. They wish for all the light that can be obtained upon this subject. It is a great question with us, "*Can the people who wish the work done be persuaded to furnish the necessary means, and to wait the necessary time to enable us to do it well?*" No previous age has been so favorable to the accomplishment of this work. The people of God were never in possession of so much wealth before. But there never was an age more impatient for immediate results, or demanding more ample returns for every outlay of means. We must now make better versions than any previous age has produced, to satisfy the public expectations, or meet the public demand. Six years' experience has greatly encouraged our hearts and strengthened our hands. A large number of people throughout the civilized world have become interested in this enterprise. Many begin to appreciate its magnitude. This movement is the harbinger of a revolution in the religious world. Indifference as to the purity of the word of God leads to indifference as to every act of obedience, and, in the end, to infidelity.

According to the popular theology of our times, it was no crime for Adam to eat one apple more than another. God is a Spirit, and is indifferent to the mere indulgence of a man's appetite. Eating one apple, or another, was a mere external act, and of no account. So many seem to think that anything called a Bible, whatever amount of obscurity may be in it, is good enough, if a sinner can only learn the way of salvation from it.

This downward progress must be arrested in some way. A kindling zeal for the purity of the word of the Lord is a ray of hope. "A little leaven leaveneth the whole lump." You have this day been pleased to send me, from a distant State, the third \$100. You have not been solicited for a dollar. I never saw you. I do not know to what denomination of Christians you belong. I can not tell you how much such tokens have done for us in deepening the conviction that God is with us. So many friends, from various and distant parts of the country, have written similar inquiries and words of encouragement, within the last few weeks, that I have taken this public method to reply to your letter. We can not tell what amount of time or money will be required for the completion of the work. But this much we will assure you, we will push it as fast as possible, consistently with doing it in the most thorough manner. We believe the funds will be furnished : when from \$100,000 to \$1,000,000 can be raised so readily

to build a steam-ship, we can not but be persuaded that what is necessary will be furnished to complete this great work. We hear of hundreds of thousands, and millions, contributed to endow institutions of learning, which is well; but what institution of learning can be compared in value to this institution of learning, organized to ascertain the exact meaning of the original Scriptures, and to convey it in the clearest language possible to man. The obstacles in the way of perfect success we aim at are great, so great, that they would have discouraged us long ago, if we had not had faith in God. In the face of most determined opposition, we have made unparalleled progress.

We have employed some of the best biblical critics in the world on the original texts. All the leading versions, of all ages, have been carefully collated, and their renderings of the most difficult passages compared. The whole New Testament, and several books of the Old, have undergone a preliminary revision. We have secured some of the leading scholars of the world on the committee of Final Revision, and we have much hope of getting a quorum of that committee secured soon. I can but allude to a few of our onerous labors, in such a communication as this. Last month, we paid an installment of \$500, in carrying on our labors in Europe. The neglected work of ages must now be done.

We are making an humble beginning, and, as surely as God sits on his throne, the work will not cease, but, as we fall, one after another, He will raise up others to enter into it. The English version once revised, and brought up to the standard of our present knowledge, all other versions must follow, so that the word of the Lord, in every language of earth, shall speak with one voice, as nearly as possible.

The old doctrine, that anything called the Bible, whatever part of it may be true, and whatever false, is good enough for man, will not stand much longer. We will dig for God's truth, as men dig for hid treasure. And one thing be assured of: when we publish any portion of the New Testament as final, we shall be prepared to defend it. With the hope that God will put it into the hearts of many of His people to imitate your example, and forward us funds without waiting for the visits of agents (of whom we have but few, and by whom we can reach but small portions of the field), and with the wish that every blessing may attend you, I subscribe myself,—Yours, in the love of truth,

JAS. EDMUNDS, *Cor. Sec*

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#### HEBREWS REVISED—HOW IT IS RECEIVED.

Since our last *Quarterly*, we have completed the publication of the Epistle to the Hebrews, as revised for the Union, and subject to the decisions of the Final Committee. It is the result of many years careful study, and we believe it well deserves all the praise that it has received from the American press.

[*From the Christian Review.*]

This revision is printed in the beautiful style in which the Bible Union has already issued many portions of the Scriptures ; with the received version, the Greek, and the revised version in parallel columns, and, at the end, the revised version alone. It is accompanied with copious notes, giving the reasons for the changes that have been made.

We should be false to our convictions not to say that it is a great improvement on the Common Version.

The changes are nearly all judiciously made, and, in few cases without adding to the clearness and force of the meaning.

There has been no wanton or unnecessary tampering with the good old English of the Book so embalmed in the most sacred recesses of millions of Christian hearts.

[*From the Christian Sentinel.*]

We have spent a considerable amount of time over this beautiful quarto of ninety pages, with a continually heightened satisfaction.

No rendering of this transcendently sublime and important epistle which we have met with seems to us so lucid and easy.

Paul's celebrated definition of faith at the commencement of chapter XI., comes out like the shining metal from the dull ore, as compared in this version with King James', "Now faith is confidence as to things hoped for, conviction as to things not seen." Comment upon this rendering is needless.

We shall hail the appearance of every such issue of the Bible Union with joy, as an earnest of a priceless boon ere long to be received—a complete and faithful version of the word of God.

[*From the Ladies' Christian Annual.*]

We accept, with special favor, this invaluable addition to the works already issued by the press in the employ of the American Bible Union.

[*From the American Sentinel.*]

In some respects we think the translation superior to the common version. To all it will prove useful.

[*From the Southern Baptist.*]

As it appeared in monthly parts, we noticed that it was highly commended for its fidelity to the original, and for its simple and pure English style. The Bible Union, in New York, is still continuing to progress in its work.

[*From the Christian Herald.*]

We have read the translation with much interest.

We venture the opinion that the English reader will discover a clearness, beauty, and logical force in the letter to the Hebrews, as it is here rendered, which he has not seen before.

[*From the Christian Secretary.*]

The Epistle to the Hebrews is received from the press of the Bible Union, in the style of their former issues. So far as we have examined this specimen, we like it.

[*From the Israelite.*]

The Bible Society of New York, has sent us a splendid copy of their edition of the Hebrew text of Job, and the new version of The Epistle to the Hebrews. The former is the most splendid edition of Hebrew Scripture we have seen in this country, and we accept it with many thanks.

[*From the Christian Ambassador.*]

The typographical execution is excellent. The Text Book in Greek and English is beautifully distinct, and the notes are in a plain type. Few editions of the Bible have been more handsomely printed, or any better paper.

[*From the New York Chronicle.*]

It is believed to be among the choicest of the preliminary revisions yet put forth by the American Bible Union.

[*From the Knoxville Republican.*]

We have examined this volume as far as our time has permitted us, and admire its plan, and the fidelity with which that plan has been executed. We thank the Union for the biblical treat we have enjoyed. We invite all candid, Bible-loving men to read and carefully examine and compare this work with the common translation.

Between sixty and seventy versions and works of criticism, are quoted, as sustaining the changes made, and as helps to the critical reader, to enable him to determine for himself in reference to the propriety of these changes.

[*From an Exchange Paper.*]

It is a well-executed volume, and as a preliminary work, is calculated to excite the highest hope of success, in the great enterprise of the Bible Union. The Board of Final Revisers will soon be convened to complete the work so ably begun. If there be faults in the pro



ductions of the Bible Union, now is the time to point them out, that the people may have access to the pure word of God, when the labors of the Union are done.

[*From the Millenial Harbinger.*]

We have hastily examined every page of it, and pronounce it to be a careful, learned, and greatly improved version of the second greatest epistle ever written by the greatest Apostle, the most learned writer, as well as the largest author of the Christian Scriptures.

[*From the Illinois Baptist.*]

Its exact faithfulness to the original text, its pure vernacular English, as used by our best writers and speakers, and its tender regard for the commonly-received version, are strikingly manifest in each chapter and verse ; rendering it not only a living epistle, full of the pure words of inspiration, clothed in the familiar phraseology of the Family Bible, but also a work of the most superior literary merit.

No one can compare the revised version with the Greek, and with King James' version, without being forcibly struck with its great superiority, both in faithfulness and diction.

The critical notes of the reviser are almost invaluable to the biblical student.

[*From the American Baptist.*]

Having compared it with the common translation, we now feel prepared to say that it is a very decided improvement on the version of King James.

[*From the Biblical Recorder.*]

The new translation is a decided improvement of the common version. It is better English. It is, in several instances, at least, more faithful to the original, and it renders the meaning of some passages much more perspicuous.

[*From the N. W. Christian Review.*]

We think even the superficial reader can not fail to discover a manifest improvement on the authorized version of King James. To the scholar and theologian it must commend itself for the purity and clearness of its diction, and faithfulness of its version, and, to the classical character, for its notes.

[*From the Commission.*]

We have not had time to examine it, and can only, therefore, commend the mechanical execution. The publications of the Union are beautiful specimens of typography.

We feel an increasing conviction that the work they have undertaken will, ultimately, be well done. We are always glad to receive their publications.

[*From the Mountain Messenger.*]

We do not feel qualified to criticize this work, but, no doubt, it will undergo the careful scrutiny of profound scholars, in this and other lands, before it is published as a finality.

[*From the True Union.*]

With one feature of the whole are we pleased. There is no attempt to depart from the *style* of the old version apparently for the sake of differing; no introduction of words of Latin origin, merely to supplant those of the Saxon stock.

[*From the Western Recorder.*]

Seldom have we read a work with so much real pleasure and profound gratitude.

[*From the Masonic Review.*]

No one can read it without being highly gratified with the beauty and force of the English used.

The religious public have nothing to fear from a *thorough* revision of the *translation* of the Sacred Scriptures by competent and God-fearing men. We wish the Union success; for we believe their aims are pure, and the object commendable.

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#### ENGLISH BIBLE TRANSLATIONS.

The following is a list of the different versions of the English Scriptures. The facts are mainly gathered from the *Encyclopædia of Religious Knowledge*.

**WICKLIFFE'S BIBLE.**—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but not printed till recently. Manuscript copies of it have been preserved in several of the public libraries.

**TYNDALE'S BIBLE.**—The translation by Wm. Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532, Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it on the continent because of the persecuting spirit which raged in Great Britain.

**MATTHEW'S BIBLE.**—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy in Flanders. On his

death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VIII., in 1537, and was printed at Hamburg, under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

**CRANMER'S BIBLE.**—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version, revised by Coverdale, and examined by Cranmer, who wrote a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton, and published in 1540. After being adopted, suppressed, and restored, under successive reigns, a new edition was brought out in 1562.

**THE GENEVA BIBLE.**—Some English exiles at Geneva, in Queen Mary's reign—viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, which was printed there in 1560. Hence it was called the Geneva Bible. The New Testament, however, had been printed in 1557. It was much valued by the Puritan party. In this version, the first distribution of the verses into paragraphs was made. It passed through some twenty editions.

**THE BISHOP'S BIBLE.**—Archbishop Parker engaged bishops and other learned men to revise Cranmer's Bible. They did so, and, in 1568, it was printed in large folio. It made what was afterward called the great English Bible, commonly called the Bishop's Bible. In 1589, it was published in octavo, in small, but fine, black letter. In it the chapters were divided into verses, but without any breaks for them. The original edition of 1568 is very rare. One of the bibliographers of Great Britain tells us that there are only four copies known to be in existence. The American Bible Union has been fortunate in securing a copy for its library.

**MATTHEW PARKER'S BIBLE.**—The Bishop's Bible underwent some corrections, and was printed in large folio, in 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

**THE DOUAY BIBLE.**—The New Testament was brought out by the Roman Catholics in 1584, and called the Rhemish New Testament. It was condemned by the Queen of England, and copies were seized, by her authority, and destroyed. In 1609 and 1610, the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

**KING JAMES' BIBLE.**—The version now in use was brought out by King James' authority, in 1611. Fifty-four learned men were em-

ployed to accomplish the work of revision. They were appointed in 1603. Four years were passed in the preliminary arrangements, and in perfecting the plans of operation. From death, or other cause, seven of the fifty-four, originally appointed, failed to enter upon the work. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to these divisions. They entered upon their task in 1607. It was in 1611 that their work was given to the public, eight years after their original appointment. This version was gradually adopted, and, after about fifty years, the previous versions fell into disuse; so that it may be said, with much propriety, of our present common version, it has been the Bible of the masses for nearly two hundred years.

The editor of the *True Union*, commenting upon these facts of history, remarks:—"How many blessings posterity has pronounced on the heads of those venerable men, who, during a period of two and a half centuries, labored, from time to time, to give to their fellow-men, in their own mother tongue, the *word of God*! What an amount of service they have rendered to the world by their invaluable labors! How much, not only Christianity, but civilization, owes to their memory! Who ever raises the question, whether these men, either individually or socially, did right in making a translation, or in revising the one they may have found in use? Here, during a period of two hundred and fifty years, were not less than nine "new versions" made, and all of them, except Wickliffe's, printed for as general use as practicable. Wickliffe's labors were ended a century before the art of printing was discovered! From the days of James, to the present, portions of the Bible have been revised, and new versions published by good and learned men, because they believed the "authorized version" could be, and ought to be, improved. Such were the versions and revisions of Doddridge, McKnight, Campbell, Wesley, Lowth, etc. The labors of all these men, too, have been highly commended by the pious and the learned. If severe criticism has detected errors in their work, or if censure has been cast, it has been aimed at the work, and not at the men. We are not aware that their motives were ever seriously impugned by any.

"But if, from 1360 to 1611, nine new versions could be issued without offense, except to those who loved darkness rather than light, why has it become a crime (in the eyes of Protestants, who profess to love the light) for men to prepare a new version *now*? Is it, indeed, a greater offense to issue one new version in the course of two and a half centuries, than to issue nine in the same length of time?"



**NEW BRUNSWICK.**

The Eastern Association held its annual session at Moncton, July 11. The following is an extract from the report on the Bible cause :—

The Bible Union, in addition to its contributions to the Oncken Mission, is steadily and hopefully pursuing its appropriate work of revising the English Scriptures. Dr. Conant, of Rochester University, and Professor Hackett, of Newton Theological Institute, having been employed, \* \* are inspiring the friends of the cause everywhere with renewed confidence in the ultimate success of this movement. These gentlemen are extensively known, both in the old and new world, as biblical scholars of a very high order, and as eminently qualified, in all respects, for the work in which they are engaged. The book of Job, as revised by Dr. Conant, is acknowledged, on all hands, to be a manifest improvement on the old version.

I. E. BILL, *Chairman.*

**NOVA SCOTIA.**

The Western Association of Nova Scotia held its seventh session, in June last, at Hebron. Among the Institutions especially commended to the patronage of the churches, is the American Bible Union. In the report adopted "on the Bible Cause," the Association says :—

The Bible, faithfully translated into all languages, we desire to see ; and we recommend to our brethren to labor, while they live, in every proper way, to secure this object.

**BROOME AND TIOGA ASSOCIATION, N. Y.**

We notice the interest felt in the Bible Union by the friends in this Association. Nearly two hundred dollars are reported as contributed to this object in their minutes. The following indicates their feeling in regard to the work in which we are engaged :—

*Resolved*, That we heartily approve of the great principle of faithful translations of the word of God, in all languages.

**THE LOUISIANA BAPTIST STATE CONVENTION,**

At its Ninth Annual Session, just closed, the following report, with appropriate resolutions, was presented from a special Committee, through Bro. F. Courtney, Chairman, and adopted with great unanimity :—

It must be clearly apparent to any disinterested reader, who will but investigate for himself, that our present version of the English Scriptures is, in many respects, radically defective and erroneous. These defects and errors appear in obsolete words and phrases ; in

words that have now an opposite meaning to that which they had at the time the present version was made ; in learned words, unintelligible to the common reader ; in words in a foreign tongue ; and, worse than all, in flat contradictions, unwarranted by the sacred text.

Such men as Dr. A. Clarke, Dr. McKnight, and Dr. George Campbell, have long since seen these errors, and shown the necessity for revision. The time has come when this work should be done. The present advanced position of learning in the world justifies it. At no period in the world's history have so many facilities been afforded for the successful accomplishment of this great enterprise.

The plan of operations of the American Bible Union, aided by the Bible Revision Association, we think as perfect as human intelligence could devise. This position is fully established by the well-known fact, that, in all the bitter assaults upon the enterprise, none have been found so bold as to attack the "Rules of Revision" of these organizations.

This is no sectarian movement, but among the revisers are members of several different denominations.

The cause has steadily grown in favor with Christians and the public generally, and, although still the subject of misrepresentation, is destined to wade through all opposition, and, finally (we humbly believe), accomplish more than any one existing enterprise in bringing together the scattered fold of Christ, and ranging all under one banner.

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#### ENEMIES OF THE BIBLE.

The Bible, just now, is assailed by a most remarkable multiplicity and diversity of enemies. Atheism, denying God ; Atheism, doubting God ; Deism, dreaming of God ; Pantheism, generalizing God ; and Polytheism, analyzing God,—are all, with nearly equal inveteracy, still, as ever, opposed to the revelation of God. But, besides these ancient and gigantic hostilities, innumerable inferior and arrogant and artful agencies of infidelity are constantly at work around us, insidiously sapping the foundations of our highest and noblest hopes.—*Bible Times.*

How important, then, to the cause of truth, that every imperfection in the translation of this holy volume should be removed. Let none of the assailants of the revelation of God point to an error in translation upon which they can hang a doubt, or fix a scoffing jest. May the Lord smile upon His chosen ones, in their arduous task of revision, till the last foothold of error is removed from our English Bible, and till we can hear, in all its holy accents, the voice of the Lord speaking to us all the words of Life, as He spoke to His servants in the beginning.

### WHAT WILL A NEW VERSION OF THE BIBLE ACCOMPLISH?

This question is beginning to receive a more candid consideration. It seems to be generally conceded, that the Bible Union has a power in itself, which will enable it to overcome every obstacle, and bring forth a revision of the English Bible. It is conceded that the revision will be a vast improvement of the common version. Passion is subsiding; prejudice is giving way; and those who once stood aloof from the work, are now calmly discussing its probable results.

A writer in New England (D. W. P.), inquires through one of our Boston exchanges, *the Watchman and Reflector*, "What will the new version accomplish?" We were interested in the suggestions of the writer, and take pleasure in presenting them in a condensed form to our friends, as an indication of the current of thought on this subject, in a large class who are now coming forward to encourage those who have so long been toiling in the good work.

#### 1. *The humble disciple has nothing to fear.*

Let the humble disciple who can read the word of God only in the English language, be assured that he has nothing whatever to fear from the most perfect translation that can be made. He loves the Bible for all the important and saving truths it has brought to his knowledge. He loves the old translators of the English Bible for the work of their hands, so far as they were enabled to present to us the truth of the divine original. Gratitude for their labors will not be diminished. And no evidence will probably be furnished, that Wickliffe, and Tyndale, and their co-laborers, failed to use all the means at their command to do their work well, according to the existing state of the language, and the advancement of the biblical learning in their day.

#### 2. *The New Version will not be a New Bible.*

The true Christian holds the Bible close to his heart, as the best treasure man can possibly possess. He reveres its pages, its lines, its very word and letter. He would not have it changed, or altered, or displaced for another book. He knows that God can not err, that His word is pure, and, therefore, he loves it, and would not change it for a new Bible from the hands of men. Such a Christian loves the present English Bible for every word it utters in perfect agreement with the old Bible of the Prophets and Apostles, which those holy men wrote as they were moved by the Holy Spirit. And he will love the New Ver-

sion still more, when he discovers that it is a nearer transcript of that book in which were written all the words of eternal life, many centuries before King James' translation was made.

3. *The New Version will contribute to the advancement of religious knowledge.*

We are already witnesses for the truth of this declaration. The history of the Bible is now better understood than it was ten years ago. Since the Bible Union commenced its labors, the discussion concerning the merits of the work it has undertaken has extended to all classes of men. The pulpit and the press, both religious and secular ; various religious bodies, and even the English Parliament, have all given to it more or less attention. The amount of knowledge thus gained by the people, as to the origin and history of the Sacred Scriptures, can never be fully known. The new version will present the Bible in its own divine form. The poetical portions of the Old Testament will appear in their original costume. The improvement in this respect all must approve. Very much of that which is now held as of little or no use, on account of its obscurity, will be rendered plain. In the New Testament, the proof texts of some of the doctrines, will doubtless be changed, and brought nearer to the plain truth. Some of these texts, which have been relied on for particular purposes, will probably be lost for such uses, while others which had never been thought of by the mere English reader, in such connections will come to take their places.

4. *The Revision will have the advantage of superior scholarship.*

We often hear of the extraordinary scholarship of the time when our version was made. The most indiscriminate praise has been lavished upon the translators. And the fact that the Greek and Latin languages were then very extensively read, is considered a sufficient proof of great scholarship. But an acquaintance with the writings of the men of that age, will satisfy any intelligent mind that their scholarship was massive and general, rather than critical. It was an age rather of the beginning, than the ending of things. It contained rather the giant roots of the future, than the matured fruits of the past. The doctrinal discussions of those ancient theologians do not excel in exegetical skill. They are by no means *severely accurate*, though they evince a high order of talent and great strength of mind. The great, and more obvious, features of the original tongues, were discerned by our early translators, but the nice shades of thought were not ap-



preciated. The peculiarities of the Hebrew verb, so unlike anything in the modern languages of Europe, were not in their day understood. Nor were the varying shades of meaning in the Greek language, indicated by the tenses, apprehended. The tenses are frequently confounded in the translation, and obscurity, if not error, veils the truth of God. Those words, too, in our own tongue which more nearly correspond to the original, are not always used by the early translators. The same original term is often rendered by a variety of English terms, where the sense requires no such confusion—a confusion which greatly interferes with the important principle, to the mere English reader, that of interpreting the Scripture by itself. And what renders this consideration more grave, is the fact, that different Greek words are rendered by a single word in English.

But in the revision, such blemishes as these, we may hope to see removed. We may confidently expect that the scholarship employed on the work, will present to us all the strength and solidity of the ancient translators, united with the exactness of the most perfect scholarship of the present age.

5. *A new version will be the accomplishment of a solemn duty to God.*

Men mistake, when they treat this question as one of expediency. It is *a duty* which we owe to God. He requires those who possess His word, to speak it faithfully, to write it plainly. We have no right to dispute this proposition with Jehovah, to suggest the difficulties in the way, the obstacles and hindrances to its accomplishment, the improbabilities of men accepting it at our hands. With all this, we have nothing to do. God, who knows all the future, and who controls the hearts of men, commands us to hold fast his word of truth, and to preserve it free from human corruption.

REV. J. C. ELLIOTT, of England, in the introduction to his Commentary on the Epistles, speaking of the defects of the common version, says: "It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There *are* errors—there *are* inaccuracies—there *are* misconceptions—there *are* obscurities,—not indeed so many in number, nor grave in character, as the forward spirits of our day would persuade us of; but there *are* misconceptions," etc., "and the man who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid and popular opposition, or who, unable, intellectually, to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely, *most surely*, at the dread day of final account, have to sustain the tremendous charge of having dealt deceitfully with the invaluable word of God." This is a candid and truthful view of the matter; it is placed on the right ground. God has spoken not to the "learned clergy" alone, but to all people, and every man has a right to know *exactly* what God says to him, not from the testimony of the preacher alone, but from the Lord himself, in his own book of life.

## A NOBLE DEED.

A few days since, we received a fifty dollar bill, from a beloved Christian brother, "for the benefit of the work in Germany." It was to sustain, in part, a person who should devote his time to the work of Bible distribution, and the promise was given that the person thus employed should have his expenses paid, hereafter, by the same generous brother. We feel grateful to Him who disposes the hearts of His servants to such a use of their blessings. What a happy union will that be, when the laborer and the giver shall meet together in glory, with the sheaves gathered, through their mutual service, into the garner of the Lord!

Is there no other person among thousands who read this record who will take the responsibility of sustaining another of these Colporteurs in Germany?

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## THE CRISIS, PASSED.

In a late number of the *Sabbath Recorder* we find the following. It is all the more cheering from the fact that it comes from a paper not devoted to the interests of the Union, and may be regarded as the calm conviction of one who rejoices in the prospect of truth's triumph, whoever the Lord may choose for the armor-bearers:—

"The Bible Union has given good evidence of its *ability to accomplish* the work it has undertaken. At first, many who loved the cause of *revision*, hesitated to identify themselves with this Society, fearing that it would prove a failure for want of men or money, or both. But the crisis has passed. That question is in a great measure settled. It has found the men competent to do the work, and it has thus far procured the necessary means.

"It is now evident that nothing short of a special intervention of Divine Providence, can prevent the Bible Union from giving to the world a revised English version of the Bible, that will be vastly superior to any existing version in the same language.

"The practical question is not, shall the Union succeed in its main object? But, shall *we* have a share in its success? Shall *we* help, by our prayers and contributions, and suggestions, from time to time, to render that success as complete as possible?

There are other Societies engaged in the work. But they have not shown the ability to accomplish it. It does seem at present, as if the American Bible Union, has been destined by Divine Providence, to hold the foremost rank in the great revision Army."

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EIGHTH ANNIVERSARY

OF THE

AMERICAN BIBLE UNION.

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# THE BIBLE UNION QUARTERLY.

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NOVEMBER.]

NUMBER THIRTY.

[1857.

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## EIGHTH ANNIVERSARY

OF THE

## AMERICAN BIBLE UNION.

The American Bible Union celebrated its eighth anniversary in the meeting-house of the First Baptist Church, New York, commencing at nine o'clock, A.M., Wednesday, October 7th, and continuing through two days.

The business of the session was introduced by the President, Rev. T. Armitage, D.D., who read a hymn. Prayer by Rev. W. B. Tolan, Conn., and Rev. I. N. Hill, N. J.

The following Committees were ordered, and, on subsequent nomination by the President, were unanimously appointed :—

**Nominations.**—Rev. W. A. Caldwell, Canada ; Rev. J. Farquharson, Me. ; S. T. Hillman, N. Y. ; W. C. McIntosh, Pa. ; G. A. Merwin, N. Y.

**Arrangements.**—Rev. C. J. Hopkins, N. Y. ; Rev. S. Remington, N. Y. ; Rev. W. W. Meech, Mass. ; Chas. Farquharson, Md. ; A. Macdonald, N. Y.

**English Scriptures.**—Prof. W. K. Pendleton, Va. ; Prof. E. S. Gallup, N. Y. ; Rev. James Debois, Wis. ; Rev. S. M. Stimson, N. Y. ; James Wier, Pa.

**German Scriptures.**—Rev. I. N. Hill, N. J. ; Rev. P. F. Jones, N. Y. ; Rev. F. S. Parke, N. Y. ; J. K. Wiley, Pa. ; F. Knowlton, Conn.

**Spanish Scriptures.**—Rev. N. B. Baldwin, Pa. ; Rev. S. Gale, N. Y. ; Rev. W. B. Tolan, Conn. ; J. Johnston, N. J. ; L. Humphry.

**Siamese Scriptures.**—Pres. P. H. Murphy, Ill. ; Rev. E. H. Ballard, N. Y. ; Rev. R. Harris, N. Y. ; Wm. Vandyke, Pa. ; J. R. Levering, Pa.

**Publications.**—Rev. I. S. Killoch, Mass. ; Rev. J. Kitchell, N. Y. ; Rev. D. W. C. Cronk, N. Y. ; D. C. Spencer ; Rev. B. Wheeler, N. Y.

**Scripture Distribution.**—Rev. D. S. Burnet, N. Y. ; Rev. G. W. Huntley, N. Y. ; Rev. A. T. Cole, N. Y. ; Rev. John Bray, Md. ; James A. Storey, N. Y.

**Obituaries.**—Rev. W. S. Hall, Pa. ; Rev. James Challen, Pa. ; Rev. W. B. Maxson, N. J. ; Rev. S. Adair, Jr., N. Y. ; Rev. E. Andrews, Pa.

**Legacies.**—Rev. S. Remington, N. Y. ; Rev. O. I. Sprague, N. Y. ; Rev. W. Hutchinson, N. Y. ; Jas. Edmunds, Ky. ; Lewis Denny, N. Y.

A Hymn was sung, followed with prayer by Rev. E. H. Ballard and Rev. D. S. Burnet, of N. Y., and Rev. W. S. Hall, Pa.

The Committee on Nominations reported a list of officers and managers for the ensuing year, which was unanimously adopted, and the Union adjourned for public exercises.

After a recess of fifteen minutes the Union was called to order by the President, and the public exercises were introduced by singing. A portion of Scripture was read by Rev. J. Kitchell, N. Y. Prayer by Rev. S. Adsit, Jr., N. Y.

The Treasurer presented his Annual Report, which, after a few remarks from himself, and from Rev. John Bray, Md., and Rev. J. Q. Adams, N. Y., was unanimously adopted.

The President delivered his Annual Address. The Annual Report of the Board was read by the Corresponding Secretary, and the Union adjourned for one hour.

During the recess, refreshments were furnished in the lecture-room, and at half-past one o'clock a social conference was commenced with singing, followed by addresses from Rev. J. Farquharson, Md.; Rev. C. J. Hopkins; Rev. P. F. Jones, and W. H. Wyckoff, N. Y. Rev. Dr. Baker, Rev. A. K. Nott, and Rev. P. Roberts led in prayer.

The public exercises of the afternoon commenced at half-past two o'clock. A hymn was sung. Scriptures were read by Rev. F. Hartwell, N. Y., and prayer offered by Rev. L. O. Grenell, N. Y.

Rev. Prof. J. W. Morton, N. J., moved the adoption of the Annual Report of the Board, which had been read in the morning. Motion seconded by Rev. J. Challen, Pa. After addresses from these brethren the Report was unanimously adopted.

After singing, the following resolution was offered, and, at the close of remarks made by Rev. J. Farquharson, Me., Rev. G. W. Huntley, Rev. J. C. Murphy, Rev. P. F. Jones, Rev. S. Remington, Rev. J. Hartwell, Rev. C. J. Hopkins, and J. A. Storey, all of N. Y., it was unanimously adopted, viz:—

*Resolved*, That in prosecuting the labors of the American Bible Union, there is work for all, who love the truth; and that, in the accomplishment of its great mission, there will be occasion for angels and men to rejoice together, while they sing, Glory to God in the highest, and on earth, Peace, good-will to men.

Adjourned for one hour.

The Conference was resumed at half-past six o'clock, by singing. Prayer by Rev. James Challen, Pa.

Rev. G. W. Huntley, N. Y., offered the following resolution. After addresses by Rev. G. W. Huntley, W. H. Wyckoff, Rev. J. G. Stearns,

Rev. S. Gale, Rev. W. Hutchinson, Thos. Phillips, of N. Y. ; Eld. James Challen and James Wier, of Pa. ; and J. W. Morton, N. J., it was unanimously adopted, viz :—

*Resolved*, That, as lovers of the Bible, we will engage in more devout prayer for the Bible Union, its officers, translators, and members.

The public exercises of the evening were introduced at half-past seven o'clock, by singing. Rev. L. C. Bates, N. Y., read the first chapter of Hebrews. Prayer by Rev. D. T. Hill, N. Y.

Prof. W. K. Pendleton, Va., and Rev. W. A. Caldwell, Canada, addressed the Union. Announcements were made for the exercises of the second day, and the Union adjourned till Thursday morning at nine o'clock.

#### SECOND DAY.

The Union commenced the sessions of the second day at the appointed hour, by singing ; reading of Scripture by Rev. W. B. Matchett, N. Y. ; and prayer by Rev. W. W. Meech, of Mass., after which reports were read as follows, and approved, viz :—

On German Scriptures ; on Siamese Scriptures ; on Scripture Distribution ; on Publications. The Committee on Obituaries reported in part, and had leave to complete their report and present it at the opening of the evening service.

Minutes of yesterday read and approved.

A Poem on the Bible Union was read by Bro. James Challen, Pa.

Prof. W. K. Pendleton concluded the address which he had commenced before the Union on the preceding evening, but was unable to conclude for the want of time.

The President, in accordance with instructions from the Board, read a memorial, with accompanying documents, relating to the Will of the late Miss Amelia M. Cone, of Philadelphia. The subject was referred to a special committee. This committee is included in the list of committees already mentioned, and is styled the Legacy Committee. Upon the report of this committee the whole business was laid on the table.

The Corresponding Secretary read a letter from Rev. Dr. T. J. Conant, which on motion of Bro. D. S. Burnet, N. Y., was ordered to be printed.

The Report on Spanish Scriptures was read and approved. After which brief addresses were made by Brethren E. Parmly, and P. Roberts, N. Y., and President P. H. Murphy, Ill. Recess for one hour. Benediction by the President.

The conference was resumed at half-past one o'clock, P.M. The meeting was addressed by Rev. A. K. Nott, Rev. Z. Grenell, Rev. C. N. Havens, Rev. H. H. Rouse, Rev. R. Harris, J. J. Doane, J. A. Smith, and A. Macdonald, N. Y., and Rev. W. W. Meech, Mass. Rev. A. Webster, N. Y., engaged in Prayer.

The public exercises commenced at half-past two, P.M. A hymn was sung; Scripture read by Rev. H. H. Rouse, N. Y.; Prayer by Rev. A. Webster, Mass.

Rev. James Edmunds, Ky., and Prof. E. S. Gallup, N. Y., addressed the Union.

The following resolution was unanimously referred to the Board with power:

*Resolved*, That the scholars appointed by the Board, upon the Final Committee are fully approved, and any specifications in the plan adopted at our last meeting, which have been found incompatible with the employment of scholars of such qualifications, but which do not affect the principles of the Union, are hereby rescinded.

The following resolutions were offered by Bro. D. S. Burnet, and adopted by a rising vote:

*Resolved* That the thanks of this assembly be returned to the First Baptist Church, for the use of their house of worship, and to our Christian friends in New York, who have kindly entertained us at their homes during our present Anniversary.

*Resolved*, That we tender our expressions of admiration and grateful recollections to the Christian ladies who, associated with our beloved brother, Sylvester Pier, have so handsomely cared for our outer man during this Anniversary.

*Resolved*, That our thanks are hereby tendered to the reporters and conductors of the secular press, for their generous reports of our transactions at this present Anniversary.

Rev. E. G. Strickland, late of Ky., addressed the Union,

The Report on the English Scriptures was presented, and adopted  
Recess till six P.M.

Evening conference commenced with singing. Dr. Baker in the chair. Prayer by Rev. W. B. Maxson. Addresses by Dr. S. Baker, Rev. John Bray, and Rev. C. W. Dennison.

Public exercises commenced with singing. The 90th Psalm was read by Rev. A. K. Nott; prayer by Rev. P. Church, D.D.

The Report on Obituaries was presented and adopted.

The President delivered a discourse on the life and character of the late Dea. Wm. Colgate, especially in connection with the cause of pure versions. Text, James ii. : 23. "He was called the friend of God."

A hymn was sung. The President pronounced the benediction, and the Union adjourned *sine die*.

A meeting of greater interest, an anniversary of richer joy has never been held by the American Bible Union.

THOMAS ARMITAGE, *President*.

C. A. BUCKBEE, *Recording Secretary*.



## Treasurer's Report.

The American Bible Union in Account with E. Parmly, Treasurer.

<i>DR.</i>		
1857.	To Cash paid as follows:—	
Oct. 7.	“ English Scriptures,.....	\$22,833 69
	“ Spanish “ .....	571 38
	“ German “ .....	1,627 22
	“ German “ Sales re-invested by J. G. Oncken,	1,866 80
	“ J. G. Oncken, moneys received for him,.....	2,168 92
	“ Home and Foreign Mis., etc., by Donors' request,	990 14
	“ Publications,.....	5,075 51
	“ Agents' salaries,.....	5,901 29
	“ Agents' expenses,.....	1,773 87
	“ Officers and Assistants,.....	3,968 73
	“ Bad Bills and Discount,.....	289 45
	“ Rent of Managers and Officers' rooms,.....	250 00
	“ General Contingencies,.....	349 89
	“ Printing and filling Certificates,.....	46 87
	Balance,.....	249 13
	Total, .....	\$47,962 89
<i>CR.</i>		
1856.	By Balance,.....	\$2,508 90
Oct. 1.	By Cash received from sales of Publications,.....	4,979 73
1857.	By Cash received from Life Members, Directors,	
Oct. 1.	Churches, Associations, Auxiliaries, etc.,.....	40,474 26
	Total, .....	\$47,962 89

### AUDITOR'S CERTIFICATE.

NEW YORK, Oct. 6, 1857.

THIS IS TO CERTIFY, That I have examined the accounts of the Treasurer of the American Bible Union for the financial year, ending the sixth day of October, one thousand eight hundred and fifty-seven, and find them to be correct, showing the receipts during that time, including a balance on hand at the commencement of the year of two thousand five hundred and eight dollars ninety cents, to have been forty-seven thousand nine hundred and sixty-two dollars eighty-nine cents, and the expenditures, forty-seven thousand seven hundred and thirteen dollars seventy-six cents, and the balance on hand, two hundred forty-nine dollars thirteen cents.

SYLVESTER PIER, *Auditor.*

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## PRESIDENT.

REV. THOMAS ARMITAGE, D.D.

## VICE-PRESIDENTS.

REV. GEORGE W. EATON, D.D., President of Madison University.	REV. Q. H. TROTTMAN, North Carolina.
ELDER ALEXANDER CAMPBELL, President of Bethany College, Va.	REV. D. R. CAMPBELL, LL.D., President of Georgetown College, Ky.
PROF. E. ADKINS, Upper Alton, Ill.	REV. S. W. LYND, D.D., Illinois.
REV. WM. H. MURCH, D.D., London, Eng.	REV. PROF. WM. C. DUNCAN, D.D., La.
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ELDER T. FANNING, President of Franklin College, Tenn.	REV. W. W. EVERTS, D.D., Louisville, Ky.
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HON. ISAAC DAVIS, Massachusetts.	ELDER JAMES LYON, Ohio.
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	E. S. WHITNEY, Esq., New York.

## CORRESPONDING SECRETARY.

WM. H. WYCKOFF.

## RECORDING SECRETARY.

C. A. BUCKBEE.

## TREASURER.

ELEAZER PARMLY.

## AUDITOR.

SYLVESTER PIER.

## MANAGERS.

*One Year.*

J. Q. ADAMS,  
J. B. PECK.  
J. W. HOLMAN,  
GEORGE A. MERWIN,  
WM. D. MURPHY,  
WM. S. HALL,  
THOS. B. STILLMAN,  
J. H. TOWNSEND,  
JOHN B. WELLS.

*Two Years.*

JAMES W. FLINN,  
D. S. BURNET,  
C. C. NORTON,  
D. S. PARMELEE,  
G. H. PHINNEY,  
S. REMINGTON,  
J. W. SARLES,  
ISAAC T. SMITH,  
THOMAS THOMAS.

*Three Years.*

SAMUEL BAKER,  
W. B. MAXSON,  
LUCIUS CRANDALL,  
WILLIAM HILLMAN,  
JOHN BRAY,  
WALTER S. MCINTOSH,  
W. S. CLAPP,  
JAMES M. SHAW,  
EZRA SMITH.

## PRESIDENT'S ADDRESS.

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*American Bible Unionists:*—You have left your homes in the hills and valleys of this goodly land, to meet at one centre this morning. But what magnet has attracted you, as men of one mind and one soul, from the mass of the American people? What but the resistless principle which demands purity in the word of God, has drawn you from your farms and merchandise, your shops and counting-houses, to attend this Anniversary? Then, as you pass the threshold of this house, we welcome you with warm hearts, and in the name of the Lord. In this matter, your hearts are as our hearts, therefore, we give you our hands, that we may take sweet counsel together. I believe that I utter the sentiments of the venerable church in whose house we meet, and of the excellent pastor whom God has graciously given her, in extending this welcome. You will miss some of the old faces which you have formerly looked upon. For, since we met last year, more of the fathers have fallen asleep. But, as in preaching the “glorious gospel of the blessed God,” so here, the workmen die, but the work never. Young men are springing up all around us, men worthy of their sires, to put their strong shoulders under the burden, and urge on the perfect triumphs of Jesus. By this time it may be said of the American Bible Union, “surely God hath not dealt so with any people—all things work together for her good.” O how beautiful are the feet of those young men of Israel who come forward boldly to consecrate their powers to the cause of Bible truth, simply because it is the cause of Bible truth. To be sure, the soul approval and personal discipline which they will reap in return for their fidelity is an ample recompense, for these are the men who will grow up in grace and in might. And when all the fathers have gone to dwell in that temple, where “there is no need of the sun, neither of the moon to shine in it,” these shall be the “burning and shining lights” left to “hold forth the word of life” to the church below.

*Brethren and Friends:*—Will you suffer the word of exhortation this morning? You have placed me in a position which affords a perfect knowledge of all the circumstances of this body. And in reviewing our present position and wants, I have felt it a duty to call your attention to two things in the commencement of the coming year. It strikes me that our strength will consist very largely in observing them. I would therefore exhort the Union to obey the injunction of the Apostle :

I.—“*Study to be quiet, and to do your own business.*”—The last has, perhaps, been the most trying and responsible year in the history of the Union. Not because our original opposers have pressed us with severer opposition. No ; we have had

enough of that, but it has lost its ability to disquiet us. Indeed, the kind of opposition which we have met from the first, never did hurt us seriously; either for want of reason in the argument, or, of manliness in its avowal, I know not which. The danger that did beset us in the beginning of the last year was of another sort. It arose from the possibility of taking a false step in our advance. An old Baptist minister who used to immerse all his candidates in a very rapid and dangerous river, quieted their fears by going in first and feeling his way into deep water with his staff; and when they saw where he ventured to tread they always had faith enough to follow him. When we met last year, we were reminded that we had just reached the point where "tribulation had worked patience, and patience experience, and experience hope," but we had yet to prove whether or not, hope would make us "*ashamed*." We had no good reason to fear, for up to that time God had broken every wave at our feet. But still, faith had all that she could do to read the footsteps of Jehovah in the deep flood, and to sing without a shaking in her voice, "He shall bring thee through fire and through water into a wealthy place." One false step in the appointment of the Final Committee might have jeopardized our whole enterprise. Therefore, it became us to make haste to be slow—to wait for the voice which should say, "This is the way, walk ye in it." Those who are in the habit of visiting our rooms, seldom see aught but cheerful faces there, but you might have read there an occasional trace of more than thoughtfulness and ordinary anxiety during the first half of the year. Many a day was spent in closeted counsel by the Committees of your Board, and many an hour in earnest prayer. It was common for us after long half-day sessions to adjourn for further meditation, and direction from above. But after months and months of prayerful waiting, at last light came, and help came with it. Then we felt rebuked for our littleness of faith—and said "*hope maketh not ashamed*." And now, brethren and friends of the Bible Union, suppose that our Lord and Master should enter in at that door, and demand of your Moderator a similar question to that which he once asked his disciples, what other answer than their's ought he to make in your behalf? "When ye went out in 1850, not knowing whither ye went, lacked ye anything?" "Nothing, Lord! Thou didst 'lead us by a way which we knew not.'" "When ye sought men to translate my word in 1852, lacked ye anything?" "Nothing, Lord! Thou didst raise up men 'who had understanding of the times to know what Israel ought to do.'" "When I took away your earthly master and head in 1855, lacked ye anything?" "Nothing, Lord! For one was our Master, even Christ." "When I was angry with you at the waters of strife in 1856, so that it went ill with you, lacked ye anything?" "Nothing, Lord! For Jehovah remembered his covenant, and repented according to the multitude of his mercies, and sent his word and healed us, and delivered us from our destructions." "When I said to you in 1857 'Be strong in the grace that is in Christ Jesus, and the word that ye have received of me, among many witnesses, the same commit ye to faithful men, who shall be able to teach others also,' lacked ye anything?" "Nothing, Lord! For all things were our's, whether Paul, or Apollos, or Cephas." "When I sent you out in the money pressure of 1857, without purse, and scrip, and shoes, lacked ye anything?" "Nothing,



Lord, nothing! Our times are in thy hands." "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen."

What, then, is our duty on this occasion? Clearly this; "Study to be quiet, and to do your own business!" Let the Bible Union take care of its duty to the word of God, and God will take care of the Bible Union. We may find it necessary to explain our plans and proceedings, if light be wanted. We may find it necessary to justify them, if they are fairly represented and honestly questioned. But we have more important work to do than to expend our energies on obstinate ignorance, or willful misrepresentation. We must be men of one purpose and work, and suffer nothing to turn us aside from sober earnestness, and quiet industry in pursuing our calling. This is the only method which God has ever honored, as giving permanence to any great moral movement. It was by this quiet, patient, untiring devotion to their work, that the pioneers of Bible translation gave permanence to English Bible reading, and, finally, to the British reformation itself, in the sixteenth century, and, thereby, to the salvation which God had prepared for infant America from the Moloch of Popery, and the bondage of the Spanish yoke under which it was then groaning. Look at this for a moment. First, you see Philip of Spain, the bloody husband of bloody Mary of England, permitted to murder the saints of Holland and Germany, as if he would rid the earth of them at a blow. Next, you see Elizabeth of Britain successfully putting forth her hand to aid those victims, while they themselves were as sheep dumb before their shearers. And, as a result, the grand Protestant confederation, the United States of the Netherlands, sprung into being. Then Philip burned for revenge on Protestant England, and what do you immediately hear and see? Philip roused his whole dominions. His forests swayed before the axe; his nobles poured their treasures at his feet; his priests harangued to wildness, and filed up the tortures of the Inquisition. Mechanics made every anvil of the empire ring with the blow of the hammer, and the dock-yards of Spain, Portugal, Naples, and Sicily were alive with artisans day and night, for three years, to cover the ocean with such an invincible fleet as man had never seen. Admirals and subordinates were trained by the strictest discipline to govern this fleet, and armies were collected from every palace and hut in several kingdoms to freight it. When all was ready, the Pope thundered new excommunications against the English heretics, and Spain leaped with impatience for the overthrow. The admiral was about to order the spread of his pennant, when God struck him with fever, and he died. The vice-admiral stepped up to give the word of command, when God struck him with fever, and he died. They were then forced to spread their sails, with an inexperienced man at the helm. The next day God looked out of his pillar of glory, and the compact Armada took alarm, and was scattered, some ships sinking, and some putting back crippled.

In due time they started again. Seven miles of the ocean were densely crowded with the fleet; the winds were fair, all went well, and shortly the quiet Protestants of England trembled to see the foe boasting before their doors. Then the dwellers of the isle cried unto the Lord in their distress, saying, "God is our

refuge and strength; a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the mountains be carried into the midst of the sea." And think you, that Jehovah was heedless of their cries? Nay, verily. But he retired into his secret places; hid himself behind the curtain of the whirlwind, and straightway commissioned the angel of the storm to come forth against their enemies. The winds began to hiss like serpents, and to war in doleful strife. The ships began to shudder, and the abyss to yawn. The elements jarred in discord, and howled in chaos, and the billows madly tore each other's crests. Their ships, debauched with fear, reeled to and fro like drunken men; for every helm was crazy, and every sail was tattered. Still the angel spurred on the tempest to roar louder and louder, until "deep called unto deep, at the noise of his water-spouts," and exposed the very channel to the gulph of death. The persecutors mingled their wailings of despair with the weltering of the waves, but their hope was like the hope of the hypocrite,—She made them ashamed; for she fled to her quiet home, like a panting dove escaped to its cote, to fold its pinions in confession of its frailty to buffet with the wild elements, and the wrath of God. No friendly lamp shed its beams athwart the furious gulph, to thread a way of safety. No Saviour walked upon the boiling deep, to press them to his tender bosom. But this mass of immortals were choked in the sea, while uttering their execrations upon the sacramental hosts of God's elect;—the Invincible Armada was stranded between the liquid mountains; every vestige of it broken as their foam, and scattered as their spray. What was the consequence? From that day to this, Protestant England in the East, and Protestant America in the West, have lifted up their voice together above the din of the ocean that stretches between them; in singing "unto the Lord a new song, for his own right hand and his holy arm hath gotten him the victory,"

"*Steady to be quiet*," then, and God will order all things aright. So far as I remember, the Bible Union has never attacked any man or body of men, in the past. Our warfare has been purely defensive. We may have made mistakes in troubling ourselves too much about every little attack made upon us. Let us, hereafter, so leave all our opponents to the Lord, that we may be able to say, "It is Thou that fighteth for us, O God, and not we ourselves."

II.—"*Steady to do your own business*" as quickly as possible.—Those two last words are very full of meaning. "Quickly, as possible." They form a kind of brake upon the idea that you can run a "Lightning Express" in the work of Biblical translation, and they can not be dispensed with therefore. God never does anything in a hurry; and the most that man attempts to do in a hurry, he spoils. For reasons which are best known to the Holy Spirit, he took about fifteen hundred years to complete the inspired books, after he had commenced them. For reasons which we can not read in history, the English-speaking portion of the world were not permitted to read the Scriptures at all in their own tongue for nearly thirteen hundred years after the inspired originals were written. More than a hundred and fifty years elapsed after that, before Tyndale completed from the original what Wiclif had begun from the Vulgate, and the people at large had

unrestrained access to the word of life. After various versions had fallen into their hands, and they had enjoyed them for three quarters of a century, the present version came into being. The forty-seven translators of King James, did not finish their revision of the Bishops' Bible till nearly seven years from the date of their appointment. They say in their preface: "The work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more. Matters of such weight and consequence are to be speeded with maturity, for in business of moment a man feareth not the blame of convenient slackness." And although they seem to have devoted all, or the greater portion, of their time to the task during those years, you see what work they made of it, in their "hot haste," that the Church of England should reap good fruit thereby.

Moreover, brethren, we have not been in very great haste, ourselves, to do our duty to God in this matter. Nearly two centuries and a half have been allowed to pass away, without any serious effort to purge this version of its errors, and justify the claims of the Bible to perfect fidelity. Nay, after a society was formed in this city, for that very purpose, fourteen years were suffered to elapse, and the first *practical* step was not taken even then to secure this result. And now, is it a time to become weary, after only half of that period has been employed in earnest and successful effort to accomplish it? After such supineness on our own part, can we with any reason justify that impatience which would endanger thoroughness and finish in so great a work? Let us not press the work too fast, and thus, by haste, prevent the very thing which we are aiming at, simply because the work requires a considerable annual outlay of money. Let us remember that the errors which we are striving to remove, cost us vastly more money annually, than the amount which we are expending upon their removal. You see we are following good examples in this respect, our opponents themselves being judges. In fact, we are purely patriarchal in this thing. We have served seven years in the work of preliminary revision, as our father Jacob did for Leah, and having entered into contracts for Rachel, we can wait quite patiently for her more beautiful form in the final work.

But what is this work? Nothing less than the removal of the stone from the mouth of the well, that whosoever cometh hither to draw, may drink of a stream pure as life's river. Nothing less than the unsealing of every translated line, until it drops peace and joy as the honey-comb. What is this work? Nothing less than the lifting up of every fog of error, until all darkness is dispelled, and the day-star arise in your hearts, to discover the hidden treasures of the word of God. Nothing less than that one passage of Scripture shall unfold the secrets enwrapt in the bosom of another, just as one diamond cuts open the breast of its fellow, to let out the locked-up rays within it. Ours is a great work, and this is the secret of its greatness.

When an African Prince sent an embassy and costly gifts to the Queen of Great Britain, he asked her in return to let him know the secret of England's greatness. The Queen made no mention of the number of her fleets and armies, of the extent and success of her trade and commerce, of the richness and cost of her

crown jewels; but—sent him a beautifully bound copy of *the Bible*, saying, “*This is the secret of England's greatness!*”

When I was in England, this last summer, Bro. Norton told me an authentic story of an old Baptist deacon in the city of Norwich, who had invented some agricultural implement with which he was much delighted. He knew that Prince Albert was deeply interested in such matters, and so the honest old deacon thought he would take it to the Prince's model farm and show it to his Highness. Not finding the Prince at Windsor, he waited some days for him. When they met, Albert was quite as much delighted with the deacon's relation of his Christian experience and godly conversation, as with his mechanical science; and to hear him again of that matter, he detained him some days further. Finally, he spoke of him to the Queen, and she was so much gratified with the account which her husband gave of the old man, that she procured for and sent to him a very beautiful Bible, as a mark of her esteem for his Christian zeal and simplicity. But after the deacon had received the royal present, he was not so well pleased, because he thought that Her Majesty had rather slighted him, after all. She had failed to write her name in it. So he sent it back to her with the request that his sovereign would honor him with her autograph. After waiting a great while for it, it came back to him bearing a beautiful dedication to the devout old Christian, from Victoria's own pen. Then people flocked to Norwich from far and near, to see Deacon Smith's Bible, and the Queen's autograph. But the crowd became so great and constant, that it took most of his time to show it. So at last he said to himself, “Well, now, this is not right, my Queen is not a little indebted to the Baptists for their prayers, and she ought to do a little of something for our Baptist Missions.” So he determined that nobody should see the Bible, henceforth, without paying a shilling for Baptist Missions. And many a bright shilling has rolled over the sign-manual of her majesty, into the missionary treasury since that day.

Now, if I understand our work aright, it is kindred to the wish of this good deacon. Having God's written word in the Hebrew and the Greek, we want his autograph in plain English too, as quickly as we can get it. But for such a treasure in prospect, we can afford to wait a while, if need be, content to know first, that we shall surely have it; and then, second, that we shall surely have it as quick as possible. Yet, after all, as the heavens are higher than the earth, so much higher is the name of the King of Kings above the name of the Queen of England. Besides this, not only shall one man possess this boon, but every eye shall see it, distinct as the bow on the cloud, for it shall be written in the text of purity, the incommunicable characters of love: “And all flesh shall see it together.”



## EIGHTH ANNUAL REPORT

OF THE

**American Bible Union.**

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THE history of the Bible Union may be aptly compared to an extended journey. It has its rough places and its smooth, its hills and its valleys, its dreary scenes and its pleasant prospects. There are conspicuous land-marks on the way, elevated spots, where the Union may with propriety erect its Ebenezers, and inscribe upon them, "Hitherto the Lord hath helped us."

Such a position has the Union reached, in the formation of its Final Committee: and here may we take our stand, and, as from a lofty mount, look back upon all the way by which the Lord hath led us; and look forward with a brighter hope and a clearer sky to the ultimate accomplishment of the great objects for which we are toiling.

And here it becomes us to point out to those who have joined us on the journey the land-marks already passed, in order that all may see how straight and distinct our course has been, and that we may rejoice together that He, who seeth the end from the beginning, hath so guided and kept us that we have not deviated to the right hand or to the left. This will strengthen and encourage the friends of the enterprise, and make assurance doubly sure that the cause which God has hitherto so favored He will not now forsake, and that, under his benignant guidance, the unwavering consistency which has so far marked its progress will characterize it to the end.

The occasion renders it suitable to associate with such a historical sketch, a compendious exposition of our objects and principles. Large regions of this country are just beginning to awaken to the claims of the society: and the inquiry is becoming earnest and extensive for a succinct view of the American Bible Union, which will enable those who are desirous of becoming acquainted with it to comprehend at a glance its general and most striking features.

#### ORIGIN OF THE ENTERPRISE.

For many years there has existed in the minds of pious scholars and theologians, a deep-rooted conviction that the common English version needs a thorough revision and correction. Previously to 1611, several revisions were made, and each contributed largely to the improvement of the translation. But the one issued at that date under the authority of King James, while it accomplished far less in this respect than some of its predecessors, and in palpable instances (such as the substitution of "charity" for "love,") decidedly retrograded in merit, was nevertheless so sustained by royal patronage, and other favorable circumstances, as for centuries to preclude any general and systematized effort for the correction even of its known and acknowledged errors. The popular mind was wedded no less to its faults than to its undoubted merits, and any attempt to amend it was regarded as an unwarranted interference with the oracles of God.

This morbid condition of things produced its legitimate results in the years 1833 and 1835, when the two largest and most influential Bible Societies in the world were regarded as virtually assuming the position that the common English version is superior to the inspired original, by requiring all the versions of Sacred Scripture made, under their patronage, by missionaries or others throughout the world, to "conform" to it "in the principle of their translation."

This extreme position gave a shock to the public mind, from which it has never recovered, and the reaction produced other Bible Societies, founded, as it was supposed, upon better principles. It was then confidently expected that measures would soon be adopted by one of these bodies, for the correction of the errors in our version. But when, after many years of anxious hope and lingering expectation, the society from which this noble and necessary enter-

prise was fondly anticipated, solemnly resolved that it is not their "province or duty to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Scriptures," it became requisite for those who wished to use and to circulate the word of God in its purity to form an association for this special object.

#### ORGANIZATION OF THE UNION.

The American Bible Union was organized in this city on the 10th day of June, 1850. Its object was declared to be "to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world." This article of its constitution was made unchangeable, "without a unanimous vote and one year's previous notice." A perpetual rallying point was thus secured for the friends of pure versions in all succeeding generations.

#### EXTENT OF THE FIELD.

The field of the Union's operations is co-extensive with the sinful world that needs the pure revelation of Jehovah-Jesus. Every conceivable effort has been made by those without to induce the Union to adopt some restrictive policy, and diminish the extent of this field. But our constitution forbids it, and it is the known will of the body, while seeking peace with all men, and unnecessarily interfering with none, to hold ourselves free from all precedents, resolutions, and pledges, that would limit the area of our operations, so that we may be ready to occupy any and every part of the field, as God may open the door of his providence, indicate the path of duty, and supply the requisite means on each occasion. In accordance with these views, we have made appropriations for the circulation of the Chinese and the Karen Scriptures, the Siamese, the German, the French, the Spanish, the Italian, and the English. And we have been actively occupied in the revision of the German, the French, the Italian, the Spanish, and the English. The Spanish translation has engaged much of our attention, as a series of the most signal providences mapped out our duty in that case too clearly to admit of doubt or mistake.

But our principal efforts, from the origin of the Union, and our largest expenditures, have been devoted to the enterprise of procuring a thorough and faithful revision of the English Scriptures.

This is believed to be the most important, as likely to be read by the greatest number of persons, to influence most largely the translations in other languages, and to exercise the most extensive and permanent control over the destinies of mankind.

#### UNIFORM PRINCIPLE OF REVISION.

The universal principle adopted by the Union is to require of translators and revisers *the exact meaning of the inspired original*. We wish the versions in every language to utter the same voice—to express, in words and phrases most readily understood by the greatest number of readers, the very sentiment which the Holy Spirit designed to impart. No views of expediency are allowed to withstand or influence the perfect and invariable operation of this principle. Let the truth come out clearly and unequivocally, though every denominational interest should be crushed, and every system of doctrine, as now held, be modified or overthrown.

This principle raises the Bible Union infinitely above all sectarianism, and allies it directly with God's eternal truth. We seek the pure streams from the unpolluted Fountain of Love, and we challenge the ingenuity of men to find fault with so holy an object.

#### ESTABLISHED PHRASEOLOGY RETAINED.

Subordinately to this object, regard is paid to the merit of existing versions; and where one is commonly received, as is the case with the English, its phraseology is to be retained, unless a more exact expression of the meaning of the original, or the existing state of the language, requires it to be changed.

#### REVISION JUSTIFIED.

No one who loves the Bible because it is a transcript of the mind of God would desire more deference to be paid to the mere work of men. The English version, like every other made since the time of the Apostles, is uninspired. It is the result of human skill and learning. A stream can not rise above its fountain, and those who prepared this version could not employ in it knowledge which they did not possess. Since their time, numerous tributary sources have been opened, and the fountain of philological and biblical intelligence has risen many degrees. No one now would be esteemed qualified to make a translation of the Bible into a foreign language



who knew nothing more of the word of God than he could learn from the common English version. Commentators of all denominations have exposed its errors. Its obsolete words and phrases and its ungrammatical expressions are so numerous, that the man who should model his conversation upon them would be thought destitute of ordinary education. No valid reason can be adduced why these should be allowed to disfigure the book which we wish to see used in our schools and our families, and its phraseology to become familiar as household words.

#### GREEK TEXT.

The received Greek Text as published by Bagster & Sons (London, 1851), with known errors corrected, has been adopted as the basis of revision of the New Testament. The Union has defined as a test of known errors, "the general consent of critical editors for the last hundred years."

Here are reasonable safeguards erected on both sides of the pathway. The Romish policy of adopting a certain edition as infallible, is avoided; and alterations suggested by a partial examination of manuscripts, or recommended upon incompetent authority, are effectually prevented.

#### PLAN FOR THE ENGLISH NEW TESTAMENT.

From the organization of the Union till near the close of the year 1852, the Board was diligently occupied in correspondence with scholars, and the arrangement of methods of proceeding for the revision of the English New Testament. Various propositions were considered, and some of them submitted in circulars to the leading friends of the enterprise for advice and suggestions. At length, a plan was adopted, providing for a two-fold system of proceeding. The first part was preliminary. The second contemplated the subsequent formation of a final committee of revision. Under the first part of this plan we operated exclusively, till our last anniversary. The second part was then more fully developed, and, during the year now closing, it has also been brought into successful operation.

#### PRELIMINARY PART OF THE PLAN.

The preliminary part consisted in the employment of a considerable number of scholars, among whom the New Testament was

divided. As their work was expected to be preparatory to something more finished, a greater latitude was allowed in making engagements. A larger number could thus be employed and a better opportunity afforded to ascertain their varied qualifications. The revisions selected for publication were expected to call forth numerous criticisms, and, while they added reputation to the Union, and proved to all its settled purpose to make a most thorough and faithful revision, they would not commit the institution, or render it responsible for any of their faults or defects.

The preliminary revisers were ecclesiastically connected with nine different denominations. They worked under the same rules, in some instances being associated in their labors. No pains or expense was spared in procuring for them any books which they requested, or any other conveniences or accommodations which they required. When any portion was published, it was sent to numerous scholars besides the revisers; and the criticisms and suggestions which it drew forth were submitted to the party who had prepared it for the press, and he had opportunity to reconsider and improve the work.

#### ADVANTAGES OF THE PRELIMINARY PART OF THE PLAN.

Various advantages have resulted from the prosecution of this part of the plan:—

It has furnished the Board with nearly sixty manuscript revisions, each of some whole book of the New Testament, embodying an immense amount of research on almost every important question connected with the translation, which can not fail to be of very great value in maturing the work.

It has already drawn out much useful criticism, and will call forth much more, as the preliminary revisions continue to be published.

It has enabled us to secure a most valuable library, which, with the additions that we hope still to make, will afford all the advantages required to complete the ultimate revision.

It has brought us into friendly communication with many eminent scholars in addition to those who have actually taken part in the work, and secured their coöperation in a greater or less degree in its further prosecution and improvement.

It has afforded time and opportunity for maturing the ultimate part of our plan, before we ventured on engagements which would more fully commit the Union.

It has furnished invaluable experience in the conduct of so important an enterprise, which was indispensable before the final arrangements.

It has given confidence to the public, and especially to scholars, in the permanence and continued support of the institution, and its ability, with the divine blessing, to accomplish its purposes. This enables us to secure upon the Final Committee the men best qualified to discharge its duties. So desirable was such a consummation, that, if no other advantage had resulted from the preliminary arrangement, all the money, and time, and labor, and pains, already devoted to it, would have been well expended.

In the meanwhile, our preliminary publications have brought a revenue of credit to the Union, which has raised up for it a host of sterling friends. They have awakened an interest in our object throughout the religious world. They have attracted the attention of philologists in all civilized countries. They have placed the American Bible Union in an elevated position, which it could never have attained had it started the ultimate work without such preparation. Had such a course been adopted, so far as human foresight could discern, a failure would have been inevitable, and its effects fatal.

#### **COST OF PRELIMINARY REVISIONS.**

At first, it was contemplated to make the contracts for specific sums ; but, in almost every instance, the labor enlarged as the reviser proceeded, and eventually we were obliged to employ the majority of the revisers upon salaries. This, undoubtedly, has greatly increased the amount of expenditure ; but, in an undertaking of this kind, it will never answer the object to diminish the value of the ultimate work by sparing needful expenses. A rigid economy has been maintained in all departments, and no money has been spent which did not at the time appear necessary and useful.

#### **REVISION OF THE ENGLISH OLD TESTAMENT.**

While this preliminary labor upon the New Testament was in progress, Divine Providence opened the way for an engagement

with the most eminent Hebrew scholar in the country upon the Old Testament. A contract was made with him, embracing provisions by which the critical aid of other scholars, to any extent, may be made available in perfecting the work. The revision of Job, already published by the Union, with the philological and explanatory notes accompanying it, is the first complete result of this contract. Other parts of the Old Testament are in a state of considerable forwardness, and the Book of Genesis is very nearly ready for the printer.

It would be an imputation upon the intelligence of those to whom this report is addressed, to suppose them ignorant of the numerous and well-merited encomiums bestowed by scholars of all denominations upon the faithfulness, the classic beauty, the discriminating judgment, and refined taste, which characterize the translation already published. Let it suffice to say that, in the judgment of your Board, Dr. Conant has more than sustained his high reputation as a Christian philologist.

#### FINAL COMMITTEE.

As Dr. Conant is equally skilled in the Greek language, and has been for many years collecting resources for a thorough translation of the New Testament, your Board has been solicitous, from the first adoption of the plan of revision, to secure his services upon the Final Committee. To this he never consented till the month of April, in the present year. At the last anniversary, the Union authorized the Board to appoint that Committee at the expiration of three months. Successive numbers of the *Quarterly* have shown you the earnest and protracted efforts put forth for that purpose. But the difficulties were neither few nor small. In accordance with the original plan, and the settled and well-understood purpose of the Union, none but scholars of acknowledged qualifications could be chosen. The highest order of talent, a life devoted to philological pursuits, thorough acquaintance with biblical literature, habits of close application and research, a discriminating judgment and good taste, with a distinguished reputation for thoroughness, accuracy, and integrity, and also for success as authors, were ranked among these qualifications. No regard to denominational connection was allowed to intervene. The best



qualified men were to be chosen wherever they could be found. It was no easy matter to find and to secure such men. Frequent meetings of committee, diligent correspondence, and personal consultation with scholars, were requisite; and nearly seven months of the year had passed before the Board was prepared to make appointments. Four men were at length found, who are believed to possess the required qualifications. The names of three we are permitted to give to the public.

REV. T. J. CONANT, D.D.,

*Late Professor in Rochester Theological Seminary, N. Y.*

REV. H. B. HACKETT, D.D.,

*Professor in Newton Theological Seminary, Mass.*

PROF. DR. E. RÖDIGER,

*Professor in the Royal University in Halle Germany.*

The fourth is equally eminent, but as he has not yet assumed all the responsibilities of the Committee, although he has agreed to aid them, as a scholar, in any way which they or the Board may wish, and is actually so employed by us at the present time, it is not deemed proper to announce his name.

These four men are familiar with the-inspired originals of the Sacred Scriptures and with every modern language which is requisite to aid their investigation. Three of them are distinguished for the Saxon simplicity and beauty of their style. The reputation of all is equally high in Europe and in America, and their personal estimation in the republic of letters is such as will enable them to obtain the aid of any scholars whose services in criticism or investigation they may require.

It is regarded as a striking evidence of the confidence placed in the Bible Union, that Dr. Conant has been willing to relinquish the advantages of his honorable position in the University of Rochester, and to devote all his time and energies to our enterprise. The moral influence of such a step is decidedly beneficial. It strengthens our position with all who know his character and standing. As the step is taken with full knowledge of the history and condition of the Bible Union, it gives assurance to all, that the institution is regarded, not only as safe and permanent, but as prosecuting an object to which a scholar of the highest reputation may

feel it an honor to devote his life. A similar impression is made by the alliance of such men as Drs. Hackett and Rödiger with the Final Committee. Individuals of note, who have hitherto viewed our success as problematical, now yield their incredulity. They doubt no more the successful accomplishment of the great objects which we contemplate. Our hope, however, is not in man, but in God who hath directed our steps.

In compliance with the expressed wish of the Union, we are seeking a fifth scholar to be associated with these. Should a sixth and a seventh be found of equal qualifications, mutually acceptable to those already appointed, and to the Board, there is nothing to prevent them from being added to the number. In the meanwhile, the work of the Final Committee is progressing, and no exertions will be spared, to urge it forward with as much expedition as is consistent with thoroughness and faithfulness.

But it has been ascertained that many books of value are still requisite to complete the biblical apparatus for the ultimate revision. The greatness of the object in view precludes a doubt that the friends of the Union will furnish the necessary means to procure them.

#### SUCCESS GREATER THAN WAS ANTICIPATED.

It would not be proper to dismiss this part of our history without a distinct recognition of the blessing of God, and the guidance of heavenly wisdom. Few and feeble as we were at the commencement, "a little one has become a thousand, and a small one a strong nation." The Lord has hastened it in His time.

The cry of those who once opposed us, was:—

"They are too few to succeed" Now we number nearly fourteen thousand life members, directors, and members in part.

It was frequently said:—

"They act under excitement, and will commit the Union by adopting an immature and imperfect translation." It is now seen that our measures have been deliberate and judicious, and that our undertaking has steadily progressed toward what is acknowledged by all to be a most desirable and creditable consummation.

Many foretold that we could not secure the coöperation of superior scholars, in the preliminary revision. Our publications have proved that we had scholars of great talents and acquire-

ments employed in it, and, were we at liberty, as we hope some day to be, to publish the entire list, it would be seen that the names would do honor to any enterprise.

Still the cry came from far and near, "Dr. Conant has been for many years preparing a thorough revision of the whole Bible, and he has collected materials and formed connections with other scholars, which will give him great advantages over the Bible Union."

The Lord brought all these acquisitions into the Bible Union.

Then it was declared that he had only made an engagement on the Old Testament, but would not associate himself with the plan of the New.

He is now a member of the Final Committee on the New Testament, and, as if to remove all possibility of further objections, he has resigned his professorship, and devoted himself entirely to the Bible Union.

Some were not yet satisfied. Dr. Hackett's reputation as a biblical philologist was so high, and the devotion of his life to those studies which most eminently qualify him as a reviser of the New Testament, was so well known, that many believed the work could not be thoroughly done without his coöperation, and they were confident that he would never be induced to coöperate in our undertaking.

Dr. Hackett is now upon the Final Committee.

With these two is associated Dr. Rödiger, whose name is a tower of strength. His position and reputation in Continental Europe is such, as will give him access to documents and facilities of research, which probably no other scholar of the age can command. He has already performed very valuable labor for the Bible Union and is engaged in other still more valuable.

All solid objections to coöperation with the American Bible Union are now removed ; and in congratulating each other upon the abounding grace and wisdom of Him who has watched over and directed us, we may here "thank God and take courage."

#### ITALIAN SCRIPTURES.

While prosecuting its labors on the English Scriptures, the Union has printed and published a revision of the Italian New Testament.

This was chiefly prepared under the auspices of another Society, but much time and labor was spent by the translator in altering and improving it as he passed it through the press for the Bible Union. It has not been adopted by us, but is issued, as is stated in every copy, to call forth criticisms and prepare the way for a more thorough revision.

The eminence of the author as a scholar, and the high testimonials we had regarding him, fully justified the expenditures in the case.

#### FRENCH SCRIPTURES.

Preliminary revisions have been made for us of the four Gospels and Acts of the Apostles by two distinguished French scholars. We have printed, and to some extent circulated for criticism, the Gospel according to John, revised ; and the favor with which it has been received, would have induced us to proceed with the work, had not our attention and means been engrossed with the English Scriptures. The exalted position occupied in France by one of the revisers, and the acknowledged scholarship of both, are sufficient guaranties for the value of their labors.

#### GERMAN SCRIPTURES.

The Gospels and Acts and the Epistle to the Romans have been revised for us in German, with different degrees of thoroughness ; and the Epistle to the Galatians is now under revision. We do not press the German revision, for the same reason mentioned regarding the French. No one can doubt the qualifications of the distinguished scholar laboring for us in this department, nor the valuable results of his labors.

#### SPANISH SCRIPTURES.

The Spanish revision was undertaken by the trustees of the Spanish Bible Fund in Edinburgh, Scotland, an organization composed of friends of a pure Bible, without regard to ecclesiastical connections, before the origin of this society. By remarkable providences we became associated in the undertaking, and finally it was entirely confided to our hands. We have been signally favored in engaging the services of native Spanish scholars of acknowledged qualifications, and of a thorough biblical philologist and practical man of business to conduct the main revision, and



employ the services of these native scholars where they are most available, in the ultimate correction and polish of the work. The whole New Testament has been finished, a large edition has been printed, and many copies have already been judiciously and usefully circulated. The sterling merit of the revision is fully attested by the estimation in which it is held by those who have examined it, and the opportunities for usefulness in its judicious distribution are constantly increasing.

Of course, this revision is still open for a thorough re-examination. Measures will be prosecuted for correcting any faults that may be discovered; and for this purpose the same scholar who has hitherto had charge of it will continue to watch over it, and to collect and treasure up all useful criticisms upon it. And the ultimate revision of the English Testament will afford the means of adding to the merits of the Spanish, and of advancing all other revisions undertaken by the Union.

#### SCRIPTURE PUBLICATION AND DISTRIBUTION.

It is one of the most pleasing considerations accompanying the labors of the Bible Union, that the good which it is designed to accomplish, is not all prospective and contingent. It enjoys a large reward at the present, while preparing for extended usefulness in the future. This reward consists in circulating a vast amount of Scripture truth where it is most likely to be read and to do good. Making a careful computation from our account books for the works published directly by the Union, and, in cases of foreign Scriptures, taking our appropriations and the probable cost of publication for the basis of our estimates, we ascertain the following copies of Sacred Scriptures to have been made, or provided for, at the expense of the American Bible Union :

| PUBLICATIONS.                                                                     | COPIES.      | PAGES.     |
|-----------------------------------------------------------------------------------|--------------|------------|
| Karen Scriptures,.....                                                            | 3,000 ....   | 750,000    |
| Chinese " .....                                                                   | 6,000 ....   | 1,800,000  |
| Siamese " .....                                                                   | 5,000 ....   | 1,500,000  |
| German Bibles and Testaments,.....                                                | 100,000 .... | 37,310,000 |
| Italian New Testaments,.....                                                      | 2,000 ....   | 686,000    |
| French Gospels,.....                                                              | 1,000 ....   | 31,000     |
| Spanish Gospels and Epistles,.....                                                | 5,000 ....   | 600,000    |
| Bible Union Reporter, containing Revised Scriptures, with philological Notes,.... | 136,250 .... | 2,725,000  |
| Ephesians, 8vo., ..                                                               | 1,000        | 76,000     |

| PUBLICATIONS.                             | COPIES. | PAGES.     |
|-------------------------------------------|---------|------------|
| Matthew, 2 chapters, 8vo.                 | 7,500   | 264,000    |
| 2nd Peter, 1, 2, 3, John, and Jude, 4to., | 500     | 26,000     |
| Last six books New Testament,             | 4,000   | 1,064,000  |
| 1st and 2nd Thessalonians,                | 2,000   | 160,000    |
| Hebrews,                                  | 1,000   | 96,000     |
| Ephesians,                                | 1,000   | 48,000     |
| Liber Jobi,                               | 500     | 75,000     |
| Book of Job, Specimens, 4to.,             | 6,300   | 201,600    |
| “ “ “ Parts 1, 2, 3, “                    | 500     | 162,000    |
| “ “ “ Part I. “                           | 250     | 41,500     |
| “ “ “ Part II. “                          | 2,500   | 165,000    |
| “ “ “ 12mo.,                              | 500     | 50,000     |
| “ “ “ 8vo.,                               | 1,000   | 64,000     |
| “ “ “ 16mo.,                              | 500     | 50,000     |
| Job, Thess., 4to.,                        | 250     | 69,500     |
| “ “ Hebrews. “                            | 250     | 95,000     |
|                                           | 287,800 | 48,109,600 |

A considerable number of the copies in this computation consists of quartos, printed on handsome paper, and containing on each page the common version, the original Hebrew or Greek, and the revised version, with valuable philological notes. The cost of such publications is very great.

Here then is a society, hardly yet entering upon the work of distribution, that has in little over seven years from its origin, made, or paid for, *more than a quarter of a million* of copies of Scripture publications. If such are its beginnings, what may we not expect from its more mature efforts?

Who can estimate the amount of good accomplished by this distribution of Bible truth? Aside from all the ordinary effects of Scripture distribution, every one of these which contained revision has carried in itself evidence of the necessity of our enterprise. Many a friend has been strengthened thereby, and many an opponent changed into an advocate.

#### OTHER PUBLICATIONS.

The Bible Union has also issued, in octavo form, an immense number of Annual Reports, Quarterlies, and Tracts, containing Sermons, Addresses, Statements of Plans and Principles, and Pleas for Revision, constituting an aggregate of 380,801 copies, and 11,639,204 pages.

#### WHOLE NUMBER OF PUBLICATIONS.

In making up the sum total of our publications, we do not include the amount of matter published in newspaper form. This has been

very great. For several years, all the proceedings at the anniversaries, embracing the annual reports and a digest of the addresses, were published in this form at the expense of the Union. On one occasion, upward of 13,000 copies of a double newspaper sheet were thus issued. Nor do we include the three columns of matter which we have published every week for nearly three years, in the Bible Union Department of the New York *Chronicle*. Taking only the amount stated in the two preceding paragraphs, we have,

|                                     |         |                   |
|-------------------------------------|---------|-------------------|
| Copies of Sacred Scripture,.....    | 287,800 | Pages, 48,109,600 |
| “ “ Quarterlies, Tracts, etc.,..... | 380,801 | “ 11,639,204      |
| Copies, 668,601                     |         | Pages, 59,748,804 |

As these computations are strictly confined to works made and published at the expense of the American Bible Union, no reference is made in them to the republication of our works in Great Britain, by Messrs. Trübner & Co., of London.

The effects of our publications it is impossible to compute or estimate. They have created a new era in biblical literature ; and, aside from what we have directly done, a far greater number of revisions of Sacred Scriptures, and works on revision, has been issued since the Union commenced than at any preceding period, while the subject has formed one of the staple commodities of the religious and secular press wherever the English language is read.

#### NEWSPAPER DISCUSSION ON BIBLE REVISION.

Under this title we have collected, in *forty-one folio volumes*, the articles which have appeared in newspapers upon the subject of revision, from the commencement of the controversy, in 1849, till the present date. We know of nothing that has been published in that form in relation to our enterprise, within this period, either in Great Britain or America, that can not be found in this valuable collection. Each slip of such articles is cut from the columns, and with the name of the paper, the editorial heading, and date, is pasted in the book in double columns, and each volume is carefully indexed by itself, while a general index is made of the whole.

The average number of pages in each volume, is 225. Excluding the volume devoted to the General Index, we have in this collection, forty volumes, containing 9,000 folio pages, amounting to 18,000 columns of newspaper matter on the subject of revision.

The average circulation of the papers in which this matter has appeared, is not less than 5,000 copies. The average amount of matter in a column, is more than equal to that on an ordinary octavo page. Not less than 90,000,000 of pages have been published, in newspaper form, upon the subject of revision; almost all of which has had a direct reference to the operations of the American Bible Union, and has either favored or opposed the enterprise.

#### SCRIPTURE DISTRIBUTION IN GERMANY.

From the origin of the Bible Union, Bro. Oncken desired that we should aid him in the Bible Distribution Department of his great work. During his visit to this country, in 1853-4, he addressed to us earnest letters of appeal upon the subject, so full of entreaty, and so pervaded with the love and zeal of the earnest Christian, that we were satisfied it would be sinful in us not to lend him a helping hand.

Since that period we have collected and paid over to him funds contributed to us, and designated by the donors, as follows:—

|                                                                                                                         |                    |
|-------------------------------------------------------------------------------------------------------------------------|--------------------|
| "For German Scriptures," - - - - -                                                                                      | \$10,934 26        |
| "For Mission Chapels," etc., by donors' request, - - - - -                                                              | 822 00             |
| To which add, "Proceeds from sale of Scriptures, published in Germany at our expense, and re-invested in new editions," | 4,643 68           |
| For German Scriptures, order for draft, remitted in September, 1857. - - - - -                                          | 500 00             |
| Total, - - - - -                                                                                                        | <u>\$16,899 94</u> |

Our Board generously determined to transmit to Bro. Oncken every dollar designated by the donors—"For the German Bible Fund,"—without deducting for Agency, or any other expense. He is thus allowed to receive from the Bible Union the full amount of every donation remitted to us for this object.

#### SCRIPTURE DISTRIBUTION IN CENTRAL AMERICA, SPAIN, ETC.

In Central America, large facilities are presented for the distribution of our revised Spanish Scriptures. We have not prosecuted with vigor our advantages in this respect while waiting for the completion of the Testament. This is now done, and we are prepared to furnish Scriptures in proportion to the pecuniary means contributed to us for this object. We have just forwarded



three hundred copies, and now ask all who are interested in the object to aid us in the work.

Similar facilities, though not to the same extent, are afforded us for distributing our revised Scriptures in Spain and other countries, through Rev. Wm. Norton, our agent in London, and Spanish friends coöperating with him.

#### SIAMESE SCRIPTURES.

The Union has always felt a deep interest in the Siamese New Testament. The principles on which it is translated fully accord with those of the Bible Union. As Bro. Chandler, our warm friend and fellow-laborer, has now the sole charge of the printing and distribution of this in Siam, the friends of the Union have every inducement to contribute liberally for this object.

#### BIBLE REVISION ASSOCIATION.

This large and growing body is still acting with great vigor, coöperating with the Union in the revision of the English Scriptures. Our cash contributions from this source have not been so great in the past year as in the year preceding, but the extended arrangements, which have partially absorbed their means for a time, promise a considerable increase of pecuniary resources for the future.

#### PUBLICATIONS OF THE YEAR.

Of the surpassing merits of the revision of Job we have already spoken. The remaining numbers, with Philological Notes, have been published in the *Monthly Reporter*, and the whole has also been issued in a bound volume.

Job, with Notes for the English reader, has been published in a separate volume, and is universally admired and praised.

The duodecimo form has been issued, and is much sought for.

The 32mo, containing the Hebrew text by itself, in poetic form, the only volume of the kind ever printed in this country, has been published, and has called forth expressions of admiration from every quarter.

The revision of Hebrews has appeared in the *Reporter*, and been issued in a separate volume.

Very few books that have been put forth in connection with biblical literature, have met with more general commendation.

The revision of Ephesians has also been published in the *Reporter*. From the encomiums already bestowed on it, we anticipate that it will be as much liked as Hebrews.

The catalogue of the Library has also been completed and printed. It occupies 110 pages, and is likely to be very useful.

The first volume of the Documentary History, a book of 550 pages, of octavo form, has likewise been issued. A description of this may be seen in the list of the Union's publications. The second volume is in press. Whoever desires to become well informed in the history of the Bible Union, and in the arguments by which its enterprises are sustained, will find all that he needs upon these subjects in the Documentary History. Every member of the Union should procure for himself a copy of this invaluable work for constant reference.

#### OBITUARIES.

Two Vice-Presidents have deceased within the year:—Dea. Wm. Colgate, of New York, who was also a Manager, and A. D. Kelly, Jr., of Baltimore. Rev. L. G. Marsh, a member of the Board has also left us. These brethren were identified with the Union from its origin. They have now ceased their labors, and their works do follow them. Their names, and especially that of Wm. Colgate, one of the chief founders of the enterprise, will long be held in grateful remembrance. Your Board has adopted suitable measures to evince their high respect for the character and services of the deceased Managers; and, in addition to other testimonials of their high regard for departed worth, they have appointed the President to deliver before you a discourse upon the life and character of their late Treasurer, Wm. Colgate, as connected with the cause of pure versions of the word of God.

#### FINANCES.

This financial year will be distinguished as closing with the most memorable financial convulsions endured by the present generation. As the bulk of our receipts come to the treasury in the last months of the year, and a very large proportion in September, it is not surprising that our finances have been materially affected by these convulsions. It is a subject for profound gratitude that our income surpasses a little that of last year. The receipts were then \$45,203.81, they are now \$45,453.99.

#### CONCLUSION.

Pre-eminently the offspring of Divine Providence, and the subject of special deliverances and signal blessings, the Bible Union finds its strength to consist in its constant dependence upon the God of all mercy and grace. The year that has closed has added a distinguished leaf to the history of our wonderful experience of His goodness. May this anniversary manifest a consciousness of our increased obligations, and the heart of every supporter of our beloved Union respond a loud and grateful Amen.

WILLIAM H. WYCKOFF, *Cor. Sec.*

### LETTER FROM ONE OF THE FINAL REVISERS.

The following letter from Dr. Conant was read, at the Anniversary of the Bible Union, its principles and spirit were so highly approved, that an order was unanimously passed, requiring its publication, with the official proceedings :—

ROCHESTER, October 6, 1857.

*To William H. Wyckoff, Corresponding Secretary of the American Bible Union.*

MY DEAR SIR :—As it is not convenient for me to attend the Anniversary of the Union. I take this method of suggesting some of the thoughts which I might, perhaps, find occasion to express orally if I were present with you.

The circumstances under which the Union meets, the present year, are full of encouragement to its friends. The need of another revision of the vernacular English Bible is now felt by many who, at the time of the organization of the Union, looked on any such attempt with distrust and aversion. In England, the necessity of this work is generally admitted among scholars, and some practicable mode of carrying it into effect is very earnestly sought. In our country there are probably few, among reflecting men, who would not regard a revision of the English Scriptures, sanctioned by scholars of all denominations, as an inestimable blessing to the Church and to the English race.

There are great practical difficulties, however, in any plan of coöperation in this work among all the leading sects of Christendom ; difficulties which seem, to human foresight, insurmountable. The demand, that the work shall be deferred till this coöperation can be secured, amounts to an indefinite postponement.

In the meantime, the Bible Union has commenced and is vigorously carrying forward this work, on principles to which no one, who admits the right of all men to the knowledge of God's word, can honestly object, and on a plan which secures every real advantage to be derived from the official recognition and coöperation of all denominations. The Union seeks the aid of individual scholars of every denominational connection, and submits the results of their labors to the criticism of the learned in all countries ; nor will it be satisfied till every test of truth has been applied to the perfecting of its work. No plan could be devised more comprehensive and liberal, nor more certain to secure all that human industry and learning can accomplish.

If, by this method, the sense of the Holy Scriptures is truly and faithfully expressed, in a form adapted to the common mind, no authority of man can add aught to its real value, or can hinder it from taking its proper place, in due time, like all preceding revisions of our vernacular version. On the other hand, no human authority can give any value or currency to a version which is not a true expression of the Divine word, except as a conventional compromise. Enough has been done in the way of compromises. To attempt anything short of a true and faithful version of God's word, is unworthy of the scholarship of the age.

The cost of this method of conducting the work is proportionate to its efficiency, and to the certainty of its results. The aid of many scholars, in other countries as well as our own, is essential to the proper completion of the work ; and this can not be obtained without very considerable expenditure. But in estimating the value of the results of this expenditure, we are not to confine our views to the English version. The investigations necessary for the perfect translation of the Holy Scriptures into English, are of course the same that are required in translating them into any other language. Being placed on permanent record by the Union, they are ready for further use whenever they shall be wanted. Accordingly, this expenditure of money, as well as of time and labor, in revising the English version, is laying the foundation for an equally perfect translation of the Divine

word into all the languages of the earth. It would, therefore, be an unwise economy, as well as untrue to the principles of the Union, to spare any pains, or any necessary expense, in ascertaining both the true form and the true sense of the original text; for these, once determined for the English version, are determined for all the languages of men.

Your friend and brother,

T. J. CONANT.

### TREASURER'S REMARKS.

THE TREASURER, DR. E. PARMLY, at our late anniversary, on submitting his report, said:—As your Treasurer I feel great pleasure in laying before you so encouraging a report of our financial condition.

I do not know of any society that depends less than this for its support upon the rich and the wise men of this world. Our dependence, from the beginning, has been upon the meek and lowly people of God—upon the great masses who need the Bible, and who want it in all its purity. So earnest is this desire that, during the past year, the contributions received into our treasury have probably come from more than one hundred thousand persons. These sums together have reached the aggregate of nearly fifty thousand dollars—a sum exceeding that of any former year. Not more than two or three donations have been in sums exceeding one hundred dollars. And every dollar, I am sure, has come from persons who, if they can not boast of a large share of this world's goods, are rich in faith and good works.

Their prayers will avail with God. While the foundations of the Bible Union are laid in the affections and faith of the Lord's people, it will live through every such financial crisis as this which now distresses the land; for God is in the midst of her, she shall not be moved. Had our main dependence been upon those few wealthy and influential friends who have joined us, and contributed generously hitherto, it is not improbable that, in the present crisis, we would have been crushed.

We thank you, friends of the Bible, for your cheerful and liberal support. We thank you for the promptness with which you have enabled us to meet every demand upon our treasury.

We thank you for the kind words of approval that have come to us, not only from every part of our own land, but from nations and tongues beyond the wide waters.

We thank you for your presence with us to-day, not only for the assurance it gives of the continued interest you feel in the progress of the great work, but for the encouragement it affords us to persevere in future efforts.

You have done well, and you will have a rich reward, both in this world, and we trust in the world above.

All our expenditures have been carefully guarded. We have not allowed any sum to pass out of our hands which has not seemed to be imperatively required for the successful completion of our great work. The year before us will be more important than the past. I do not see how we can prosecute the enterprise with becoming vigor, without an equal amount of pecuniary support. We have entered upon the final revision of the New Testament. We have no *fund* to commence the year with, and trust you will be enabled to meet all its claims, as they may come before you. It will be a year of great pecuniary trial. Commercial embarrassments will be felt to an alarming extent in the country. What will be the general result no one can now foresee. But this cause must not suffer; it must not be crippled in its operations or retarded in its progress by the want of pecuniary support.

This is just the season to test the attachment of our friends, and their determination to see the work crowned with success.

Personally, I feel toward this cause an increasing attachment. What I do for it, must be done quickly. He who passed before me as your Treasurer labored while he lived, and was at his post, faithful till death. I am sure it will be a happiness for any one of the thousands enlisted in this great work of the age, as he passes into his rest, to greet those who already to glory have gone, with assurances, that the work they left behind them progresses nobly forward, and to say to the Master: I have finished the work which thou gavest me to do.



TO THE FRIENDS OF PURE VERSIONS.

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THE financial year of the American Bible Union commenced on the sixth day of last month (October, 1857). A more unfavorable season for the collection of money has not been known for many years. We are not alarmists, and we have no fears for the substantial prosperity of the country. But we see and realize that monetary affairs are passing through an extraordinary crisis, and the pressure is felt in all ranks and all departments of organized society. Under these circumstances, it would be wrong that the officers of the Bible Union should conceal from its members their anxieties and apprehensions.

In some respects, the Union is greatly favored. Our receipts for the year just closed, equaled and slightly surpassed those of the preceding year. The anniversary was the most delightful ever enjoyed. Perfect union and harmony prevailed in all our proceedings. A spirit of earnest and humble supplication was manifest in the devotional meetings. Of the great numbers who addressed the Union, there was not one who did not seem inspired with a glowing zeal and full assurance of hope. The past prosperity of the society, the marked interpositions of divine providence in its favor, had begotten a strong confidence in God, that He will guide and uphold us even to the end. At the same time, there was manifest an earnest determination, on the part of all present, to do their duty faithfully in sustaining the cause.

Had all the members of the American Bible Union attended these meetings, we would have no farther anxieties about financial affairs. The spirit which animated those who did attend, sustained as it was by the facts presented in the Annual Report, and the reports of the various committees appointed on the occasion, would have similarly affected the whole body, and there would have been no further need of circulars, and hardly any of agents, during the current year.

But all could not be present, and therefore we find it necessary to stir up by way of remembrance, the pure minds of those who were absent.

Many of our most liberal contributors have been prostrated in the storm which is passing over the commercial world. Many others may yet yield to its effects. It becomes every friend of the Bible Union to lay these facts to heart, and to bear in mind that, if each of those whose means have not all been swept away contributes somewhat more than usual, the deficiency will be supplied and the Union will not suffer.

It will encourage you to such a liberal effort to be assured that, with the exception of the financial difficulties which pervade every section of this country, there is nothing in the condition or prospects of the Union but what is cheering and hopeful. All our arrangements for the year appear to be satisfactory. The work goes forward, and prayer goes upward, and the desire of many hearts is steadily advancing to its consummation. We ask, then, each one who reads these lines, to do what he can for the Union, and to urge others to assist. Collect and contribute money for the cause, obtain subscribers for life-membership, pray fervently for God's blessing on our efforts, and spread information about our doings wherever it is likely to do good.

Do not wait for an agent, but be yourself an agent. Read carefully the Annual Report, and disseminate the information which it contains. Obtain pledges for weekly contributions from all who are willing to give them, and collect and forward the money.

To our female friends we wish to say one word.

Had all the contributions and donations received directly in letters from sisters during the last year, been withheld, the treasury would have failed us, and the Union would have been embarrassed. Whenever, since the commencement of this enterprise, we have had occasion to appeal for funds, the letters or circulars addressed to our female friends have been almost uniformly answered, and with scarcely an exception the answer has been accompanied with money. The individual sums thus sent are not generally large, but their aggregate makes a very considerable portion of our receipts.

We therefore exhort the sisters of Zion who read this, to take encouragement from the past, and to do even more the present year. Your aid will be more needed, and the sooner you begin to respond, the stronger assurance will we feel of being kept out of all financial embarrassments.

# THE BIBLE UNION QUARTERLY.

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FEBRUARY.]

NUMBER THIRTY-ONE.

[1858.

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## TO ALL THE LOVERS OF FAITHFUL VERSIONS.

THE AMERICAN BIBLE UNION was never in a better condition than at present. Its past labors have been directed mainly to a preliminary service. It has been laying the foundation for a noble work—preparing the way for a faithful version of the word of God. Such a work has never yet been accomplished for the race that now occupies the first position among the nations; nor for the language that is rapidly becoming the language of the whole earth.

The rules which were adopted by the Bible Union to guide its translators have never been questioned. No one has ever yet been known to suggest an amendment to them. A version prepared in accordance with them must be a faithful one, superior to any that has ever been made in the English language.

The preliminary revision, which is nearly completed, is the joint production of scholars eminent alike for their learning and piety. They were selected, some in Europe and others in America, from at least nine different denominations of professing Christians. Portions of their work which have been published and given to the world for further examination, have been hailed with great satisfaction by pious and learned men throughout the world. They have awakened a spirit of inquiry upon this important subject; they have brought it prominently before various Bible Societies and other influential bodies in this country and in Great Britain, and even before the English Parliament; they have called forth a large amount of valuable criticism,

which will be of essential service in the perfection of the work; and they have given full assurance of faith in respect to those higher labors to which the Union has been directing all its energies—the crowning glory of the noblest, purest, and holiest enterprise of this or any other age since the days of the Apostles. We refer to the FINAL REVISION.

The Final Revision is committed to scholars of preëminent learning, whose qualifications are unquestioned for this high and holy trust. Their names, as they have been published, have commanded universal confidence, and given us assurance that the hand of Divine Providence has been guiding us in every stage of our progress. These Final Revisers, it is believed, are not excelled by any men living. They are leading authorities in Biblical learning; and they have entered upon their work in the fullness of learning, of hope, and of heart.

No men ever devoted themselves more thoroughly to their work than these scholars are devoting themselves to the responsibilities they have consented to assume. They have undertaken to make our English Bible as perfect as possible—a faithful representation of the divine original. Human policy has retained in our venerable common version, many old and ecclesiastical forms, which have for centuries been the symbols of denominational strife; such, for example, as Church, Ordain, Bishop, Easter, Baptize, and many others. The revisers on this Final Committee have entered into a solemn and hearty compact, that they will give the precise meaning in English of all words and phrases in the original. They will do this in the fear of the Lord, in the light of learning, leaving the results, as they may affect the various denominations, with that God whose word they dare not handle deceitfully. *A.*

This Final Committee have advantages never before enjoyed by any translators. Invaluable manuscripts and versions have been brought to light since our common version was produced. Some of these authorities are very ancient, extending far back toward the age of the Apostles. They had been entirely unknown until during the present century they were discovered, and are far superior to any thing pos-



sessed by King James' translators. In addition to this, every accessible translation and commentary has been procured that could be obtained. These, with all the results of the preliminary revisers, are placed in the Final Committee's hands, so that nothing that learning and benevolence could secure, up to this point, has been omitted.

One of our revisers should visit Europe, at an early day, to consult some manuscripts in the great libraries of Europe, to verify authorities, and to prepare the way for settling every question in Committee, which must be determined by an appeal to these fountains of the truth. Although several books have been published, and others might be within the present year, such as Luke, John, Acts, and Romans, yet no book is issued as final, until every authority is consulted and collated for the settlement, beyond reasonable challenge or debate, of any question relating to any change that may receive the final sanction of the Committee.

But let this be kept in mind. The first book sent forth by the Bible Union, as the finished work of its Final Committee, will be the standard for all the others. A large portion of the labor required in the perfection of Matthew, for example, will be so much labor spent upon the rest of the books of the New Testament. Every thing for the perfection of this first book is now progressing systematically, steadily, and rapidly as possible. It is a work that can not be hurried. Time must be taken—all the time that is really necessary. While we are anxious to see the work done, we are unwilling to require of the Final Committee a single moment's less time than may be judged essential to its highest perfection. There are aged and venerable persons, too, whose eyes long to rest upon the revision before they go hence. We desire that they may clasp it to their hearts before they die. Yet, even they would not have it hastened at the expense of any needed examination. The Desire of All Nations came not until the due time, though many prophets and kings desired to see his day, and died without the sight. So some of our associates, who had set their hearts upon the completion of a faithful English version, have been called to their homes, and others of us may follow them soon, but the work will be done.

And while we, like good old Simeon, who waited for the Consolation of Israel, are waiting for these investigations, tests, and consultations, we need not, we must not, fold up our hands and slumber. As our means will allow, we shall send forth such portions of the primary revision as may be deemed best, as prophetic leaves of the coming good. Brethren, can we not study these, and enjoy their light, till the first book is finished?

We now have the scholars. Shall we not give them the means and the time needed to produce the desire of our hearts—*the most perfect version of God's word that was ever made*? This can be done. Our hopes may be realized, and a priceless blessing given to future ages.

It is desirable that Dr. Conant should visit Europe at an early day. His visit will be devoted to labors connected with the perfecting of the critical work of the Final Committee. He will be able to secure for the service of the Union and its principles, active agencies of the highest moment to our great enterprise. One of those agencies, which we can not now particularize, will be worth years of delay, if necessary to its attainment. Dr. Conant should visit Europe during the present season. He will do so if the labors now in hand can be so far completed as to allow him to be absent six months; in which event we have but a few weeks to make the necessary arrangements, and provide means for carrying out our plans.

In the midst of unparalleled commercial embarrassments, we have now come to the period when the fruit of many years toil is ripening for our possession. But even this great revulsion is teaching us what necessity there is for giving to the world the priceless treasures of God's pure word—treasures which can not fly away, like earthly gold—treasures which grow better, brighter, and richer, as we grow older. With true and faithful hearts and liberal hands, let us face our difficulties, and triumph over them. Let us show the world that such is our earnest devotion to this great and holy work, that neither the lack of sympathy from men, nor the commercial embarrassments of the times, can hinder or delay the procuring of this priceless treasure for a waiting world.

## PRESENT ASPECTS OF THE BIBLE UNION.

THE opening of a new year presents a favorable opportunity for laying before the friends of pure versions a condensed statement of our present condition and prospects. The monthly meetings of the Managers, since the Anniversary, have been seasons of great interest. The utmost vigilance has been exercised in every department ; and, by strict economy, we have thus far been enabled, by the blessing of the Master and the liberality of His people, to urge on the great work of Revising the English Bible to its completion.

The Treasurer reports some falling off in the receipts from the last year ; and much need is felt for funds to push forward the publication department, as several parts of the Revision are ready for the printer's hands, and are only delayed for the want of funds to pay the expense of publishing them. The Gospel of Mark is nearly through the press. Unless prevented by the lack of means, we shall issue very rapidly after Mark is completed, the primary Revisions of Luke, John, Acts, Romans, and other parts of the New Testament. Contributions for this object are beginning to come in.

We have received, since we entered upon our present financial year, not far from *one thousand five hundred letters*. These letters are from missionaries, ministers, and members of various bodies of the professed followers of Jesus. And, with wonderful unanimity, they breathe a spirit of confidence and rejoicing in the work of the Union. Some of them, however, tell how the *hard times* in money matters have prevented the writers from making their customary offering to this important work.

Among the books of value which have been added to the Revision Library, is a complete set of ancient and modern Syriac Scriptures, and other important works in that language, received from Rev. Dr. Perkins, missionary at Oroomiah, Persia. A letter accompanying the donation acknowledges the receipt of a copy of the revision of Job, with expressions of interest in the progress of our work.

Dr. Francis Mason, missionary in Burmah, acknowledges his great satisfaction in the result of the Union's labors thus far, and expresses his conviction that the value of its work to missionary translators has never yet been fully estimated. The books already published are invaluable to him in his work, providing, in the compass of a single volume, what is really most important to him as a translator, and which he could not obtain elsewhere, except by access to large and costly biblical libraries ; which is utterly impossible in India.

## THE KAREN SCRIPTURES.

Messrs. Vinton, Brayton, and Beecher, missionaries in India, represent the urgent demand for a new edition of the Karen Scriptures. Since 1843, there have been published over ten thousand copies of the Bible and Testament in this language ; and now it is believed that not over two thousand copies remain in the hands of the eight thousand Christians connected with the mission churches. Some have been worn out ; some, from the effects of the climate, have been destroyed ; and others are widely scattered, where, it is hoped, they may yet beam the light of life upon the heathen. At the present time, large numbers of the native preachers have no Bibles, and it is not possible for the mission to supply them for love or money. There are not copies enough to meet even the demands of the schools.

It is proposed to print an edition of from three to ten thousand copies of the Bible, according to the demand and the supply of funds, in a convenient form, beginning with the New Testament. The missionaries have entered upon the work, in humble reliance upon God ; for they say they have nothing in hand, and nothing pledged. Their confidence is in God alone. It is His work ; and they dare not longer leave the poor native Christians unsupplied with so divine a gift. God's voice seems distinctly to say to them, "Go forward." In obedience to this call, they have ventured to follow where He leads them ; and they say, we never can give ourselves rest until this great work shall be accomplished. "Undertake great things for God, and expect great things from God," is the noble motto of these self-denying laborers in a foreign land.

This subject has been before the Managers and Officers of the Bible Union for several months. The Committee on Versions, after giving to it a careful consideration, reported favorably ; and the Board, after much deliberation, have unanimously authorized the Officers to prepare a suitable statement of the facts for the public, and to solicit contributions for this object in the same way as for the German and Siamese Scriptures.

The translation of the Scriptures into the Karen language was made upon the principles of the Bible Union. Should the Lord stir up the hearts of any of His dear people to contribute for this cause, every dollar will be remitted to the missionaries without delay. While taxing every energy for the accomplishment of the revision of the English Bible, the Union will not turn coldly away from the cry of the needy in other fields ; but will encourage them till the pure word of the Lord shall be glorified in all the earth.



## SIAMESE SCRIPTURES.

Rev. J. H. Chandler, who has been for many years a missionary at Bangkok, Siam, is devoting his attention to the printing and circulation of the Siamese Scriptures. On two occasions, he appeared before the Bible Union at its anniversaries, and gave very interesting accounts of the estimation in which the translation was held by intelligent natives, and the good which its circulation was accomplishing.

At present, he is entirely destitute of funds to print and circulate this excellent version of the word of God. He has no resource but the spontaneous contributions of those who love the Sacred Scriptures, and desire to have them distributed among the heathen. He has made numerous applications to the Union for aid, and the Board has only waited for a favorable opportunity to bring it before the friends of Siam.

A more worthy object can not be presented for the exercise of Christian benevolence.

The Siamese New Testament is also made upon the principles of the Bible Union, and is regarded by all who are acquainted with the language as singularly pure and faithful.

The Bible Union has in former years contributed for this object, but has not now the means to spare from its other operations. Any amounts deposited with it, designated "For the Siamese Scriptures," will be forwarded to Bro. Chandler without any charge, so that he will receive the full amount.

## IMPOSTURE.

A copy of a printed circular, issued from New York city, and mailed to our friends, was read to the Board of Managers, at their regular meeting in January. It is post marked January 1, 1858, and purports to be "AN APPEAL TO THE FRIENDS OF THE BIBLE UNION." It pretends to plead for the Union, and that money be immediately remitted to its Corresponding Secretary. It is issued anonymously, though it closes with the name of "WM. H. WYCKOFF," thus tending to produce the impression that it came from the Bible Union, while it is designed insidiously to prejudice and injure the holy enterprise which we have taken in hand. The friends are hereby warned against the imposture. No circular of that date has been issued by the Union. The author of this is the same relentless enemy of the Bible Union, who has made so many efforts, within the past eighteen months, to ruin the institution and its officers.

It will be remembered that the circulars and appeals of the Union are all headed "American Bible Union Rooms, 350 Broome street, New York," and are almost uniformly signed by the officers of the institution.

#### GERMAN SCRIPTURES.

The Rev. J. G. Oncken writes that the work of distributing the Scriptures in Germany is likely to be retarded for the want of means to publish new editions. Reports are just received from six colporteurs engaged in distributing Scriptures published at the expense of the Union. They are meeting with great success. The work is extending even into Russia, and extensive orders from that country begin to come in. Since October, drafts for seven hundred and sixty-seven dollars have been remitted to Bro. Oncken, from moneys specially donated for this object.

We do not feel that any appeal from us is needed to enforce the claims of Scripture distribution in Germany. Probably no field in the world has yielded so rich a return for the evangelical efforts put forth in its behalf as Germany, during the last twenty-five years. The stock of Bibles is nearly exhausted. Six colporteurs, which have hitherto been sustained in their work through the liberality of other friends of the Bible, are now obliged to remit their services or look elsewhere for support. Among the thousands who read this journal, are there not six who will become individually responsible for their support? One hundred and fifty dollars a year is all that is needed to keep one of them in the work. It seems hard, after so many years' faithful and patient toil, after spending their strength in the work, traveling from house to house and city to city, throughout the land, commending the Bible everywhere, that they should now be compelled to close up their days in mere secular pursuits.

#### THE SPANISH SCRIPTURES.

The New Testament, now completed in Spanish (*Nuevo Pacto*), is deservedly admired by those scholars who have carefully examined it. It is a faithful representation in the Spanish language of the words of the Holy Spirit as recorded by the Evangelists and Apostles of our Lord in the original Greek.

We have an amount of testimony regarding the excellence of this version, which leads us to believe that it is worthy of a place among the best versions of Scripture now enjoyed by any people. This testimony we shall lay before the friends of the Union at no distant day. It comes from men of high reputation, familiar with the language,

and qualified, by education and converse with intelligent Spaniards, to judge of its merits. Some of them are natives of Spain, and occupy an elevated position in their own country as literary men and writers of distinction. The recommendations will probably appear in the next number of the *Quarterly*.

The Board are now prepared to circulate this work, both as a whole and in parts, and will be glad to coöperate with any persons, in every possible way, to extend the circulation of the Spanish Scriptures among that people.

Rev. Wm. Norton, our agent in London, who has had the charge of the translation from its commencement, has applied to us for the privilege of employing a missionary colporteur to distribute it among the Spanish seaman visiting Great Britain.

Rev. J. O. Beardslee has just started as a missionary to Kingston, Jamaica, and has carried with him a number of copies to commence in the West Indies. Having spent nineteen years of his life in missionary service on that island, he is acquainted with all the needs of the population and the facilities of introducing Spanish books into Cuba.

Rev. Frederick Crowe, who gave the first impulse to this Revision, and who was chiefly instrumental in organizing the association known as the Trustees of the Spanish Bible Fund in Edinburgh, is now in Central America, and is surrounded with every needed facility for distributing Spanish Scriptures among those who can read, and who long to possess them. We purpose to give extracts from a series of most interesting letters received from him, which, we think, will revive the interest of God's people in this work of Scripture distribution. We have chosen this time to recommence these extracts, because the book is now completed, and we feel assured that a large and important field is opened for usefulness.

#### ENGLISH SCRIPTURES.

The revulsion in monetary affairs has not seriously retarded the work of the Union in the English department, except in the issue of its primary revisions for the examination of scholars. The Final Committee are laboriously engaged in the execution of their responsible trust; and, in its successful accomplishment, the Board is greatly encouraged. The members give their services gratuitously in the management of the affairs of the institution, and liberally sustain it by their own contributions. About one thousand dollars have been pledged by the Board and officers for the present year.

The Gospel of Mark is now in process of publication in the *Reporter*. The Acts of the Apostles will be issued complete in one volume in a few weeks. The affairs of the Union are certainly in a very encouraging condition; and the institution will be able, by the good hand of God, to pass through this year of trial with great credit, if its friends will cordially second the efforts of the Board in proportion to the measure with which God has prospered them.

In closing up this review of our present condition and prospects, we offer our grateful thanks to those friends in New York and elsewhere who have so promptly responded to our calls. Had it not been for your readiness to work with us, we should now have been pressed down with a heavy burden. But your efficient aid has greatly relieved us. And now, if others will do likewise, the results of this year, as bearing upon the completion of the cause in which you have enlisted, no one can estimate. Friends of the Bible Union, in a word, we assure you that there is needed, in addition to our ordinary receipts, but *one thousand dollars*, to-day. Had we this in hand, much of the time now expended by the officers in devising means and soliciting aid to meet our pecuniary engagements could be devoted to matters more congenial to us all, in relation to the urging forward of this important enterprise.

*Ten persons*, who can and will immediately consecrate a hundred dollars each upon this altar of faithful versions, can relieve us of great anxiety. Where are the ten? Who will be one of them?

*One hundred persons*, who can and will immediately make an extra offering of *ten dollars* each, would suffice to fill up the needed sum. Where are the hundred? Who will be one of them?

Who will be one of ten to give a hundred dollars each?

Who will be one of a hundred to give ten dollars each?

Who will be one of two hundred to give five dollars each?

Who will be one of five hundred to give two dollars each?

Who will be one of a thousand to give one dollar each?

Friends of the Bible, it is our duty to give you a faithful statement respecting our present condition and prospects. This we have done. It is your privilege to respond. The Lord enable you to do right. Surely you can not consecrate your offering to a nobler or holier work.

How vast the regions which are now waiting to receive from you the gift of a pure, clear, and full revelation from God, of His divine will to man.



## THE AMERICAN BIBLE SOCIETY.

ANOTHER crisis has been reached by the Board of Managers of the American Bible Society. Thursday, January 28, 1858, will be memorable in its history. On that day, a special meeting was held on the subject of its late Revision of the Common English Version. It is generally known that the Society have recently reconstructed their English copies of the Bible, introducing numerous corrections, chiefly relating to punctuation, capital letters, orthography, headings of chapters, and in some instances entirely altering the meaning, so as to conform the Common Version to the unquestioned authority of the divine originals. As early as 1852, the Report of the Committee on Versions was adopted by the Society and published, setting forth the facts, so that no one need to have been ignorant of what was really done. Still, very little attention was given to the subject outside the Board; and, indeed, so ignorant were the people in all places where the advocates of the Bible Union appeared, that when its agents referred to the American Bible Society's partial Revision, as a reason for the more thorough work undertaken in the same direction by the Union, it was really believed by multitudes that these men *invented the plea*. Intelligent men, ministers, even doctors of divinity, opposed to the Union, boldly asserted that the *American Bible Society* had not made a revision. But, gradually, the whole truth has forced itself upon the friends of that institution; and, for the past year, there has been a lively excitement upon the subject. Some of the strongest and best men in the Presbyterian, Methodist, Episcopal, Reformed Dutch, Congregational, and other Churches have defended the Revision, and urged the importance of extending it still further. Others have demanded a return to the copies circulated ten years ago. Some were for a middle course—the circulation of both editions, as people should desire. And many were for calling together a grand congress of the friends of the Bible, who should pray over the subject, and deliberate upon the wisest and best course.

The special meeting of the Board, January 28th, was to hear the report of a special committee of nine, composed of ministers and laymen of various denominations, to whom the subject had been referred. The meeting was an exceedingly animated one. No subject has troubled the Board so much as this for twenty years past, when they refused to circulate the faithful versions of the missionaries in Burmah.

who had translated the words relating to baptism by words meaning *immersion*. There were three reports from the committee.

Of the three reports, one was presented by Rev. Dr. Storrs, of Brooklyn, as follows :—

*Resolved*, 1. That all the changes made in the text of the Scriptures by the recent Committee of Revision—including in the text not only the words, but the punctuation, the brackets, and parentheses, and the italic or capital letters—which changes are not authorized by some edition before accepted in this country or Great Britain, or by the unanimous consent of Christian scholars, affirming their intrinsic correctness, be stricken out.

2. That the present Standard Edition, with the emendations, be retained, so far as the text is concerned, as the standard of this Society ; and be commended to the Christian public as differing from previous editions only in the way of superior accuracy ; presenting, in the best and most perfect form thus far attained, that version of the Scripture which this Society honors and preserves, and always has published.

3. That it be referred to the Committee on Versions to reconsider and revise the headings and contents of chapters, prepared by them for this edition, with a view to make them at once full and concise, more strictly and manifestly Biblical in tone, and more thoroughly pervaded by the antique, but perennial, spirit of the version ; that they be instructed, in prosecuting this work, to consult more largely the editions of Great Britain, especially the standard edition of Blaney, in 1769, and also to solicit the assistance and advice of eminent scholars, in different branches of the Christian church, in this country ; and that all amendments proposed by them, before being introduced into the plates, be reported to this Board for adoption or modification.

The resolutions of Mr. Storrs were evidently not in harmony with the views of the members generally, and when the vote was at length taken, they were rejected by a large majority. The question then recurred upon the report presented by Dr. Boardman, of Philadelphia, and James Lenox, Esq., as follows :—

1. It is the judgment of this Board that the American Bible Society has no authority, under its present constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

2. The present standard English Bible of this Society is hereby recommitted to the Committee of Versions, with instructions to recollate the same with the standard editions enumerated in the report of that Committee, to wit : Recent copies of the four leading British editions, viz., those of London, Oxford, Cambridge, and Edinburgh ; together with the original edition of 1611, and the Royal Octavo edition issued by this Society in 1847. It is further directed, that in respect to the text itself, with the orthography, capital letters, words in italic, parentheses, brackets, and punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same ; and such headings and contents of the chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated headings and contents of the chapters, as

the same are found in former issues of this Institution, and in various British editions ; or, at the discretion of the Board of Managers, to print Bibles and Testaments without these accessories.

3. The Committee on Versions shall report from time to time to the Board of Managers ; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

4. The collation herein ordered, and the publication of the revised edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution of English Bibles, to editions conformed to those issued by it anterior to the late revision ; and when completed, the printing of the present standard edition shall be discontinued.

These resolutions shared a similar fate. They were rejected by an almost, if not quite, unanimous vote. Even Dr. Boardman withheld his voice, and Mr. Lenox was absent from the meeting.

Next came up the report which had been approved by the majority of the Committee of nine.

While the resolutions, embodying the report, were under discussion, a carefully *written* document, giving the reasons for the corrections made, was offered, in justification of the Committee on Revision. The majority of the Board *refused to hear the document read*. The resolutions were adopted after a very exciting debate, Dr. Robinson giving notice, on behalf of the Committee on Versions, that a protest would be submitted against the action of the Board. The resolutions passed are as follows :—

*Resolved*, That this Society's present standard English Bible be referred to the Standing Committee on Versions, for examination ; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the Committee are directed to correct the same by conforming it to the previous editions printed by the Society, or by the authorized British presses, reference also being had to the original edition of the translators, printed in 1611 ; and to report such corrections to the Board, to the end that a new edition, thus perfected, may be adopted as the standard edition of this Society.

*Resolved*, That, until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as to conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture.

The discussion lasted nearly six hours ; and, when the result was reached, which gave satisfaction to the majority, in the adoption of the above resolutions, a motion for adjournment was made and carried, and a hasty separation followed, giving to the minority some

feeling of annoyance, which proves to be a source of much unpleasantness in the Board.

Indeed, only one week passed before the bitter fruits of that day's doings were developed in a way that has alarmed the majority, and which threatens the Society's future harmony and prosperity.

On Thursday, February 4th, the Managers held their regular monthly meeting. The usual and ordinary business was soon dispatched. Dr. Vermilye arose and read the Protest which had been announced the week previous by Dr. Robinson, and requested, on behalf of the protestants, that it be entered on the minutes. The exciting scenes of the former meeting were now reenacted. The purpose of the majority was taken, and, after a long and earnest discussion, the reasonable request of the Committee to have their Protest recorded *was refused*. Then followed a proceeding which was worthy of the Version Committee members, and which the majority will long remember.

Rev. Dr. Turner, of the Episcopal Church, Professor of Biblical learning in the Theological Seminary in the city of New York, arose, and in the most impressive, dignified, and firm manner, tendered his resignation to the Board as a member of the Committee on Versions. The effect was as if a volcano had opened upon the majority. But before they could recover, another stunning blow fell upon them, and then another, and still another, as the members of the Committee followed the lead of Dr. Turner, in offering each, on his own behalf, his resignation. The resigning members are as follows:—

REV. DR. TURNER, *Episcopalian*.

REV. DR. EDW. ROBINSON, *Presbyterian*.

REV. DR. VERMILYE, *Dutch Reformed*.

REV. DR. FLOY, *Methodist Episcopal*.

DR. COCK, *Society of Friends*.

REV. DR. STORRS, *Congregationalist*.

We subjoin the Protest, which the majority refused to have entered upon their records, and which led to the resignation, as above.

#### PROTEST.

The undersigned, members of the Standing Committee on Versions, feel constrained to present their formal protest against the resolutions adopted by this Board, at its recent adjourned meeting, on the subject of the standard English Bible circulated by the Society, and of the proposed alterations in the same.

They protest against these resolutions:—



*Firstly*—As assuming a principle which is distinctly and emphatically contradicted by the earliest history of this Society, as well as by the customs of the English presses, and the uniform and established usage of language; the principle, viz.:—that the accessories to that version of the Sacred Scriptures which this Society was organized to distribute are an integral and permanent part of the version, and are therefore not susceptible of change and improvement by the action of this Society, under its present constitution.

They protest against the resolutions,

*Secondly*—As giving validity and the authority of this Board to changes heretofore introduced by entirely unknown persons—probably by editors or proof-readers—in the text of the Scriptures, as well as its accessories, and making these an incorporate and a coördinate part of the version to be circulated by this Society; while the careful corrections unanimously suggested by the Committee on Versions, under their responsibility to the Board, the Society, and the Christian public, and which have been heretofore adopted by the Board, are rejected and set aside.

They protest against the resolutions,

*Thirdly*—As attributing a practical infallibility to the editors and printers of previous editions of the Holy Scriptures; or, at least, as giving an altogether unwarranted sacredness and authority to even the palpable errors and oversights committed by these; thus exposing the Society to just criticism and censure, and a great and injurious limitation of its usefulness.

They protest against the resolutions,

*Fourthly*—As restoring, and in effect perpetuating, “headings” and “contents of chapters,” which were not prepared by the College Translators by whom our excellent version was made; which have had no constant acceptance and support in the editions of the Scriptures issued in Great Britain or in this country; which were not followed in the earliest Bibles published by this Society, and were not introduced into any of these till the year 1830; which contain many obsolete terms and phrases not found in the version, with not a few statements that are palpably untrue, being expressly contradicted by the text; and many of which “headings,” etc., are, in the judgment of the undersigned, in direct and plain contravention of that first article of the Constitution of the Society, which inhibits it from publishing “note or comment.”

They protest against these resolutions,

*Fifthly*—As tending, by necessary force and immediate consequence, to limit the functions of the Committee of Versions—so far as the English version is concerned with all its accessories—to that of a mere mechanical proof-reader, and to limit the function of the Society itself to that of a simple printing establishment; divesting it of all the authority and right which it heretofore has claimed, and through this Board of Managers has more than once exercised, of perfecting from time to time, by a more careful editing and the correcting of errors before unnoticed, the copies of that inestimable version which it constantly has distributed.

They protest against the resolutions,

*Sixthly*—As having been the fruit of the action of a Committee who, through inadvertence, or for some other reason, had sought no conference with the Committee on Versions; had presented to them no specifications of the charges made against their work; and had neither obtained nor requested from them any authorized statement

or explanation, in answer to such charges, of the principles upon which that work had been conducted.

They protest against the resolutions,

*Seventhly*—As casting, if not directly and in terms, yet by necessary inference, an unmerited reproach on the Committee on Versions, whose members labored for three and a half years, conscientiously and diligently, at the request of the Board, to prepare for the Society the most perfect edition possible of the version in common use; and whose work, at first unanimously accepted by the Board with thanks and applause; eulogized in the annual reports of the Society; received by all the purchasers of its Bibles without dissent; distributed as valuable gifts to theological seminaries, and sent with letters of strong commendation, by order of the Board, to eminent citizens in our own country, and even to sovereigns in Europe and elsewhere; is now, after the lapse of nearly seven years, summarily discarded.

They protest against the resolutions,

*Eighthly*—As further and needlessly increasing this reproach, by giving no specifications of the errors assumed to have been committed by the Committee on Versions, in their work of revision; thus practically allowing the most exaggerated and injurious impressions, which have been circulated of late, concerning them and their work, to pass uncontradicted, and seeming, in the absence of such contradiction, to give to these impressions the implicit sanction of the Board.

They protest against the resolutions,

*Ninthly, and finally*—As having been adopted at a meeting of the Board, at which the careful arguments and historical statements prepared in behalf of the several reports then under consideration, which had before been prevented from being published, were not allowed to be read; thus preventing a large number of those present and voting, from attaining that knowledge of the facts concerned, and the principles involved, which only these papers, as distinguished from individual and oral discussion, were fitted to afford

On the grounds thus recited, with others not now needful to be specified, the undersigned respectfully, but firmly, protest against the resolutions thus adopted by the Board, and ask that this paper may be received and entered upon the minutes.

(Signed,)

EDWARD ROBINSON,  
THOMAS COCK,  
SAMUEL H. TURNER,  
THOS. H. VERMILYE  
JAMES FLOY,  
R. S. STORRS, Jr.

NEW YORK, February 4th, 1858.

This protest was signed by all the Committee but one. Rev. Dr. Storrs, who signs the protest, wished, from motives of delicacy, not to be considered as assenting to the sixth item in the document. Annexed to the protest was a paper from Rev. Dr. McClintock, a distinguished member of the Methodist Episcopal Church, and formerly a member of the Committee on Versions. Dr. McClintock expresses his agreement with the protesting members (his former colleagues), in

the reasons given for dissenting from the action of the Managers. Each of the protesting members prefaced the offer of his resignation, with remarks, explanatory of his position. The members of the Board deeply regret the unfortunate position in which they now find themselves, in respect to the great demand of the age—a faithful version of God's word in English. It seems utterly out of the range of probability that we shall ever have any corrections now from the American Bible Society. We fear its men of learning will be overborne in their efforts by those less familiar with the facts. And even many who know the need of revision, from considerations of church policy, will never consent to have the work go on.

And in Great Britain, the same class of men in the management of the British and Foreign Bible Society, will resist any attempt to revise the Bible there. The friends of a faithful English version of the Scriptures, it would seem, are thus driven to look to the Bible Union alone, and those coöperating with it, for this great want of the age. In the revision enterprise, the American Bible Union presents an undivided front.

In the results of the discussion on Revision in other societies, we see the overruling providence of the God of the Bible. He has allowed the American Bible Society to go just far enough to show to every reflecting mind that revision was needed. Then, on account of their unwillingness to do all that was required by their obligations to God, he has restrained them utterly from any share in the holy work, and allowed them to go back to what they have already condemned. Had they gone on in their work, it is probable that their revision, in some respects, would have stood in the way of a more thorough one. It might have served to impede somewhat the work of the Union. Yet, seeing even this, we have not been disposed to suggest even a word of reproach against it. Rather, we have been willing to encourage the Society. But now that they have abandoned the work, having once put their hand to the plow, and turned away from the noble service in which God might have honored them, having returned to a copy of the English version confessedly erroneous, and condemned by them for years past, and, in the face of their own Version Committee's protest, shown a vacillating and unworthy spirit, we can but mourn the folly of man, even in his best estate.

And now again we summon the rising hosts of the Bible Union to the solemn trust committed to their hands. Let their prayers and labors be consecrated to this work. Let no religious bias or faint-

heartedness stand in the way of its accomplishment. Let sacrifices be made, and let patience be exercised, till our English Bible shall be free from every human imperfection, worthy of our race and nation, and a well-pleasing offering to our God. Shall not the work go on? Shall the hard times impede its progress, or faint hearts delay it? Never did God speak in clearer tones to any people to go forward, than he speaks to-day to the Bible Union. "Lo, all this people I have given into your hands. Go up and possess the land."

Since the above was written, the majority of the Managers of the Board of the American Bible Society accepted the resignations of the protesting members of the Version Committee, and have appointed a committee to nominate persons to fill their places. One of the leading members of the Board urged the majority to pause, and refer the whole subject to the Society at its annual meeting in May next. This wise policy found no favor with the majority, who protested that the Society had nothing to do with the subject; and some of whom expressed great sorrow that the public press had entered into the discussion. It was feared that great injury would result from the development of the facts before the people.

Our confidence and hope are in the people. Let the light shine. Let all the facts go before those for whom the Bible is designed. Truth can not suffer by being brought into conflict with error. The Bible is safe in the hands of those who love the truth. Let them know the true character of the version they are required to use.

If the reader loves the truth of God so dearly, that he values each grain of it above gold, and would not, *from choice*, give as divine truth that which is not so, nor conceal what God has said, for any reason whatsoever, to Him, especially, we look for aid in the work of procuring the most perfect versions of God's word, irrespective of all party or sectarian influence, that they may be circulated in all lands throughout the world. This work the Lord is committing, by His wonderful providence, to the American Bible Union.

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## BIBLE UNION PUBLICATIONS.

### The Gospel of Mark.

This gospel, which was announced in the November *Quarterly* as being in press, is nearly ready to be issued in one volume complete. It will contain about *one hundred and thirty quarto pages*, and will be bound in cloth, uniform with our previous publications. This excellent



revision has already appeared as far as page eighty, in the *Bible Union Reporter*. In this form, it has been very widely circulated and critically examined by numerous scholars.

### **The Gospel of Luke.**

The Gospel of Luke will immediately follow that of Mark. In many respects it will be found more interesting even than its predecessor. It has undergone revision by several of our most eminent preliminary revisers.

### **Acts of the Apostles.**

This revision of Acts constitutes so large a volume (250 pages), that we have concluded to publish it forthwith in a separate volume. We are only waiting for a few final corrections before putting it to press. The price will be one dollar and twenty-five cents, postage pre-paid.

### **The First Three Chapters of Matthew.**

Copies of the first three chapters of Matthew, as some time since published by the Union, can be furnished to purchasers. They make a volume of about fifty pages quarto, bound uniform with our other publications, at thirty-five cents, postage pre-paid.

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## **NOTICES OF THE PRESS.**

The public press has noticed the revision of Mark, so far as it has appeared, with great favor; and it affords us much pleasure here to insert such testimonials from a wide range of publications now before us.

*Carolina Baptist*: Hendersonville, N. C. James Blythe and M. M. Brown, editors.—Under date of January 6th, it says: "*The Bible Union Monthly Reporter* has been laid upon our table, and its well-filled pages examined with the deepest interest. This valuable document contains most of the first three chapters of our Lord's Gospel by Mark, which has been revised and sent forth for criticism by all who feel the slightest interest in the Bible cause, whether they are friends or foes to the enterprise. In our humble judgment, the work before us can not fail to increase the anxiety of every lover of truth for the final consummation of this momentous and important work of giving the nations of the earth the pure and unadulterated word of God, in their own vernacular tongue, in the plainest possible manner.

"We are happy to see that the opposition is fast subsiding, and many who once stood aloof from the enterprise are falling into line, and, like Saul of Tarsus, are now preaching the very things they once persecuted."

*American Baptist*: New York, Brethren N. Brown and John Duer,

editors.—“*The Bible Union Reporter* contains the first installment of Mark, embracing twenty pages, beautifully printed. The amendments are judicious, but not extensive.”

*Christian Index*: Macon, Ga., Brother J. Walker, editor, says: “*The Bible Union Reporter*, for October, brings us a revision of the first three chapters of the Gospel by Mark.

“We think it, on the whole, a great improvement on our common version, not only in the faithfulness of its renderings, but also in its style.”

*The True Union*: Rev. John Berg, editor.—Under date of January 21st, the editor says of *The Bible Union Reporter*:—

“We have received number twenty-two of this work, which contains the first three chapters of Mark. It is beautifully gotten up. The Greek text is exceedingly clear, and the criticisms elaborate and abundant.”

*The Baptist Watchman* says of Mark, as it has appeared in the *Reporter*: “We think it, so far, a valuable translation, and presume the remainder will not fall short of this specimen.”

The *American Sentinel*, of Maine, a secular paper, commends the publications of the Bible Union, and says: “Whatever may be thought of the new translation project, these publications are of worth to scholars.”

The *Christian Era* says of Mark’s gospel: “It speaks well for the work in which the Union is engaged.”

*Can. Christian Herald*.—This paper discovers an improvement in the character of the revision of Mark over that of some earlier publications. “We think that the revisers have profited,” says the *Herald*, “by the criticisms upon their former issues. They have not tried to make changes for the sake of change, to break up the associations connected with familiar forms of speech. The alterations are comparatively few. Some of them are, no doubt, closer renderings of the original than King James’ Version.”

The *American Christian Review*, speaking of the proposed revision of our Common Version, utters these noble sentiments: “We have no anxiety how close it shall conform to King James’ Version, nor how far it shall diverge from it. That is a matter of no consequence to a man who wishes to know the truth, the whole truth, and nothing but the truth. Let us have every error corrected, a translation that can be relied upon, so that when we are quoting, we can know that we are quoting divine authority. This is all we want. We have no party interests to serve.”

*Illinois Baptist*: Bloomington, February 11.—“*The Bible Union Reporter*, for January, is before us. It contains the revision of a part of the Gospel by Mark, bringing the work up to the twenty-ninth verse of the sixth chapter. The more we see of this important work, the greater are our anxieties to see the whole. Every number of the *Reporter* increases our desire to see the next.”

## THE BOOK OF PROVERBS.

We have the pleasure to announce that the Book of Proverbs is now in press, and will go steadily through without interruption. So soon as we ascertain the number of pages it will occupy, we will publish the price.

The book will be issued in the same form as Job.

To render the Philological Notes more accessible to all readers, they have been translated into English, and the original printed in foot notes.

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### REVISION IN GREAT BRITAIN.

Rev. John Francis gives us an encouraging report of the sympathy felt in Great Britain for the Bible Union. Notwithstanding the overwhelming calamities of the nation, brought on by the commercial revulsion and the war in India, he has been warmly welcomed in numerous places in the kingdom; and, on the revival of business, a great increase may be realized in the way of substantial aid. He speaks of the cordial greeting given to him by Rev. Mr. Spurgeon, of London, who is very heartily with us in the cause of a pure English Bible.

The public press of Great Britain is still agitating the question. The *Westminster Review*, the *London Journal of Sacred Literature*, *Primitive Church Magazine*, the *London Freeman*, and the *Christian Times of Edinburgh*, each occupying distinct fields, and representing different classes of readers, with many other journals of less note, are devoting much space to the current discussion. The latest number of the *Westminster Review* says:—

“The conviction of a necessity for a revision of the English version of the Bible becomes more and more widely spread. Some months ago, if we had not recently treated the subject at considerable length ourselves, we should have noticed some remarks put forth in an unpretending form, and specially adapted for members of the Church of England, by Dr. Iliff. He directs attention to the effect of particular renderings upon the ear in the public reading of the Scriptures, he says:—

“‘With many it is the case, that what they hear constitutes a great portion of their Scripture instruction, I have occasionally introduced changes for that object.’”

The work of Dr. Beard is also noticed by the *Review*, as containing, in a convenient form, a great deal of interesting matter. This work it recommends strongly to those who interest themselves in the present state of the Biblical Revision question.

The readers of the present number of the *Bible Union Quarterly* will see that the entire religious world has become deeply aroused to a consideration of this momentous subject. And while other societies are torn with dissensions respecting it, the Bible Union moves harmoniously forward, firm in its purpose to remove every error from the translations of Holy Scripture, and send forth the truth of God to the nations, the whole truth, and nothing but the truth.

**DR. TYNG ON THE AMERICAN BIBLE SOCIETY.**

The friends of revision, in the American Bible Society, deal in harsh terms with the Old Versionists. Dr. Tyng, of the Episcopal Church, says, in the *Protestant Churchman* :—

“The High Church hostility of a few Episcopalians, who have always opposed the Bible Society, and the sectarian love of power of the Old School Presbyterians, who were determined to control it, have combined to overthrow the settled action of the Board of Managers, which had been for six years consummated, for the same number of years seen and known, and never objected to, which had been unanimously and deliberately adopted and approved by this Board on repeated occasions, and in repeated shapes, and which every member of the Board probably believed in his own conscience to be right, for certainly no one of them ever asserted in the Board the contrary. It has been accomplished under the force of an outside pressure alone. The vehemence and violence of a dominant sect, as such, have succeeded in ruling and overturning the whole action of a Board, to whom there has not been left the shadow of freedom in this action. It is but a gradual realizing of what we have heard as the early assertion of Bishop Hobart, that “the Bible Society would become at last the mere tool of the General Assembly.” If, after these ten years’ quietness in their work, this Board may be thus dispossessed by a marching into their room of an overwhelming battalion of aggressors to overturn and destroy their work, the same thing may be done again at the end of ten more years ; and what security have such a Board in any of their actions, or what confidence can any have in the bestowal of funds for this work, in which they are professed to be engaged ? This action has created a simple mastery over this Board, and compelled them to acknowledge their subjection.

The best thing which they can now do, since they are prohibited from publishing accurate Bibles themselves—is to give up the whole scheme of manufacture—devote the rents of their building to the actual circulation of the Scriptures, and purchase, as the British and Foreign Bible Society purchase, by contract from individuals, the various Bibles they need. Thus, and as far as we can see, thus alone, can they be permitted to distribute accurate copies of the Scriptures, to give themselves to the work for which alone they are now suffered to combine, and escape the future interference and aggression of Synods, Presbyteries, Conferences, or Conventions, in the great work which God has committed to their hands.”

We think that the records of the revision controversy can scarcely show language, uttered by the friends of the Bible Union regarding their opponents, stronger than this. We wish great and good reforms could be carried on without the utterance of harsh words. But when sectarianism would override the truth, it seems necessary to show its hideousness, in order to arouse the people to its defense. We can not blame men for using stern rebuke, when bigotry would wipe out the truth of God from his own inspired word.



# THE BIBLE UNION QUARTERLY.

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MAY,]

NUMBER THIRTY-TWO.

[1853.

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## ENCOURAGEMENT TO THE FRIENDS OF PURE VERSIONS.

At no period since the American Bible Union was organized, have its prospects been brighter or more cheering. A combination of extraordinary circumstances, has contributed to this condition of affairs. We will endeavor to state the principal of these in order, without dwelling upon them in particular.

1. The controversy which sprung up in the incipency of the enterprise, which gave it notoriety throughout this country.

2. The simple and indisputable principles on which the Bible Union was organized; principles, which, like axioms in mathematics, need only to be stated to a believer in Jesus, to be admitted as just, scriptural, and irresistible.

3. The open and honorable plan adopted and prosecuted, for the development and enforcement of these principles.

4. The scholarly character of our publications, commending the institution to all who read them.

5. The union of scholars of various denominations in the revision, and the high character of those scholars, so far as their names have been given to the public.

6. The signal success of the Union in securing the services, upon the Final Committee, of men whose qualifications for the work are so well known, and of so high an order, as to leave them no superiors now living.

7. The marked interposition of Divine Providence on our behalf at particular periods of the Union's history, and the blessing attending it at every step of the way.

8. The large and constantly increasing circle of friends and faithful supporters that have sprung up around it, who are constantly praying for its prosperity and contributing for its usefulness.

9. The extraordinary impulse that has been given to the question of revision, all over the world, but especially in this country.

10. The contemporaneous effort of the American Bible Society, carried forward for several years with perfect unanimity, and proving to hundreds of thousands, who otherwise would have been ignorant on the subject, the necessity and importance of revision.

11. The sudden and unexpected reversal of the engines that were moving forward the revision enterprise of the American Bible Society, and the consequent derangement of its machinery, and the throwing out of its time-honored and learned Committee on Versions.

12. The controversy which has hence sprung up among the friends of the American Bible Society, in which the distinguished opponents of the retrograde movement are obliged to use the weapons of the American Bible Union, in maintaining the cause of truth and of a faithful English version.

From these and various other causes, the sentiments which we hold and propagate as a Society, are rapidly extending their influence, and the number of our actual adherents is increasing at a rate never before witnessed.

#### PROGRESS OF THE WORK.

The revision work has progressed this year as rapidly as the condition of our treasury would permit. All who are familiar with the plan, which we have steadily prosecuted from its adoption in 1851, know that the whole of the New Testament must be published in the preliminary form. The cost of this work is great, but the results amply repay the expenditure.

According to present prospects, we hope, by the time of our next Anniversary, to be able to show in print, in the uniform quarto with the Common Version, and Greek Text, in parallel columns, and the Philological Notes below, the Revised Version of

|                                 |                          |
|---------------------------------|--------------------------|
| The Gospel according to Matthew | (First Three Chapters),  |
| The Gospel according to Mark,   | Epistle to the Hebrews,  |
| The Gospel according to Luke,   | Second Epistle of Peter, |
| The Gospel according to John,   | First Epistle of John,   |
| Acts of the Apostles,           | Second Epistle of John,  |
| Epistle to the Ephesians,       | Third Epistle of John,   |
| Epistle to the Philippians,     | Epistle of Judas,        |
| Epistle to the Colossians,      | Revelation. •            |

These constitute two-thirds of the New Testament.

If our efforts are sustained by requisite funds, and are crowned with anticipated success, we hope to issue the remaining third with much greater expedition.

## PRAYER AND EFFORT.

It has been our custom to issue a special appeal each year, for prayer and effort on behalf of the interests of the Bible Union. By this time we hope that our friends so thoroughly understand the needs of the Union, that they do not require special and formal appeals addressed to them. That the enterprise can not prosper without God's blessing, no believer in sacred scripture can doubt. That the blessing of God should be sought and expected in answer to fervent, effectual prayer of righteous men, is equally a matter of faith with all who trust in Christ for salvation. That our faith must be justified by our works, and our prayers and alms go up together before the throne, is no less the clear and the indisputable teaching of the word of God. Our friends need only to be reminded of these facts, and to be informed of the pecuniary aspect of our present circumstances, to induce them to remember the Bible Union at the throne of grace, and to contribute of their means, and seek aid from others, as they have opportunity.

Few will require to be told, that this year is without precedent in our history for the difficulties of raising money. But there is one feature of the case, on which our friends may not have reflected.

The commercial agitations which commenced about the time of our last anniversaries, have resulted in the accumulation of money in large cities, and the country has been in a great measure drained of its circulation. This bears very hard upon the Bible Union, as our main strength, so far as friends are concerned, is in the country. The large cities were generally pledged against revision, before the Union was organized, and the revolution of sentiment which has taken place elsewhere, has made slow progress in dense populations, where the few do the thinking for the many.

Our strength is in the country, and the country is temporarily impoverished. One of our best agents, in as good a field as we have, obtained subscriptions for life-membership, in April, amounting to *eight hundred and forty dollars*, and only *six dollars in money*! This is an extreme case, but others resemble it. They prove that the cause is good and popular, and the distant future is bright; but they show the need of present aid from every one who can help us. If you can not send large sums, send small, and persuade others to send. Show your good will and your sympathy, in this peculiar condition of affairs, by fervent prayer and personal effort for the prosperity of the Bible Union.

## GERMAN SCRIPTURES.

We know that the present season is one of much suffering and distress among many friends of the Bible Union. The letters which we

daily receive, indicate that the pecuniary embarrassments which commenced in the commercial centres of our widely extended country, are now pressing with heavy weight upon the country districts. At such a time, it is hard to urge the cause of benevolence, and plead for liberal contributions. And yet the experience of every believer has taught him the truth of our Redeemer's words, that "it is more blessed to give than to receive." It is, indeed, a privilege to do good, and we would not withhold that privilege from those who love Christ, even though their giving may be attended with much self-denial and personal difficulty. In such a case, the fruit will be the sweeter, the more it costs to produce it.

Brother Oncken has forwarded his accounts, showing that he has advanced for the printing of scriptures and payment of colporteurs *more than two thousand dollars*. Who will be willing to leave him in the embarrassed condition to which these advances have subjected him?

It should be borne in mind that the appeal which we issued last year on behalf of the distribution of German Scriptures had just *begun* to produce its effects, and call forth a generous response, when the financial panic intervened, and almost entirely interrupted the flow of benevolence. It is on this account that Brother Oncken is so much behindhand.

We subjoin a letter just received from him.

WM. H. WYCKOFF, Esq., *Corresponding Secretary*.  
American Bible Union, New York.

HAMBURG, April 30, 1858.

MY DEAR BROTHER:—I am in receipt of your favor of March 18, and of Brother Buckbee's, dated April 14. I regret that the inclosed account for 1857 was not forwarded earlier to you, as it has been ready for months. I add the account with the Society up to this time. I need not repeat, that I should be very much obliged for an early remittance, being in advance for all the societies in the United States with which I am connected. Brother Norton has not sent me any money as yet. I trust that the rich effusions of the Holy Spirit, with which the Lord is at present visiting the churches in the United States, will, among other happy effects, soon fill the treasuries of the different religious societies, and that we shall then share in the blessing.

On the evenings of the 28th and 29th instant, large numbers of emigrants to the United States attended at our chapel to listen to the glad tidings of salvation.

During the last two months we have enjoyed a revival on a small scale, fourteen persons having been admitted to the church. We have commenced a special prayer-meeting for the outpouring of the Holy Spirit, and, I trust, the Lord will soon revive his work among us, for his own name sake.

The clear increase in all our churches (not including the Swedish churches) during the past year, was fully seventeen per cent. The entire circulation of the Holy Scriptures upward of sixty-one thousand copies; and of religious tracts and books one million twenty-six thousand nine hundred and twenty-six. About one hundred brethren have devoted their whole time to missionary labor, and our six thousand



four hundred and eighty-five members have, more or less, taken an active part in telling the untold tale of Christ's love to a perishing world. The seed has thus been sown far and wide. Millions have heard of the name of Jesus, and about one thousand have been converted, baptized, and added to the churches. Nearly one hundred members left us for the United States.

O that the Lord would now rend the heavens, pour out of His Spirit upon those who have engaged our labors, and make his truth efficacious in the conversion of thousands.

Hoping soon to receive cheering intelligence from you, I remain, dear brother,

Yours affectionately,

J. G. ONCKEN.

### BIBLE REVISION ASSOCIATION.

The BIBLE REVISION ASSOCIATION held its Sixth Anniversary on the 9th of April, in Louisville. The Sessions were held in the Walnut Street Meeting House. A goodly number of delegates and friends were in attendance. The spirit of the meeting was eminently fraternal, and calculated to awaken fresh sympathy in the minds of many.

The condition of the Association may be understood from the following facts:—One thousand one hundred and ninety-four new life directors and life members have been added during the past year. Over sixteen thousand dollars have been received and employed in furthering the Society's great aims, in connection with the Bible Union.

Addresses of unusual excellence were made by Rev. N. M. Crawford, D.D., President, Rev. W. W. Everts, D.D., Dr. T. S. Bell, and Rev. H. McDonald. The inconsistencies of the American Bible Society were faithfully exposed by the various speakers, particularly by brethren Everts, Crawford, and Bell.

Dr. Bell's address has been published. It sets forth the claims of the Union in strong terms, and shows conclusively that every movement in the field of biblical research is preparing the way for a very extensive demand of the pure word of God. It defines the object of the Bible Union as one of the noblest in which God's people can engage. The Union is composed of "individuals determined to render Revelation in English as precisely what Jehovah made it in Hebrew and Greek, as human learning can make it. If this plows up our most cherished theories, they may lie buried under the upturned furrow which the plowshare of fidelity to God throws up.

"In pursuance of these heavenly objects, which have the thorough approval of Jehovah, we have adopted rules for the guidance of all the learning which is employed for this needed work. Those rules have been before the world some years. They have been subjected to the keenest criticism; they have challenged the most rigid investigation, and in the midst of the most fierce, unabating, and

turbulent opposition which this cause has encountered from the beginning, not one human being has ever found a flaw in those rules ; no one has ever pretended to say that these rules could possibly fail to secure a faithful English transcript of the words of inspiration, if any human means can accomplish that object.

We indorse the central sun of this great movement—fidelity to God in the translation of His word. Every one, who feels that fidelity to God is paramount to fidelity to party, will find abundant welcome to our ranks. The good thought and the good act of recognizing motion in the principle of fidelity to God in the translation of the inspired words, are an all-sufficient passport to the platform on which we stand.

“The Bible Union is the only organization that has ever undertaken to procure the full lights of the Hebrew and Greek words of inspiration, with a view of throwing all their beams upon an English version of those words. It is the only organization that has ever determined that every inspired word shall be translated into English by the words that most clearly and accurately express the original revelations. We are abundantly encouraged by what we have accomplished, to continue, in our bond of fidelity to God and man. Of the prosperous issue of our enterprise I entertain neither doubt nor fear. Whatever is born of God is eternal in progression.

“It has been a great comfort ; nay, a delight to partyism, to declare that we could never get a faithful Bible into use. That incubus of the human soul felt that it had drawn such a pall over the human mind, that even the truth of God could not penetrate it.

“We should rejoice in the knowledge—I do—that the Bible Union has full power and freedom to do everything that is right and truthful. And let us go forward manfully in the harness of duty. Shall we waver in the path of duty, shall our cheeks blanch because a storm of fire rages across that path ? We are to endure hardness as good soldiers of Jesus Christ. And I am persuaded that neither principalities nor powers, nor things present, nor things to come, nor life nor death, nor any thing else, can separate us from duty.”

#### ACTS OF THE APOSTLES.

We copy the Advertisement to Acts, excepting the General Rules and Instructions to Revisers, which are familiar to the readers of the Quarterly.

“The extraordinary delay which has attended the issue of this revision, is readily accounted for by the distance of the reviser from the place of publication, and his occasional engagement in other

duties, which compelled him to be absent from home, sometimes for long periods. The work itself has been prosecuted with an intense desire to make a faithful and perspicuous translation of the words of inspiration. Antiquated phraseology has been exchanged for the language of the present day. Errors in the Common English Version have been corrected, and obscurities removed. The most simple and appropriate terms have been sought, to give expression to the meaning of the original, and every effort has been employed to make the ordinary reader acquainted with the mind of the Holy Spirit.

"The general principles, which have controlled the revision, are expressed in the rules and instructions to the Revisers of the New Testament.

"There is no pretense or supposition that this work is perfect. It is published to call forth criticism. The desire is, that its faults should be detected, in order that they may be corrected. No one who really loves the truth, will prefer that a mistake or oversight of his should pass current for the word of God. To know and to do His will, should constitute the sole aim of a disciple of the Divine Teacher. Whoever, by a just criticism, contributes his mite to the correction of a living translation of the Sacred Oracles, so as more clearly to bring out the truth, deserves more gratitude than the man who discovers a mine of gold or of diamonds."

We take pleasure in adding, that there is already a great demand for this work, which increases as it is circulated. We give here a specimen of the revision, taken from Paul's address to the Athenians.

#### ACTS XVII., 22-28.

##### King James' Version.

22 Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

##### Revised Version.

Then Paul stood up in the midst of the Areopagus, and said : Athenians ! I perceive that, in every respect, you are exceedingly devotional. For as I passed along and observed the objects of your worship, I found an altar with this inscription, To AN UNKNOWN GOD : him, therefore, whom you, not knowing, worship, I declare to you.

God, who made the world and all things in it, seeing that he is Lord of heaven and of earth, dwells not in temples made with

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us ;

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

hands ; neither is ministered to by men's hands, as though he needed anything, seeing he gives to all, life and breath, and all things ; and has made of one blood every nation of men, to dwell on all the face of the earth, having determined the appointed seasons and limits of their abode ; that they should seek the Lord, if, perhaps, they might feel after him and find him ; although, indeed, he is not far from any one of us ; for by him we live, and move, and have our being ; as even some of your own poets have said :

For we, indeed, his offspring are.

#### MARK'S GOSPEL COMPLETED.

This revision is now published complete, subject only to the emendations of the Final Committee. It contains the Original Greek, the Common Version, and the Revision, with Critical and Philological Notes. This gospel makes a beautiful volume of one hundred and forty quarto pages, equal to about three hundred pages of an ordinary octavo book. Copies of the work, handsomely bound, can now be had by mail, and will be sent *free of postage*, to any part of the United States, on the receipt of the price—eighty cents per copy.

#### Merits of the Revision.

*The Carolina Baptist* says :—"The work is well executed, and the changes, for all of which authors are cited, are, in our estimation, decided improvements."

*The Christian Era* says :—"It is very beautifully executed. The Bible Union is now doing its work quietly and expeditiously, and we shall be glad when we see the design of its founders accomplished."

*The Christian Herald* says :—"Our examination has not been general, but we have not failed to notice, in the revision, in many places, a more felicitous, and in others a far more accurate, rendering of the original, the effect of which is to make the passages more intelligible to the general reader. We should judge the work an approximation to a more perfect translation than we have yet had.



*The Christian Era* says :—"The Bible Union has issued, in most beautiful style, the Book of Mark, with the Greek text, the old version, and the revision. There seems to have been great care used, and as far as we have been able to give any attention to it, we should judge the revision had been exceedingly thorough and judicious."

*The True Union* says :—"The above quarto volume, tastefully bound, is before us. We have not had time to examine it carefully, but from a glance at its numerous criticisms, and general appearance, we can but regard it as a valuable contribution to biblical learning, and a sincere effort to obtain a pure version of the sacred Scriptures."

*The Louisiana Baptist*--Thinks, that as a whole, "the version is a great improvement on that in common use." Some changes, however, it thinks, may yet be made with advantage, as, for example ; it would read, Mark vi. 40--*reclined*, instead of "*lay down*." Mark viii. 33--"*Satan*." This transferred word is believed to convey a different meaning from that intended by our Lord. "It means an adversary or opposer, and should here be so translated."

*Rev. Jesse Hartwell, D.D*, writes, "I am much pleased with the revision of Mark. If in 1 : 5, the reviser had said, *the Jordan river*, instead of *the river Jordan*, I think it would be more conformed to general usage. I think none will hesitate to say it is a *great improvement*. Is the reviser *not to be known* ? If not, I should like to know his name and denomination. I am deeply interested in the work of revision. I hope the Lord will bless and direct those engaged in it."

*Elder A. C. Myers* writes :—"I have examined with some care that portion of the testimony of the Evangelist Mark, that has appeared in the *Bible Union Reporter*, monthly. In the main, I am much pleased with it, and believe that the work already done by the Union has more than repaid those who have furnished the means to carry it forward. The Biblical light that the Bible Union is throwing out from year to year, in its efforts to give the pure word of the Lord, first to those who speak the English language, and then to all nations, kindreds, tribes, and people of the earth, can not be stayed in its influence on the minds and hearts of the people. As well may the opposers of pure versions think of obscuring the light of the sun, as to stop the Anglo-Saxon in this work. The age demands it. The mass of the people demands it, and God demands it. This we see in the providence of Jehovah. He is removing every obstacle out of the way of a faithful version. He permits the timid leaders of various religious societies to go just far enough to show that they *know* of thousands of imperfections in the Common Version. Their refusing to correct

these errors, for fear of the influence on their ecclesiastical organization, he is bringing division into their counsels."

**BAPTISM AND ITS TRANSLATION IN VARIOUS LANGUAGES.**

*The British and Foreign Bible Society.*

The Bible Translation Society of Great Britain, recently made an honest effort toward a re-union with the British and Foreign Bible Society. The well-known liberality of its President, and a like spirit of generosity in many of its leading members, excited the hope that the obnoxious resolution of July 22, 1833, would be rescinded. That resolution, it will be remembered, "provided" that in the translation of the Bible by missionaries, "the Greek terms relating to baptism" must be transferred, "according to the principle adopted by the translators of the Authorized English Version," and not translated; or, if translated, to be rendered by such terms as would be unexceptionable to the Pedobaptist denominations that aided in sustaining the Bible Society.

The Committee, who were entrusted with making overtures for a re-union, exposed the inconsistent course of the Society in rejecting *immersionist* versions, made by modern missionaries, while it does in some languages circulate versions of the same character. The following table is given as an illustration of the confusion it encourages in the world, by putting its imprint upon translations so widely differing from each other, *in which the words relating to baptism are translated variously.*

The old versions are in Roman letters, the recent versions are in italics, as in the Society's Report.

| Versions.              | Words used.                | Meaning. |
|------------------------|----------------------------|----------|
| Welsh.....             | bedyddio.....              | bathe.   |
| Gaelic.....            | baistcam.....              | "        |
| Irish.....             | baistim.....               | "        |
| Nanks.....             | bashtay.....               | "        |
| Breton.....            | badez.....                 | "        |
| French Basque.....     | bathayatcen.....           | "        |
| Icelandic.....         | skira.....                 | cleanse. |
| Slavonic.....          | Krestiti.....              | cross.   |
| Lithuanian.....        | same root as Slavonic..... | "        |
| Samogitian.....        | ".....                     | "        |
| Polish.....            | ".....                     | "        |
| Bohemian.....          | ".....                     | "        |
| Hungarian Wendish..... | Krsztsávat.....            | "        |
| Servian.....           | Krstiti.....               | "        |
| Servian.....           | ".....                     | "        |
| Modern Russian.....    | Krestiti.....              | "        |
| Dorpat Esthonian.....  | ristima.....               | "        |
| Revel Esthonian.....   | ".....                     | "        |

| Versions.                | Words used.            | Meaning,  |
|--------------------------|------------------------|-----------|
| Lettish.....             | Kristiht.....          | cross.    |
| Wendish, Upper.....      | Chezil.....            | " ?       |
| Persic.....              | ghasala.....           | ablution. |
| Malay.....               | permandikan.....       | wash.     |
| Dajak.....               | mempandoi.....         | "         |
| Cree.....                | seekaha and takan..... | pour.     |
| Chippeway.....           | zakhündah.....         | "         |
| Swedish.....             | dopa.....              | dip.      |
| Danish.....              | dobe.....              | "         |
| Dutch.....               | doopen.....            | "         |
| Dutch.....               | ".....                 | "         |
| Flemish.....             | ".....                 | "         |
| German.....              | taufen.....            | "         |
| German, new version..... | ".....                 | "         |
| German, " 2nd.....       | ".....                 | "         |
| German, " 3rd.....       | ".....                 | "         |
| Wendish, Lower.....      | dupit.....             | " ?       |
| Lapponese.....           | Kastatab.....          | " ?       |
| Finnish.....             | Kastan.....            | " ?       |
| Armenian, Ancient.....   | mogredil.....          | immerse.  |
| Armenian, Modern.....    | ".....                 | "         |
| Armenian, Ararat.....    | ".....                 | "         |
| Arabic.....              | tzabagha, 'amada.....  | "         |
| Judæo-Arabic.....        | ".....                 | "         |
| Syriac.....              | amad.....              | "         |
| Judæo-Persic.....        | 'amada.....            | "         |
| Coptic.....              | omes.....              | "         |
| Ethiopic.....            | tamaka.....            | "         |
| Amharic.....             | ".....                 | "         |
| Mohawk.....              | wakheyatise.....       | "         |
| Chinese, 1st verse.....  |                        | " ?       |
| Chinese, 2nd ".....      |                        | " ?       |
| Chinese, 3rd ".....      |                        | " ?       |

The above comprises only about one-third of the versions patronized by the Society, the whole number being one hundred and seventy-nine. We have marked those which are doubtful as to the exact correspondence of meaning in seven cases. In respect to the others, there can be no doubt. If all the other versions, patronized by the Society, were accessible, we would unquestionably find, that in many of them, the terms are translated, and translated, too, with the same disregard of truth. Surely, if the Society puts its imprint on *crossing* for baptism, in the language of Poland, consistency, if not fidelity, requires *crossing* in the German. From the above table we gather the following facts. The Society circulates Scriptures in which words relating to baptism are translated variously, thus :

|    |                   |           |
|----|-------------------|-----------|
| 12 | Versions, meaning | cross.    |
| 11 | " "               | immerse.  |
| 9  | " "               | dip.      |
| 6  | " "               | bathe.    |
| 3  | " "               | dip?      |
| 3  | " "               | immerse?  |
| 2  | " "               | pour.     |
| 2  | " "               | wash.     |
| 1  | " "               | ablution. |
| 1  | " "               | cleanse.  |
| 1  | " "               | cross?    |

The proposition of the Bible Translation Society was rejected. With these facts before them, the Managers of the Bible Society are unwilling to circulate versions made by modern missionaries, conforming to versions already favored by them. Combinations for the suppression of any of God's chosen words can not always prevail. The friends of truth have a work to do. They will honor themselves, and have Jehovah's approval, by pushing on in the work of pure translations, avoiding, utterly, any concession that would embarrass them in preaching, translating, printing, or circulating the whole truth of divine revelation.

#### NEW REVISION ENTERPRISES.

GERMANY.—The renowned Christian Carl Josias Bunsen has for over twenty years been engaged in the preparation of a new translation of the Bible for the people of Germany. It will be divided into three great divisions:—1. Translation and Exposition with copious explanatory notes. 2. Bible texts historically arranged. 3. Bible History. The translation will present a close rendering of the original text, and not merely a correction of Luther's Version. The first volume of four hundred and fifty pages has just appeared, in which these important questions are discussed:—1. Do existing translations call for revision? 2. Has biblical science now the means and mission to make a thorough revision? 3. Is revision a want felt by the christian community? 4. How can this enterprise be brought clearer before the understanding, and nearer to the heart?

ENGLAND.—Rev. Thos. Sheldon Green, M.A., of London, whose works on biblical criticism have given him a wide celebrity, is now engaged on a new English Version of the New Testament.

AMERICA.—It is stated that a number of adherents of the American Bible Society, dissatisfied with the rejection by the Board of Managers of the collated edition, and its return to the former imperfect editions, are now engaged in perfecting a plan for another revision. It is also stated that a leading feature of the plan will be the non-translation of certain words, particularly those relating to baptism.



## SCRIPTURES FOR THE HEATHEN.

THE AMERICAN BIBLE UNION has, at different times, made appropriations for the publication of Karen, Chinese, Burmese, Siamese, and other scriptures in heathen languages. In every case, care has been exercised to ascertain satisfactorily that the versions thus patronized were made upon the principles of the Union. These principles require that the translators should maintain the strictest regard to faithfulness and accuracy in rendering the meaning of the original. No ecclesiastical terms, no words or phrases dear to sectarists, must be excepted from the requisition to give "the exact meaning."

We are now called upon, in a very special manner, to aid in the publication of several of these versions. The Great Revival, which has been witnessed in almost every part of our land, and for which so many are praising God, will not have accomplished one great end of our salvation, unless it melts our hearts, and awakens our liveliest exertions on behalf of the millions in heathen lands.

Shall we, whose souls are lighted  
By wisdom from on high—  
Shall we to men benighted  
The Lamp of Life deny?  
Salvation, O, Salvation  
Through all the earth proclaim,  
Till each remotest nation  
Has learned Messiah's name!

We are abundantly supplied with copies of the Bible, while whole nations are destitute of it. We have ministers, while they have none. A few toiling missionaries, struggling almost alone, and widely separated from each other, are found in some heathen lands. The harvest truly is plenteous, but the laborers are few. We may not have laborers to send forth, but we can send Bibles and Testaments. Thousands upon thousands are asking for them. They are perishing for lack of knowledge. Shall we not give them the word of life.

## KAREN AND BURMESE SCRIPTURES.

The call from India is very urgent. In the last number of the QUARTERLY, we stated the action of our Board in reference to the Karen Scriptures, and pressed our friends to contribute for this object. We here repeat a brief paragraph from that number:

"Messrs. Vinton, Brayton, and Beecher, missionaries in India, represent the urgent demand for a new edition of the Karen Scriptures. Since 1843, there have been published over ten thousand copies of the Bible and Testament in this language; and now it is believed that not over two thousand copies remain in the hands of the eight thou-

sand Christians connected with the mission churches. Some have been worn out ; some, from the effects of the climate, have been destroyed ; and others are widely scattered, where, it is hoped, they may yet beam the light of life upon the heathen. At the present time, large numbers of the native preachers have no Bibles, and it is not possible for the mission to supply them for love or money. There are not copies enough to meet even the demands of the schools."

We have since received the following application from the superintendent of the printing department at Maulmain :—

LETTER FROM BROTHER BENNETT.

MAULMAIN, Nov. 2, 1857.

To W. H. WYCKOFF, *Cor. Sec. American Bible Union*:

DEAR BROTHER :—Permit me to place before you our circular statement of printing and issues for the past year, from the Mission press. From glancing over it, you will perceive what has been done, and I may add a word of the future.

Our Publishing Committee have voted to print an edition of two thousand copies of the Burmese New Testament, with marginal references. But we have no funds so to do. Shall we not be permitted to put on the title page, "Printed for the American Bible Union?"

The past year an edition of two thousand copies of the Karen New Testament was printed, and are now being issued from the Depository.

We have now in press several books, which necessarily move slow, for want of means to move faster.

We have attained one point, you will be glad to hear ; and that is, all scientific and school books are in future to be paid for by the people. We hope still better things, and that ere we are all in our graves, which will be before many years, Bibles and Testaments will also be bought by those who will take delight in perusing them.

We will still labor in hope that the day may speedily come when a *translated Bible* will be dispensed over all the globe.

Affectionately, yours in the fellowship of the gospel,

C. BENNETT.

The letter from Brother Bennett had not been acted upon when the following letter from the missionaries acting in their collective capacity was received :

LETTER FROM REV. J. M. HASWELL.

MAULMAIN, Feb. 11, 1858.

To THE AMERICAN BIBLE UNION, WM. H. WYCKOFF, *Cor. Sec.*,

DEAR BROTHER :—I am directed by the Publication Committee of this Mission to write to you, soliciting funds for printing an edition of the Karen Bible, three thousand copies, large octavo, and an edition of the Burmese Testament, two thousand copies, common octavo, with headings to the chapters, and references. The estimated cost for printing the Karen Bible, and putting it up in common sheep binding is

\$4,500, and for the Burmese Testament, \$1,500, not including binding. We have long needed a Burman Testament with references, especially for our native preachers.

The Karen Bible is nearly out of print. Both works will be put to press as soon as we can obtain the funds. Trusting that we shall soon hear from you, I am, by order, and on behalf of the Publishing Committee,

Affectionately yours,

J. M. HASWELL.

#### SIAMESE SCRIPTURES.

Our Brother J. H. Chandler has completed his arrangements for printing, and is now ready to push forward the publication of the holy scriptures, or any other work needed in the evangelization of the Siamese. Brother Chandler holds no official connection with any of our American Missionary organizations. He rather appeals to the independent co-operation of any among us who would feel it a pleasure to aid him. His early endorsement of the principles of the Bible Union, it will be remembered, subjected him to a measure of reproach while he was in this country. But we trust his trials may redound to the glory of the Lord in Siam, and that he may be enabled to do great good in the speedy issue of another edition of the New Testament, a work upon which he has so long set his heart. In a letter lately received, Brother Chandler writes :

“While there are still many hostile to the prosperity of the American Bible Union, I have no doubt as to its final and complete triumph.” Though Brother Chandler’s official connection with the mission, in its relations to this country, some time since terminated, he still expresses deep interest in the prosperity of his former colleagues, and is disposed to render every assistance within his power. “Brother Smith,” he writes, “is on a tour up the country. The health of the missionaries is generally good. Two hopeful Chinese converts were immersed at our last communion.”

Brother Chandler feels the need of pecuniary aid in the publication of the Scriptures. Who will send to us such aid?

The other missionaries write to us that the want of a new edition of the Siamese Testament is a serious hindrance in their missionary labors. They are men who have left all for Christ’s sake. They are devoting all their time to missionary labor, and earnestly desire that they may soon possess complete copies of the Testament to aid them. In the distribution of the Scriptures, they will exercise great care that the word may be placed in the hands of earnest inquirers. A portion of our former donation to this mission was expended on an edition of the Acts of the Apostles, and the Epistle to the Romans. With every advantage for issuing the Scriptures, and daily pressed with the conviction of their necessity, Brother Wm. Ashmore writes on behalf of the missionaries :

"We are compelled to seek additional aid. We must seek solid ground for our feet. And, as the American Bible Union has been specially suggested, I would hereby, in the name, and on behalf of the mission, renewedly tender you our thanks for your very liberal grants hitherto made, and respectfully solicit a donation of another thousand dollars to consummate the most desirable, but long delayed work."

#### REVISED SCRIPTURES FOR MISSIONARIES.

The number of missionaries now in the field, who would rejoice to possess and use the revised scriptures of the Bible Union, is very great. Many of them are translators, and such would be greatly aided in their investigations into the meaning of the original by the copious philological notes and authorities accompanying the revision. We have not the means of supplying these demands. Will not some of our friends contribute for such purposes? A few dollars thus expended will make a missionary's heart leap for joy.

#### SPANISH SCRIPTURES.

We hope that the length of the subjoined article on the Spanish Scriptures, will not deter our friends from its careful perusal. Our work in the circulation of a faithful version of the Sacred Scriptures among those speaking the Spanish language may now be considered as earnestly commenced. The extent of the field will surprise many as they survey it in the light of the following pages. The excellence and fidelity of the translation, now ready for the millions who read Spanish, must call for gratitude from all the friends of the Union. Thousands and tens of thousands of copies could be wisely distributed during the present year. Nothing but the want of means for printing can now impede our progress.

In Great Britain, Brother Norton is working energetically for the dissemination of the Spanish Testament. He took occasion recently to call the attention of the Queen to the revision by presenting to her a beautifully bound copy in the name of the American Bible Union, expressing the wish that the blessings promised in the Holy Book to all who live by faith on Jesus Christ, might rest upon herself, her family, and her nation.

The Queen graciously received the volume, and very courteously acknowledged it. May the incident stir some generous thought in her heart, and in the hearts of others, toward the cause of faithful versions for all lands, and especially for these who speak the English tongue.



THE  
SPANISH NEW TESTAMENT,  
[EL NUEVO PACTO]  
AND  
ITS CIRCULATION.

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THIS Spanish version of the New Testament, or, correctly speaking, of the New Covenant, has been made with a view to supply the various countries, islands, and settlements where Spanish is spoken, with a translation which should be close and faithful to the original—a clear, full, and unambiguous expression of its meaning; a translation which should possess as much purity, accuracy, and grace of Spanish idiom as the best native judgment, and the most exact and discriminating native taste, could secure. That these objects have been attained to an extent which is reason for gratitude to God, may be inferred from the testimonies given in these pages; and care will be taken to remove, as fully as possible, whatever real imperfections may yet be found.

From the commencement of the work to its close, the events on which it has depended, have given proof of the interposition of God. The need of a thoroughly revised Spanish version was felt and owned by most who took an interest in the religious state of Spain and countries of like speech. Several revisions of the New Testament had been made, altering particular passages and phrases in existing versions; but a version was still needed, founded indeed upon preceding versions, but which should be conformed throughout to the original, and should aim at the greatest excellence which could at present be attained. The fact that no version was yet in *general* circulation in these countries, rendered such a work the more *immediately* desirable, in order that the population might, from their first acquaintance with the gospel, be able to read it in a version which would preserve them from many mistakes, and would not have to contend with a prepossession in favor of some less correct version so strong as it would have had to contend with if made at a later period.

Rev. Frederick Crowe, who had traveled in Central America, and whose attention had been specially directed to this need of a revised Spanish version, visited England, became acquainted with the late excellent Mr. Juan Calderon, and conversed with him on the subject. He found Mr. Calderon deeply interested in it. Mr. Calderon had been engaged by the Society for Promoting Christian Knowledge to put into correct Spanish the alterations in the Spanish version of Amat, resolved on by the revisers of that Society. But he felt that a more perfect work was needed. Neither he, however, nor Mr. Crowe was acquainted with Greek. But Rev. William Norton, who was thought to be able to render the aid required, happened at that time to be free from engagements which had before occupied all his time. The three met several times, and it was proposed that something should be done. Mr. Crowe was the means of awakening public interest in the project. A committee was formed in Edinburgh for the purpose of promoting it, and enough money was raised in Scotland and England to render it probable that funds would not be wanting either for the preparation or the circulation of the work.

An examination of Spanish versions, both Roman Catholic and Protestant, soon convinced Mr. Norton that the time and labor required were very much greater than he at first supposed. It had been intended to follow Amat as much as possible, but his free

style of translation rendered him unfit to be taken even as a general guide. Excellences and defects existed in each of the principal Spanish versions, and it was found necessary, in order to use them to the best advantage, to use them *all* as means of aiding the judgment, and supplying a variety of terms and renderings for the better exercise of choice. This involved great labor. Indeed, it is scarcely possible for one, who has not been engaged in like labors, to estimate how much time, research, care, and patience; what forecast as to that which remains to be done; what exactness in recording what has been adopted; and what close examination and re-examination of it are needful, in order to justify the hope of a good degree of success. In March, 1853, Mr. N. was brought suddenly to the very gates of death. Among the desires breathed, as pleas for life, if God saw fit, was the pursuit of this important work. The prayer was heard, relief was given, and health, by degrees, restored. But the difficulties of the work were great, progress was slow, and perseverance sometimes almost weary. Every step of progress, however, made the difficulties less, and gave hope for the future.

Early in 1854, when two gospels and part of a third had been completed and printed, the work was stopped by the sudden death of Mr. Calderon. He retired to rest on Saturday, January 28th, in nearly his accustomed health, woke up unwell, and almost immediately was gone—caught up to heaven. "Mr. Calderon died last night," wrote his friend, with much grief, January 29th, "from what appears to be a disease of the heart." Mr. Calderon was a native of Spain, he was born in April 19, 1791, and became a Franciscan monk, April 19, 1806, from a love of study, which he hoped thus to be able to pursue. When he was nineteen, he was called on to join the army, and left the monastery. This increased a desire for freedom from bonds which he now felt to be tyrannous. In his 24th year, the members of monastic orders were required to go back to their monasteries, and the thought arose of leaving his country rather than return. But he had no means with which to travel, and, urged by his family, he returned. He was soon made a priest, preacher, and confessor, and was afterward assigned a Chair of Philosophy. His conduct had ever been such as the world approves, but he was conscious that it had not been such as the articles of his creed required. These articles he gave up one by one, rejoicing that a diminished creed seemed to diminish duty, and hoping thus to live without transgression. By degrees he became an atheist, a fatalist. But nothing calmed the disquiet of his mind. He must now act the part of a base hypocrite, or tell the fact. About 1820, he availed himself of leave to quit the monastery and become a secular priest. He now became known as a friend of the liberal government, and, to avoid the popular fury, went, in 1823, to Madrid. When that government was overturned, he rejected with horror, fatalist though he was, a proposal—if he would say what was false as to the past, and act the hypocrite as to the future—to return to his charge. This horror led him, at the end of 1823, to follow some French troops toward France, without a passport. By this step he sacrificed all his prospects in Spain. He preferred, not only to give up these, but the endearments of family affection, and the country of his birth, and to expose himself to be arrested as a criminal, or killed by popular fury, rather than utter and act a continued lie. He was stopped at Irun, on the frontier, but was left at liberty within the town, till orders should be received from the military chief. There, unknowing and unknown, without money, without help, liable every moment to be arrested by the police, and perhaps become a prey to popular fury, he felt himself most wretched. On the seventh day, he thought of suicide, and his atheism approved the thought. Till eleven at night his head was burning, his anguish was extreme. But he slept, and in the morning, without any known cause, he awoke possessed by a calm and cheerful pleasure which he could not describe. His thought of suicide appeared at first ridiculous, and he laughed; then horrible, and he trembled and wept. Proofs of the existence of a glorious Creator filled his mind. Happiness must depend, he felt, on Him. That evening, the mistress of the inn came to him, told him of his danger, promised him a trusty guide early in the morning to show a mountain path which the guards knew not, and urged him to escape to France. Next day he arrived at Bayonne. There, he heard preached, by a minister employed by the London Continental Society, what he could not have heard in Spain, salvation by *faith*. An attempt to find salvation by works had led him to atheism, almost to suicide, and he felt that it was such a salvation, and such a one only, as that of which he now heard for the first time, that could suit his need. He read, he found it true. He prayed, first and last, for faith; and soon rejoiced in Christ as his Redeemer—for the

heavy burden which he had carried all his life was gone. From this time he lived by *faith* in the Son of God. In 1829, he went to London and preached the gospel to Spanish refugees, but in 1830 they left, and Mr. Calderon returned to France. He afterward was married there. In 1842, during the regency of Espartero, he went to Madrid, and preached the gospel from house to house, but was obliged to return to Bordeaux in 1845. There, however, he could no longer remain; and in 1846, he went with his family to London, and continued there till he died, using every available means to make known the gospel to all who speak the Spanish tongue. He was author of a Spanish religious periodical, which was printed by means of funds obtained by Dr. James Thomson, and was circulated in Spain, South America, and other parts. At the time of the Great Exhibition, in 1851, he preached in Spanish regularly at one of the Institutions in Leicester Square. A little work, published in 1853, compiled chiefly from papers written by Dr. Thomson, said, "Mr. Calderon is a man of high talent, and a distinguished Spanish scholar. He has published a work of great merit on the Spanish language, which the Spanish Government has lately ordered to be used in all the public seminaries throughout the kingdom. This eminent Spaniard has also been lately appointed Professor of the Spanish Language in King's College, London."

This outline of Mr. Calderon's life and character, shows with what reason he was regarded as specially fitted to aid in the revision of the Scriptures, and how great was felt to be his loss.

The next step was to entreat Him with whom nothing is impossible, to provide a successor. A friend who was applied to for information, said, Mr. Calderon was "a rare instance of one of his class and nation. We have lost not only what we can not recover, but one for whom I know not where to look for a substitute." Mr. N. went to consult Dr. James Thomson, who had traveled extensively in Spain and South America, and who was likely, if any one was, to be able to give the information needed. On knocking at the door, where he hoped to see him, he heard, with astonishment, that he too was just dead. This circumstance cast a deeper gloom over the future. There were, indeed, many Spaniards and many teachers of Spanish, but it was not known whether a native of Spain could be found who, even if he possessed exact taste, ample literary knowledge, and ripe judgment, would also be able, and, if able, willing, to superintend the work. Inquiry, for a time, led to no result. But at length, a note was received from a friend, encouraging hope that such a one was found; one whom, speaking advisedly, he regarded as, of all men in Spain, the most suitable for such a work. The intelligence seemed incredible; but God realized the hope. That part of the revision which was then complete was revised anew, and the work has been finished by the means to which this friend referred. All that is permitted is, to admire and glorify the wonders of God's way. More than once events threatened to put an end to this new supervision, but soon afterward other events occurred which permitted it to continue. The Spanish part of the version may, therefore, be relied on as possessing the highest degree of excellence which it was possible to secure. Few things are more fallacious than the opinions which those who know imperfectly a foreign language, often form, in cases of difficulty, as to how their meaning ought to be expressed. To know the exact idiom needed, the precise impression which this or that shade of speech will give, and the very shade which in this case the undefinable laws of taste require, needs an ear most delicately attuned, a knowledge, of long standing, of the language in its purest form. Great, sometimes, is the surprise of those who think that they have written Spanish, to find that though the words, apart, have just the meaning they supposed, yet when thus joined they are *not Spanish*, and either do not utter the sense meant, or express it in a manner not to be endured.

The Spaniard demands melody too, and this renders it the more difficult for a foreigner to know and meet his pleasure. But it is this which has made his language so noble and so beautiful; and those who circulate this version have reason to rejoice that it will fall with sweetness and melody upon the Spanish ear.

From other Spaniards, also, kind and valuable assistance has been received.

### Rules and Method of Revision.

I.—*The end pursued*, to the exclusion of all other considerations, has been to give the exact meaning of the inspired text, in simple, pure Castilian, with the least possible obscurity or indefiniteness.



II.—The *Greek text* used has been that of Mill, as published by Messrs. Bagster, with selected various readings from Griesbach, Scholz, Lachmann, and Tischendorf. In the Gospels, the generally slight variations from this text, which are approved by all these four critical editors, have been followed only in a few cases of greater necessity; but in the other parts of the work such various readings have been in most cases adopted, and Mill's reading, if the difference between it and the other reading be sufficiently important, has been given in a note. This course was felt, as the work proceeded, to be indispensable, that, when compared with translations from the Latin Vulgate, it might maintain its true position as a correct image of the *inspired text*, so far as we have the means of knowing it. The rules of the American Bible Union require the text followed to be "the received Greek text, critically edited, with known errors corrected," and, in October, 1856, it was resolved that "the text of known errors shall be the *general consent of the critical editors for the last hundred years*." In order that intelligent readers may have a correct knowledge of the difference, *throughout the book*, between the readings of Mill and those which the above critical editors more or less unconditionally approve, a *translation of them, in tabular form*, has been prepared, and will be inserted in those copies which are designed for readers of that class.

III.—*Spanish versions used.* The Bible is said to have been early translated into Castilian, by command of a King of Castile, Alphonso X., surnamed the Wise, who died A.D. 1284. At this time few works existed in the language (Bouterwek, p. 22).

One of the earliest Spanish versions is that of the Old Covenant made by the Jews, and known as that printed at FERRARA, in 1553.

A revision of that version, made by two persons of the name of DIAZ, was published by DAVID FERNANDEZ, at Amsterdam, in 1726. This edition, and also a folio edition, published by the brothers PROOFS, at Amsterdam, in 1762, containing the Hebrew and Spanish in two columns on the same page, were at hand, and referred to occasionally in the course of the present revision. Fernandez, in his preface, says that the Ferrara translation is doubly faulty, sometimes giving *the more words instead of the sense*, and sometimes *forsaking words and sense too*, but that in his own edition the revisers had endeavored to avoid both these extremes by following the Hebrew words and their order as far as possible, and adding, in a *different letter*, the extra words needed to say in Spanish, what the Hebrew says more briefly.

A Spanish version of the New Testament, by FRANCISCO DE ENZINAS, made from the Greek, was published in 1543, but is not possessed by the reviser of this work.

The pious JUAN PEREZ translated the Psalms and the New Covenant into Spanish. He published his version of the New Covenant in 1556. He speaks of it in the preface as made from "the original language," with a wish to give the New Testament to his fellow-countrymen "translated with all fidelity." The version is one of much excellence, and has been of great use in this revision.

In 1569, CASSIODORO DE REYNA published a Spanish translation of the *whole Bible*. In his address to the reader, he says that it had occupied the greater part of twelve years; that though his knowledge of languages was not what he could wish, it was sufficient to enable him to understand the opinions of those who knew more, and compare them one with another for the purpose of selecting that which, to himself, seemed nearest to the original; that he had not followed the Latin Vulgate implicitly, on account of its numberless departures from the truth of the Hebrew text, but chiefly the version of Pagninus, as being by general consent the purest which had then been made; that he had consulted most of the versions which existed, and often the commentaries, also; that he had found, in difficult passages, much aid from the Ferrara version, notwithstanding its defects; and the greatest and most substantial aid from his own experience and practice of many things on which Scripture treats. He mentions *pacto* or *alianza* as the best translation of the Hebrew and Greek terms for *covenant*. In the *Psalms* and *New Covenant*, the Latin Vulgate uses *testamentum* in that sense. He adheres as closely as possible to the originals, giving a word-for-word translation in the margin, when he can give the meaning only in the translation itself. He uses also *italics* to denote *supplemental words* necessary to convey the meaning of the originals. A copy of this version has been at hand, and referred to during this revision.

In 1596, an edition of De Reyna's *New Testament*, somewhat altered by CYPRIANO DE VALERA, was published; and in 1602, one of De Reyna's *whole Bible*, revised by Valera, who was then seventy, and had spent twenty years in the revision. The labor, he says, had been very great. He had worked entirely alone, except as he had asked the opinion of pious and learned men. Satan had endeavored to hinder, but God had



helped him. De Reyna, he says, printed two thousand six hundred copies of his translation; it had now become scarce. He calls this the "second edition" of De Reyna's Bible, and says that he had increased the notes, and had sometimes even altered De Reyna's translation, in order to bring it nearer to the originals. Both these editions of De Reyna's work revised by Valera, have been used, the latter constantly, in the present revision.

An edition of Valera's New Testament, corrected and revised by SEBASTIAN DE LA ENZINA, was published in 1708.

A new translation of the whole Bible, made from the *Latin Vulgate*, by PHILIP SCIO, afterward Bishop of Segovia, was published in 1797. This has been constantly open, and very often referred to.

Another translation from the *Latin Vulgate*, has been made during the present century, by Bishop FELIX TORRES AMAT, under royal patronage. The New Testament was published at Madrid, in 1823. It is a revision of this version which has been published by the CHRISTIAN KNOWLEDGE SOCIETY, and the alterations in which were rendered into Spanish by Mr. Calderon. The *New Testament*, as revised by that Society, has been in constant use in the preparation of this revision, and a copy of Amat's own version is also in the reviser's possession. The versions of Scio and Amat are both of them *authorized* by the Pope and the civil government of Spain. Like most versions made from the *Latin Vulgate*, they contain passages which convey material error on points vital to true religion. They put, for instance, for *repent*, *do penance* (Matt. iii. : 2); for *repentance*, *penance*. Other versions have followed them too closely in the use of *justify*, *justify*, which conveys, in its theological meaning, nearly the same sense to a Roman Catholic as *sanctify*. Scio's version is a much stricter translation than that of Amat, who has imitated the *freer* style of Martini's Italian version. Amat speaks of Scio as having freed his translation from many of the Hebrew and Greek idioms and constructions, and many antique and obscure terms found in the Ferrera version, that of Valera, and others, but says that even his mode of translation does injury to the clearness and beauty of his style, and sometimes to the *sense*. But if Scio's version be defective in this respect, it is certain that the *liberty* used by Amat is far too great, his renderings being sometimes not a translation, but, as Mr. Rule says, a "paraphrase." In availing himself of "the very rich treasure of words and phrases which," he says, "so much exalt the elegant and majestic [Spanish] tongue above the rest," he has overlooked the far higher importance of giving a correct copy of the original by the uniform translation of the same terms when used in the same sense. The course he has pursued has, however, its use in furnishing other revisers with greater choice of terms, and the opportunity of selecting his happiest expressions. The revision made by the Christian Knowledge Society has not removed all that is objectionable from Amat's version.

In 1841, the Rev. G. H. Rule, then superintendent of the Wesleyan Mission in Spain, published a Spanish translation of the Gospels, which has also been used, but only in a part of the Gospels.

The course at first pursued in the present revision to ascertain, in special cases, the translations of Greek words adopted by the chief translators, was to draw lines in the margin of a Greek concordance, at the head of which the first letters of the names of Perez, Valera, Scio, and Amat, or some of them, were placed; the different translations of the same Greek word were then written at the top, and numbered 1. 2. &c., and the number of the term used by the translator was placed in his own column opposite to each verse. This appeared to be the most likely means of securing a choice of the *best renderings*, and also the *greatest uniformity* possible. To this was added a constant examination of the manner in which *each passage* was translated in some or most of the above four versions. This labor was of course in addition to the labor connected with the Greek; that of examining many of the excellent versions which now exist in different languages, and many of the numerous works which make up the increased critical apparatus of the present day; it was in addition to the labor of re-examinations, and of writing the greater part of the work a second time; in addition to that of a great number of proof readings for the purpose of correcting the translation as well as the press; the whole involving, as it may be supposed, no little fatigue, and an earnest hope that the work thus prepared may be accepted and blessed.

IV. *All words capable of translation have been translated.* This was done as of *necessity*, not of *choice*. God requires us to give what He has uttered, without adding to or taking from it (Deut. iv. : 2; Rev. xii. : 19). The Greek and Hebrew names of *coins*,

*weights, measures*, and of some few other things which have no equivalent in Spanish, are retained, and their meaning explained in short notes. *Proper names* of persons and places are retained, as incapable of translation without destroying their use as marks fixed on to denote, under all circumstances, the persons and places intended. If their meaning, like that of *Jesus* and *Peter*, be important to the understanding of remarks which refer to that meaning, it is given in a note. Words which are not proper names, but *terms descriptive* of character or quality, as—the slanderer, are translated.

V.—*The same Spanish word has been used uniformly* (unless the context has forbidden, or any oversight or want of foresight may have occurred) *to render the same Greek word whenever used in the same sense.*

VI.—*The exactness of translation aimed at*, is not the mere correspondence of words, without a clear and true expression of the meaning, but the correct and clear expression of the meaning, *as the chief end, and the use of words corresponding, as nearly as the difference of the two languages permits, with the words of the original.* Spanish terms which express what is implied, though not expressed, in the Greek, are given in square brackets [ ] instead of italic letters.

VII.—*The figures denoting chapters and verses are retained, but the page is divided into paragraphs, not into verses.* There is a little more space between verse and verse than after a point of like kind elsewhere, but a new line is commenced only with a new paragraph.

VIII.—*Inverted, above-line commas* are used, as in other works, to mark quotations, and point out clearly what is recorded by the sacred writers as said by others.

IX.—*References are given to the places of the Old Covenant* from which passages are quoted; and now and then, but very rarely, to two or three select passages meant to justify a translation.

X.—*The title, EL NUEVO PACTO, and the titles of the respective parts of the New Covenant* are taken from the book itself and its parts. The word *Testament* conveys an unscriptural meaning. The book relates to a new *Covenant*, not a new *Will*. The word *testamentum* was used in the oldest Latin version, as *διαθήκη* was in the Greek version of the *Hebrew Scriptures*, in the sense of a *covenant*, or a *ratified promise*. *Testament* is not so used now.

XI.—The work is stereotyped, and so prepared that it can be circulated in parts, with corresponding titles, as well as in one volume. The parts are : Matthew, 60 pp.; Mark, 38; Luke, 68; John, 52; or Gospels together, 218; Acts and Romans, 102; 1 Corinthians to Philemon, 120; Hebrews to Revelations, 104. The *table of contents* gives the probable date when each part was written. For the whole book there is a shorter preface to be used when the Various Readings are not bound up with it, and a longer one containing two or three extra pages of information adapted to more intelligent readers, to be used when the Various Readings are added.

### Testimonies to the Excellence of the Version.

The reader can not be informed of the names and position of the Spaniards who have given the following testimonies to the excellence of the *Spanish style and idiom* of the work. He is assured that if it were prudent to give names, these would be as strong proof as could be given of the excellence of what the writers approve.

I.—One of the most eminent of them says, under date of 25th Nov., 1857.

“MY DEAR SIR,—I have had the pleasure of examining your *Nuevo Pacto*, and I do not hesitate to declare that, in style and expression, the version is conformed to the present usage of the Spanish language, as sanctioned by the Royal Academy, and by the most approved writers; that it unites accuracy, grace, and ease of expression, with simplicity and clearness, in such a manner as to adapt the version both to the correct taste of the more educated, and to the understanding of those who are less so; and that its freedom from modes of expression which have ceased to be used by correct authors, and which occur, not unfrequently, in the other Spanish versions, is an excellence most acceptable to the Spanish ear. Accept my sincere congratulations on the complete success of your labor.”

II.—The following remarks are from a note, in French, received from an eminent Spaniard before the work was completed :—

“MY DEAR SIR,—You know the lively interest which I feel in the propagation of the gospel in my unhappy country. I see with pleasure that the Bible Societies of England, and many pious persons, devote themselves to this great work, and that

their efforts have not been entirely useless. But, at the same time, it is to be regretted, that the Spanish translation which they employ\* in this laudable enterprise should be, so to speak, a disguise of the Vulgate, which can only be considered as an adulteration of the revealed word. The Church of Rome has always had a fear of an exact and strict translation, and I could name to you as many as four Popes who have disapproved of the versions which their predecessors had adopted as true and acceptable; consequently we may be assured that the Spanish Bible is not, strictly speaking, the legitimate expression of what the Holy Spirit has deigned to reveal. There are many passages in the Vulgate which can not be received without distrust by other Christian communities, besides the hundreds of grammatical inexactitudes which corrupt and degrade the sacred text.

"Under these circumstances, it was to be desired that the Spanish Bible should be replaced by a version made directly from the originals, and that the four Gospels especially should be translated from the Greek text, without other deviations than those which the difference of the two languages render absolutely indispensable. It is to this noble enterprise that you are devoting yourself with a zeal and an intelligence which have excited my admiration, and on which I am delighted to congratulate you in the most cordial manner.

"Your translation is perfectly clear and intelligible; the grammar and the purity of the Castilian tongue are exactly observed in it. You have had the goodness to consult me on some modisms and peculiarities which can not but escape a foreigner, and I have made it my duty to exercise a severe censorship in following the rules established by the Royal Academy of Madrid, which is considered the supreme authority in point of language."

III.—Another Spaniard, who knows intimately the state of Spain, and who is well informed respecting all countries in which the Spanish tongue is spoken, writing in Nov., 1857, says:—

"In respect to your translation, the 'NUEVO PACTO,' I beg to say that, in my opinion, and judging by my personal knowledge and experience, it will prove a great boon to all countries where the Spanish language is spoken. In Spain the public mind is alive to the necessity of searching the Scriptures, so much so that I know of as many as three editions of the translations of Seo and Amat, published within the last six years; though, of course, being in many volumes, and overloaded with notes, they are not within reach of either the pocket or the intellect of the poor. The fact shows, however, that there are many who wish to read the Scriptures.

"Besides this, I know many both in Spain and South America, who possess, and prize highly, copies of the Spanish Bibles published in London.

"Your translation I consider peculiarly adapted for circulation among Spaniards, because, being a literal translation, it will enable all those who search for the truth—and they are many in Spain—to judge for themselves as to their other translations, and also because, not being made in a sectarian spirit, or with a view to favor peculiar tenets, it is not likely to create jealousy.

"There are many inquiring minds amongst the priesthood, although the class is generally very ignorant; and to them I should think your work will be very acceptable, as it will give them at once all the advantages they would have if they knew Greek, to become acquainted with the true meaning of controverted passages. I would highly recommend the circulation of your translation amongst this class.

"You are at liberty to make any use you think proper of this letter; although circumstances, of which you are aware, oblige me to request that my name shall not be mentioned.—I remain, dear Sir, truly and respectfully yours."

IV.—An Anglo-Spaniard, whose knowledge of the language has an established reputation, in a note, dated Nov. 19, 1857, says:—

"If my humble opinion of the 'NUEVO PACTO,' the proof sheets of which I have recently had the satisfaction of revising as they passed through the press, can be of any use to the American Bible Union, they may make what use of it they think proper,

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\* It needs to be remarked that not all who have circulated Spanish Scriptures have used the translation of Seo, as authorized by the Pope and the authorities of Spain. The British and Foreign Bible Society has circulated that version, though not that exclusively. The Society for Promoting Christian Knowledge has revised the translation of Amat, which was also made from the Vulgate. But some other societies, the Trinitarian and Glasgow Bible Societies, for instance, have circulated revised editions of some parts of the translation of Cypriana de Valera, which was made from the Hebrew and Greek.



except only that I should not wish my name to appear in print, for reasons which, I believe, I have hinted to you before.

"I consider the translation of the '*Nuevo Pacto*,' a great boon to the Spanish-reading public; for not only do I consider the idiom well preserved throughout, but the style is lucid and easy of comprehension."

V.—The above testimonies relate to the accuracy and excellence of the *Spanish* part of the revision. That which follows relates to the fidelity and fullness with which the work expresses the meaning of the *Greek* text. It is from the pen of the Rev. Thomas Boys, A.M., of London, a clergyman of the Church of England, very highly esteemed for his biblical learning and knowledge of languages. He is author of a revised translation of the Portuguese Scriptures, and has a knowledge of the Spanish language. It is an interesting circumstance that he is understood to be a lineal descendant of the Mr. Boys who was one of those to whom James I. committed the charge of preparing the revised version of the English Scriptures now in use. In answer to a request for the favor of his opinion on the four Gospels of the "*Nuevo Pacto*," he said, writing Jan. 9, 1856:—

"It would be quite beyond my powers to institute such a general examination of Spanish translations, as would enable me to pronounce, without presumption, a judgment as to the comparative merits of your version and others. This, therefore, is an undertaking which I feel compelled to decline. But I feel no hesitation in expressing my opinion that your work bears every indication of your sincere and earnest desire to give a faithful representation of the original, though we might differ as to the means, and not always agree in the interpretation of particular passages.—Faithfully yours,  
THOMAS BOYS."

The reviser is aware how many imperfections attend the best efforts, but he has the testimony of his conscience, that he has faithfully endeavored, in every part, as in God's sight, and without regard to any earthly consideration, to give the truth, the whole truth, and nothing but the truth of God; and he rejoices that the work itself, in the opinion of one whom he so highly esteems as he does Mr. Boys, "bears every indication" of such a "sincere and earnest desire." May God by it be glorified, and man be blessed!

### The Circulation of the Spanish Testament.

If the reader loves the truth of God so dearly that he values each grain of it above gold, and would not, *from choice*, give as divine truth that which is *not* so, nor conceal what God has said, for any reason whatsoever, to him especially this version looks to aid its circulation, as a version which *aims* to give an image of that truth, full, clear, and faithful.

How vast the regions are for which it is prepared, the following outline of countries in which the Spanish tongue is spoken, or Spaniards are found, will show.

The number of persons is not small of those who are accessible in GREAT BRITAIN and in the UNITED STATES, especially if we include the multitudes who are constantly visiting these countries.

But SPAIN itself is not beyond approach. Copies of some parts of this work have already entered it.

In the MEDITERRANEAN, Spanish is used at Gibraltar; in the Balearic Isles; and at Gran, Ceuta, Melilla, and other places, on the coast of Africa.

Throughout the empire of MOROCCO, Spanish is in common use among the many descendants of Jews and Moors who have at various times been driven from Spain.

The Jews were once very numerous in Spain, and their descendants retain to the present day the use of its language in the remotest countries to which they have gone.

In TURKEY, there are many towns in which the Jewish population is large, and Spanish is commonly used. In Constantinople there are two Spanish periodicals, printed in Hebrew letters.

In JERUSALEM, there are many Jews who are descended from those of Spain, and still speak its language.

In NORTH AMERICA, it is spoken in Mexico (containing nineteen States), in Texas, in Florida, and in California.

In CENTRAL AMERICA, it lives in the five states of Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica; and even in British Honduras.



In SOUTH AMERICA, it is spoken, more or less extensively through the vast territories of the states of Venezuela, New Granada, Ecuador, Peru, Bolivia, Chili, La Plata, Patagonia, Paraguay, and Uruguay. These countries extend, with the exception of Brazil, and British, French, and Dutch Guiana, from Cape Horn to the limits of Mexico, and include the greater part of South, almost all Central, and an important part of North America. Even in Brazil, though colonized by the Portuguese, Spanish as well as Portuguese Scriptures are needed.

In the WEST INDIES, Spanish is the language of Cuba, Porto Rico, and of part of St. Domingo, and of Trinidad.

It is spoken also in the PHILIPPINE ISLES of the Indian Archipelago, which belong to Spain.

It is true that in almost all these countries the Roman Catholic religion is still powerful, but opportunities for the sale and gift of Scriptures are numerous and increasing. The public mind, in almost all, is waking, and religious works begin to be read with interest.

An agent of the American Bible Society says of South America, "The Bible is here no longer excluded by royal mandate or Papal bulls. The new governments are not only willing, but anxious that the Scriptures should have a general circulation."—*Span. Evang. Record*, p. 76.

When Dr. Thomson was in South America, he sold large quantities of the version of Scio, as agent of the British and Foreign Bible Society. Writing in December, 1822, he said that in LIMA, the capital of Peru, he had sold five hundred Spanish Bibles, and five hundred Spanish Testaments in *two days*, and could have sold as many more the two days following if he had possessed them (*Letters*, p. 66). At GUAYAQUIL, in Ecuador, he had sold, in 1824, six hundred and fifteen copies, and of these, one hundred and twelve in the short space of an *hour and a-half*. At QUIRO, the capital of that State, he sold three hundred and sixty New Testaments (pp. 179, 229). These are examples of his success. It is true that the version was a *reprint* of Scio's version made from the Latin Vulgate, and that another version might not have been disposed of quite so readily. But the opposition of the priesthood and the bishops to their own Roman Catholic versions, is often quite as great as to those made by Protestants. A letter, for instance, in the *Spanish Evangelical Record* (p. 83, 1856), from one who was at Quito after this, says that the Bishop ordered the Bibles which were left in the depôt which Dr. Thomson had established, to be *burnt*, if they were not removed within a certain time. And a recent attempt to print Scio's Bible in Spain (*foreign* copies being forbidden) is understood to have been vain. So that if obstacles occur sometimes, impeding the most faithful versions, the less faithful are not free; and in this instance, as always, faith and faithfulness have full reward. This theme is so important that the reader will permit his attention to be drawn to the remarks which follow.

The Rev. J. D. Hales, M.A., incumbent of St. John's, Richmond, England, says, in a pamphlet entitled "Romish versions of the Bible," 1856 :—"It is the duty of every Society to abandon at once and for ever, the publication of the *Latin Vulgate*, and every translation of it. . . . We must appeal to the original Scriptures—the pure fountain of truth—and *revise errors of doctrines*, lest we misrepresent the Word of the Most High, by saying, '*Jehovah saith it*,' albeit *Jehovah hath not spoken*. . . . The habit of trying what amount of truth a nation will bear, and of *making errors the avowed pioneers of truth*, merits the strongest reprobation. Such temporizing policy is rebuked from heaven in Ezek. ii. : '*And thou shalt speak MY words unto them, whether they will hear, or whether they will forbear, for they are most rebellious*.' . . . It must be remembered that this is not a question of *party strife*, or of unholy rivalry. . . . What God gave to the Jews and early Christians in Hebrew and Greek, He desires should be given in *its exact meaning to all mankind*. *Knowingly to alter His truth, or to adopt error in its place, is, in our opinion, the most daring presumption of which a creature can be guilty*" (pp. 28, 29). Mr. Hales asks whether to circulate such versions as those of Martini and De Saci is not to force "the Sacred Volume itself into the service of the Papists" (p. 33). "It is impossible," he says, "to overrate the importance of a *correct standard of faith and practice*. . . . The work of translation, revision, and distribution, is but in its infancy, and is susceptible of vast increase and improvement. If twenty-six thousand copies of *prohibited* Testaments and Bibles have been introduced into Italy, why should we distrust the future? . . . Did all the Bible Societies in existence possess incomes tenfold what they are, there are *ample opportunities and spheres of labor*, in which all their funds might be

employed and exhausted, in distributing nothing but *truth, absolute truth*, if we could, attain unto it. . . . If Spaniards, or French, or Italians, will not accept the *truth* in its integrity—the truth as it is in Jesus—the guilt is their own; we are not authorized by God to alter a syllable of His truth, in order to make it harmonize with the prejudices and errors of His creatures. . . . *Truth* is the only principle capable of promoting *real and lasting union* among Christians. . . . We are persuaded that we should have much more cause for encouragement and joy, if Protestants resolved to do nothing ‘against the truth,’ but everything ‘for the truth.’” (pp. 36, 37).

CLERICUS, in a pamphlet on this subject, entitled “The Supremacy of Truth,” 1851, asks—“Can the omnipotent and omniscient God desire any of His people, first to blot out the truth, *Repent*,”—and “then print in its place this awful and soul-destroying falsehood, ‘*Do penance*,’ in order to obtain for his book a wider circulation? To conceive, he says, “such a possibility is monstrous. . . . The Church of Rome connects penances with auricular confession, priestly absolution, indulgences, purgatory, the sacrifice of the mass, and extreme unction” (pp. 12, 13).

MR. C. E. STUART, in a pamphlet on the same subject, entitled, “The New Testament and its Translations,” 1855, says that in a translation of the Word of God, “we dare not be satisfied with conveying the mere sense, but must seek how we may best translate His message, so as to give a correct idea of the words and phrases employed. . . . No greater boon,” he says, “can be conferred on any nation than the placing within the reach and comprehension of all as literal a version of the inspired originals of God’s Word as the idiom of the language will allow” (p. 3). He then shows the defects of the Italian version of Martini, and the French of De Saci, both made from the Latin Vulgate; and after remarking that they have no claim to be considered correct versions of the original Scriptures, says it will be sin, if “with pure and faithful versions at hand, we persist in disseminating to other nations what we know is not God’s pure Word;” and if, in answer to the question, What must I do to be saved? we give “a book purporting to be God’s message to sinners, in which it is written, ‘*Do penance and be baptized*’” (p. 45). As to the standard to which translations must be conformed, he says, “Our only security is the Greek text, founded on manuscript readings which are now known and generally received” (p. 46). “Look at Spain,” he says: “where is the hindrance to the circulation of a pure version? But on this point we must be silent” (p. 48). He urges the duty of circulating no versions which “annul the truth of God, and turn it into a lie” (p. 47).

The same author, in another pamphlet on the same subject, entitled, “The Bible, and the Versions of the Bible,” published in 1856, shows, by comparing the Latin Vulgate with the originals, that it teaches false doctrines, alters, adds, and has omitted words and even whole passages (p. 10). As to unsound doctrine, he says, “We have found it teaching idolatry, making the creature equal to the Son of God, exalting the merit of human works, adding to the number of the sacraments, and countenancing the dogma of purgatory.” It is “not a faithful translation,” and “no version made from it can be” so (p. 45). “No word,” he remarks, “is unimportant which God has spoken” (p. 45). Tuscany and Piedmont are referred to as proof that where the people have found that they have been taught what is false, and are free to choose, they generally distrust Roman Catholic versions, and prefer those made from the originals. But supposing, he says, that they would have the former and no others, “Are we to give them as the Bible, what we know is not the Bible?” (pp. 47, 48). He quotes Deut. iv. : 2; xii. : 32; Prov. xxx. : 6; Jer. xxiii. : 28; Matt. x. : 14; Gal. i. : 8-10; Rev. xxii. : 18, 19, as all condemning the circulation of Bibles containing “what we know God never said, and what we further know contradicts His message” (pp. 50, 57). “If we circulate such versions,” he adds, “we uphold many errors which we repudiate,” and “our actions belie our words” (p. 50). “The notion that slight errors are immaterial,” says an author whom he quotes, “is one main cause why there are so many huge errors in every region of human life;” but “no error should be deemed slight which affects the meaning of a single word in the Bible” (p. 53). “Why,” he asks, “seek the assistance of those opposed to the Bible? Why resort to the miserable subterfuge of expediency?” (p. 61). “We must deliver our message in its integrity; . . . we are clearly responsible for all that we circulate” (p. 60). “Assuredly, all who associate in the work of Bible distribution, make themselves by that act responsible for the Bibles distributed” (p. 70). His remarks apply to the Italian, French, Spanish, Portuguese, and Dutch versions of Martini, De Saci, Scio, Pereira, and Schurin, all of which, he says, are circulated by a British Bible Society.

Versions made from the Latin Vulgate, by retaining Latin terms which have now been

long used to denote parts of the false worship of Romé, declare those parts to be parts of God's will, although those very terms had *originally* no such meaning in the Latin version. This is the case, Mr. Stuart remarks, with *agere pœnitentiam*, to repent, and *hostia*, a victim slain in sacrifice, the former of which, as transferred to modern translations means now, do penance, and by the latter, the Roman Catholic reader now understands the sacrifice of the mass. So that Roman Catholic translations from the Latin Vulgate are more corrupt, as representations of the original, than the Vulgate itself.

In an Appendix, Mr. Stuart gives passages from the Spanish translation of Scío, and the Portuguese of PEREIRA, which show that these have the last-mentioned faults in addition to those of the Latin Vulgate, and give countenance also to Roman Catholic canonical hours, as if mentioned in Scripture.

Mr. Stuart also refers to passages in the version of AMAT, as revised by the *Christian Knowledge Society*; to 2 Cor. ii. : 10, which may be understood to countenance the doctrine of indulgences; to Heb. x. : 26, in which the word *hostia*, *host*, is retained; and to other passages; some of which are proofs that it is not purged of its errors. The attempt, he says, "demonstrates the impossibility of making these translations conformable to the original Scriptures, without almost translating them afresh;" a revision of the Vulgate, which amends it only in its chief peculiarities, being neither "a translation of the Vulgate" nor of "the originals" (p. 59). He says that he had heard that the Christian Knowledge Society had decided on following the Trinitarian and British and Foreign Bible Societies, in preparing an edition of Valera's version (p. 75); but that, at that time, it was an "astounding fact," that Spaniards could not procure of the Bible Society to which he referred "a copy of the Bible free from Romish error;" that "the Spaniard, the Mexican, and the large Spanish-speaking population of South America," could not receive from it "any other version than that by Scío" (p. 71).

The common ENGLISH VERSION has defects which, though much less important, are not unlike some in the Romish versions. The systematic retention in it of certain Greek words, for instance, which have acquired a different meaning *now* from that which they had formerly in Greek, has the same effect as the retention in Roman Catholic versions of certain Latin words which have *now* a different sense from that which they had when the Latin version was made. In both cases, the reader, if he understands them in their present meaning, is misled. The term *bishop*, for instance, though derived from *ἐπίσκοπος*, instead of having *now* the meaning it had *then*, as a common noun, denoting any superintendent or overseer, has long been used to denote a *diocesan prelate*, and conveys to the many that meaning *only*, though it is a meaning which it had not at all when the New Covenant was written.

Yet some large Bible Societies have of late made it a rule to *aid no versions* (those of ancient date excepted) which do not conform to some of these faults of the common English version; thus making the *English Vulgate*, precisely as the Church of Rome does the *Latin Vulgate*, a *supreme guide*, instead of the original, by requiring even its faults of concealment or false meaning to be given, instead of the true, full meaning of the original; by requiring the use of terms which do not convey *now* the meaning which God's words did when he uttered them; and by forbidding the use of those which do *now* convey that meaning. If it be really one of the greatest sins to alter or conceal the truth of God, a systematic course like this is solemn indeed. What would soon become of other parts of God's will, if leave to act thus were conceded *by all*? What would become of *integrity*, what of *conscience*, what of *confidence*? But it can not be that God will permit any measures to prevail to the defeat of his own will. He has omnipotence, and by some means will one day give translations of his Word, fully rendered, to all nations upon earth.

THE SPANISH EVANGELIZATION SOCIETY circulates small publications which do not disguise their end. Among these are parts of Valera's version. Yet these little books go almost everywhere; and much more help is needed, to enable the Society to use the opportunities possessed. Its publications, says the *Spanish Evangelical Record* for 1856, p. 88, "including portions of the Scriptures, have been sent to Mexico, Buenos Ayres [in La Plata], Peru, Bolivia, Valparaiso [in Chili], and Carthagena [in New Granada]. From some of these places the most gratifying intelligence has been received, intimating the *earnerness* and *avidity* with which these publications have been received and read; while the Popish press *bitterly denounces their circulation*."

Copies of parts of EL NUEVO PACTO have been sent to some of the above places, but no intelligence of them has yet been received. One who is as able as willing to help,



says of South America, December 17, 1856, "I shall be most happy to further the great object of your Society as far as lies in my power."

A lady, who knows all the movements of the Spanish Evangelization Society, wrote thus, April 27, 1857: "We have many and great openings into Spanish America. I wish your New York friends would stir and act, either for themselves or by means of our Society, for we have a number of earnest and devoted agents in many cities in Spanish America. Pray tell them this."

The well-informed author of *Roman Catholicism in Spain* says that "the Republics of South America, formed out of the fragments of the ancient colonial power founded by Charles V., enter simultaneously into the religious movement," viz., a movement toward religious reformation and freedom. Of this he gives many proofs. To mention one only: "In New Granada," he says, "this reformation has proceeded from the Government itself. The Archbishops and the Jesuits have been banished from the territory of the Republic, the legislative power has sanctioned the liberty of worship, and the public writers employ themselves in enlightening the people upon the falsity of the Roman doctrines."

Respecting parts of the Testament sent to TRINIDAD, Mrs. Law says: "Mr. Law is highly delighted with the parcel of Gospels. . . . We have various means of communication with the Spaniards of South America, through the Spanish launches which frequently visit our shores—through the merchants, some of whom do a large business with them—and through the efforts put forth by our Bible Society, as well as by colportage. We have some few Spaniards in Trinidad, amongst whom Mr. L. has already distributed some of the copies."

A person who had spent a few days at St. AUGUSTINE, EAST FLORIDA, wrote, March 28, 1857, to the *New York Chronicle*, stating that it is the oldest town in the United States, having been commenced by the Spaniards as early as 1565; that the *Spaniards* and the descendants of the *Minorcans* are all Catholics; that the Presbyterians and Episcopalians have each a good place of worship; but that as to the other religious bodies, while they are anxious to raise money to sustain missionaries in the East, there, at their very doors, the people perish for lack of knowledge."

So large a portion of the world as that which uses the Spanish language must not be neglected. Those who have opportunities for circulating Spanish Scriptures, are requested kindly to communicate with the American Bible Union, New York, to which this translation belongs; with the British publishers, Messrs. Trübner & Co., 60 Paternoster Row, London; or, Rev. Wm. Norton, Egham, England. And those who have a heart to feel for the wants of these dark kingdoms, and means to help them, are earnestly requested to favor the Union with their gifts, as God may dispose them to do good.

### Remarks on the use of Words derived from the original Scriptures, but which are not used now as they were in Hebrew and Greek.

THE REV. T. BOYS, M.A., having been asked by a Bible Society his opinion of the Gospels forming part of EL NUEVO PACTO, as compared with another Spanish version, gave the following report respecting them; and, in the most considerate and friendly manner, favored the reviser with a copy. On part of that report the reviser appends a few remarks.

*Copy of part of a Letter, dated August 14, 1855.*

"It is a pleasure to turn from this revision [one which had also been submitted for his opinion] to Mr. —'s four Gospels; but as he has not asked my opinion, perhaps I hardly ought to volunteer one. If we came to the rendering of particular texts, there would be much opening for discussion; and I can not reconcile myself to the substitution of such words as *simile*, *messengers*, *congregation*, *day of rest*, *immersion*, *good news*, for *parable*, *angels*, *synagogue*, *Sabbath*, *baptism*, *gospel*. In these instances, and in several others, it is apparent that the Jews, to whom the gospel was first preached, employed certain specific terms, and that we can not but fail in giving the import of those terms if we attempt to express them by common nouns, conveying no specific idea."

*Gospel* should be *evangel*, corresponding to *evaangelio*. The Spanish has no term like our word *gospel*, except *buena nueva*, good news or good tidings.



The reviser feels deeply the kind tone with which a friend so esteemed has made his report, and thanks him much for favoring him with a copy of what he has written. Though each word and sentence of the revision has had care, he feels how probable it is, in a work of such difficulty, that in some, perhaps many, cases there may be need of change in sense or expression. But he wishes to say of the Greek words and the Hebrew word above referred to, that they are *translated* instead of being *retained*, because he dared not *doviate from the laws of translation*, which bound him to give the *meaning of all terms* without exception or reserve, the meaning of which could be given. The rule has been to give the meaning which each word had *then when* it was used, by terms conveying the same meaning *now*, and with as little *dimness and doubtfulness* as possible. Had he, professing as he did to give the meaning in its *fullness, knowingly kept back*, like Ananias and Sapphira, a part of what he thus professed to give by retaining untranslated Greek words, *now* used in another sense, or in a sense narrower and more limited, or yielding scarcely any sense to the popular ear, he would have felt himself involved in a sin like theirs. If he has erred, it is from *supposed fidelity to absolute duty*; and as most of the Greek words, which are retained in other versions, are here *given in short notes*, in addition to the translation of them in the text, the reader has *both* the translation and original; so that if the *translation* of these terms "*can not but fail in giving their import*," the reader, if that import *can* be gathered from the Greek, has the *Greek also* to inform him what it is; that is, he has a *double* indication of it instead of *one*; and the reviser thinks that it is the giving of the *Greek term only*, which "*can not but fail to give the import*" of it to those who know not its sense in *ancient Greek*.

The objection of the writer's esteemed friend is that the import of *specific terms* "*can not but fail*" to be given if attempted to be expressed by *common nouns*. It is admitted that if this has been done, it is an error. But *suppose* for a moment that it has been done: to correct the error, *specific terms* must be used in the *translation* to express the meaning of *specific ones in Greek*; for *specific terms* can be translated as well as general ones. Take the terms *man*, *white man*, *Richard Field*: the first *common* or *generic*, the second *specific*, the third a *proper name*. Only the last is *incapable* of translation without *failing to convey its import*, as used to denote *that man*, instead of the *idea of a field*. If *Field* were translated *del campo*, neither the man himself nor others could be *sure* that it meant him. But the import of *white man*—a *specific term*—*can* be conveyed in another language as easily as that of *man*—a *common noun*,—and *can not but fail* to be conveyed to those who know not *ancient Greek*, if *ἄνθρωπος λευκός* be given instead. *Specific terms* therefore *can*, as a general rule, be translated, and *must be* to convey their meaning; and this is not denied by the statement that *common nouns* fail to express the meaning of *specific ones*.

Our friend's remark, therefore, does not give a reason why the *Greek terms* should be *retained*, as he wishes them to be, instead of being translated.

A tale is told of some learned persons, who were discussing the right definition of a crab. They were coming to the conclusion, it is said, that it was a *red fish which walked backward*. Another, who had just come in, was asked his opinion. Gentlemen, you are right, he said, with these exceptions:—it is *not* a fish, it is *not* red, and it does *not* walk backward. Our much esteemed friend also appears to be perfectly right, in the present case, with these exceptions:—that most of the original terms which he says are *specific*, are not so; that not one of them which is *specific* has been translated by one which is *generic*; and that, from the fact that a term which denotes a genus does not denote a species, it does not follow that terms denoting species can not, or ought not, to be translated. The last of these statements needs no proof.

A few remarks respecting the other two.

"In these instances, and several others," says our friend, "it is apparent that the *Jews*, to whom the gospel was first preached, employed certain *specific terms*." Some terms may be said to be both *specific* and *general*; they are *specific* in relation to a larger class, and *generic* in relation to a smaller one. Thus the word *man* is *specific*, as denoting a species of *animal*—*generic*, as including all classes of *men*. A translation should be *specific* or *general* in the same sense as the original term is so.

*Παραβολή* is generally *retained*, as "*parable*," in the English version, but is *translated* "*proverb*" in Luke iv.: 23, *comparison* in Mark iv.: 30. and *figure* in Heb. ix.: 9, xi.: 19. The translation *simil*—*similitude*, on the other hand, applies to all these cases, including, like *παραβολή*, the senses of proverbial comparison, allegory, and type.

No further proof is needed than these passages afford, that *παραβολή* is a *generic term*, and has been translated in EL NUEVO PACTO by a *generic one*.

*Ἄγγελος* is used in the Jewish Greek translation of the Old Covenant for the Hebrew word *mala'eh*, which is in that part of Scripture *always* translated *messenger* or *ambassador* in the English version, except when the meaning, expressed or understood, is *messenger of God*, in which case this *generic term* is translated by a *specific term*, *angel*, which applies to *angels only*, and *conceals* entirely from the English reader the generic sense of messenger. The Greek word *ἄγγελος*, like the Hebrew *mala'eh*, is a *generic term*; and in the New Covenant, besides being applied to messengers of God, is applied to John the Baptist (Matt. xi. : 10); to *messengers* sent by him to Christ (Luke vii. : 24); to those whom Christ sent in advance to make preparations for his journey (Luke ix. : 52); to a messenger of Satan (2 Cor. xii. : 7); and to the messengers received by Rahab (James ii. : 25); in all which places it is translated *messenger* in the English version. It is the term *angel* therefore which is faulty, and which, being in English a *specific term* denoting *one class of messengers only*, which it was not in Greek, can not but fail to convey the import of messenger, a *generic term*. So that in this case also our friend, if we mistake not, is wrong—doubly wrong; wrong in saying that *ἄγγελος* was among the Jews a *specific term*, and wrong in maintaining that the word *messenger* can not convey in English the meaning of *ἄγγελος* in Greek, though it does so constantly in the English version, except in this particular case. Whenever the expression “*of God*” or “*of the Lord*” is omitted in the New Covenant, as it sometimes is, though understood, after the word *ἄγγελος*, a supplement has been added, in EL NUEVO PACTO, in brackets [ ], provided that in such passage the true meaning could not otherwise be conveyed.

Another advantage of giving the true meaning, *messenger*, is, that in case it is doubtful whether a *heavenly* or *earthly* messenger be meant, the reader is thus enabled to judge for himself which of them is intended; whereas, in the English version, the use of *angel* decides for him, without chance of appeal, that the messenger is *one from heaven*.

*Συναγωγή* was in Greek a general term just like our own term *meeting* or *congregation*, and, like *meeting*, it was sometimes used for the *place* of meeting also. It was not, however, limited in its application, as *synagogue* is now, to *Jewish* meetings and *Jewish* places of *worship*, but was a general term applicable to other meetings also. It is used repeatedly in the Greek translation of the Old Covenant for the whole congregation of the children of Israel, as assembled in the wilderness. In Psalm lxxvi. : 14, it is applied to a congregation of *violent men*; and in Ezek. xxxviii. : 15, to a *congregated army*. The modern word *synagogue* leaves the English reader in ignorance that *συναγωγή* meant *congregation* at all. There is nothing to show that it means anything but a *building*, as it generally does when we speak of a modern Jewish synagogue. When our English translators needed to make it evident that the Greek *συναγωγή* referred to the congregation, and not to the building, they were obliged to translate it, as they did in Acts xiii. : 43, by *congregation*,—“When the *congregation* was broken up;” or by *assembly*, as in James ii. : 2,—“If there come unto your *assembly*.” The Spanish term *sinagoga* is very similar to the English synagogue. It is evident, therefore, that *συναγωγή* like the terms preceding it, is not a *specific* but a *general* term, and that the term *synagoge*, or *sinagoga*, being a *specific term* referring to the *Jews only*, and not expressing the idea of *congregation* clearly to the popular ear, can not but fail to convey the import of the Greek *συναγωγή*.

The Greek-Hebrew term *σάββατον*, derived from a Hebrew word meaning *rest*, means a *time of rest*; and is used sometimes for the *day*, and sometimes for the *year* of rest, as in Lev. xxv. : 4. The words *day* and *year* are sometimes used with it, sometimes omitted, showing that when omitted they were understood. This term is *specific*, because it denotes a *specific day* or *year*. But if the term *Sabbath* is retained instead of being rendered, *day of rest*, it does not of itself express the meaning of *rest* at all. If untranslated, its relationship also to the verb *to rest* is entirely destroyed. In Exod. xxxi. : 16, 17, two words are used, both meaning *time of rest*: of these one is translated in the expression *Sabbath of rest*, and but for this translation, the force of the reason given, for the observance of the day, namely, that “on the seventh day the Lord rested,” would have been wholly lost. In Heb. iv. : 9, a Greek word which, if transferred to the English Bible, would have read a *sabbatizing*, is translated in the English version a *rest*. Its true meaning is the *keeping* [of a time] of rest, a meaning which could not be

expressed by merely saying "a sabbatizing." So that though *σάββατον* is *specific*, it fails to convey its meaning fully and clearly to one who knows Spanish only, unless it be translated [*day*] of rest; a conclusion which is the reverse of our friend's statement.

*Βαπτίζω*, in ancient Greek, was *not* specific in the sense of being applied, as *baptize* is now, only to a Christian rite; for it was used of all kinds of *dippings*, both of persons and of things. Nor does the modern word *baptize* convey clearly and without question the sense of *dip* or *immerse* at all, as the ancient Greek word did. That the Jews were familiar with its application to other dippings is evident, for they were accustomed to read this word in 2 Kings v. : 14, "Naaman dipped himself in the Jordan." They read it also in the same sense in parts of the Apocrypha. The Hebrew word translated by it in 2 Kings v. : 14 is *tahval*; and that word is, in every instance in which it occurs, translated in our English version *dip*, except in Job. ix. : 31, and there it is *plunge*—"Thou shalt plunge me in the ditch." The sense of *tahval* could not have been given to the Spanish reader, by merely transferring it to the Spanish page; nor can the full meaning which *βαπτίζω* had in ancient Greek be possibly conveyed by either *baptize* or *bautizar*; for they are *specific* instead of *general* terms, and convey to most a meaning, especially in Roman Catholic countries, essentially different from that of the ancient word *βαπτίζω*. The kindred verb *βάπτω* is rendered in our English version *dip* in each of the three cases in which it occurs in the New Covenant, that is, Luke xvi. : 24, John xiii. : 26, Rev. xix. : 13. And in two cases, Mark vii. : 4, Luke xi. : 38, *βαπτίζω* itself is translated, instead of being transferred, as it is elsewhere—an irregularity which misleads more fully the English reader, by depriving him of proof that the word was *not specifically* applied to the Christian rite only. If it was transferred in one case, it ought to have been in all: if translated in one, in all also. But a still greater want of accuracy is, that in these two cases of translation the word is rendered *wash* instead of *dip* or *immerse*. The reviser of *EL NUEVO PACTO* could not have followed this example, *with his convictions*, without feeling himself guilty of known misrepresentation. His convictions may some of them be wrong; but there is, he thinks, full proof that *βαπτίζω* in ancient Greek was *not* a specific term, and that to use for it a specific term, such as *baptize* or *bautizar* now, can not but fail to give its import,—a conclusion which is again the very reverse of that of our kind friend.

To *εὐαγγέλιον* the same remarks apply. The ancient Greek word applied to *all good tidings*. It is used in the Greek translation, for instance, 2 Sam. iv. : 10, "When one told me, saying, Saul is dead, thinking to have brought good tidings." And in the New Covenant the verb *εὐαγγελίζω* is used of *good news* respecting the faith and love of the Thessalonians (1 Thes. iii. : 6); and is repeatedly translated to *show* or *bring glad tidings* (Luke i. : 19, ii. : 10, viii. : 1; Acts xiii. : 32, etc.) But the Spanish term *evangelio* does *not* convey to one who knows Spanish only the meaning of *good tidings*, as the Greek term *εὐαγγέλιον* did of old. To translate it by some generic term, like *buena nueva*, was necessary therefore, in order to convey the meaning of the Greek term *εὐαγγέλιον*.

It is true that many an old association pleads for old familiar terms. But the absolute duty of giving the nearest approach possible to the meaning of God's words, forbids that human preference should have the weight even of a feather in the scale.

Nor is it possible to give a reason for omitting, without necessity, to translate one term which will not countenance a like course as to all. No authority but that of God himself can release a translator of His Word from the duty of giving its meaning as fully as is possible. He has no more liberty to keep back the meaning of a single word, than to keep back the whole book from the people.

From what has been said, it is clear that no mistake is greater, than to suppose that because a word owes its origin to the Bible, that therefore it conveys the same meaning now that the original term did when it was inserted there. Of this, the word *priest* is a striking example. It comes from *πρεσβύτερος*, *elder*; yet, by false association, it has ceased entirely to mean *elder*, and now means *one who offers sacrifice*. Let this term by virtue of its origin be inserted as the rendering of *πρεσβύτερος*, and the result will be felt, with reason, to be appalling.



## THE BOOK OF PROVERBS IN PRESS.

The Book of Proverbs is now in the hands of the printer. We have sent out some of the proof sheets, and are satisfied that the book will be hailed with intense delight by every friend of truth. It throws a flood of light upon the meaning of the original. Rev. H. J. Eddy, associate editor of the *Christian Times*, having examined some of the proof sheets of Proverbs says, that each successive book which the Bible Union issues sheds new light, and renders plain what was before obscured in the sacred volume, and adds : " We hope our brethren, who have the matter in charge, will not hurry it to the neglect of any means, which time and money can command, to make the version correct. We want accuracy.

"The words of God are of more value than time or money. If we are to be judged by them ; if they are a revelation from God ; if they are the only light that shines on our path of moral conduct ; if they are the only rule of faith and practice ; then *correct every error, whatever may be the cost.*"

We subjoin a specimen of the revision of Proverbs. The corresponding portion of the Common Version is given for the purpose of comparison :

## CHAPTER III.

## King James' Version.

13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies ; and all the things thou canst desire are not to be compared unto her.

## Revised Version.

Happy the man who finds wisdom,  
and the man who obtains understanding.

For her gain is better than the gain of silver,  
and her increase than gold.

More precious is she than pearls ;  
and all thy delights can not compare with her.

As soon as we are able, we will announce the time when the book may be expected, complete from the press. We hope to do this in our next number of the Quarterly.



## DEATH OF REV. JAMES FARQUHARSON.

A telegraphic despatch announces the death of Brother Farquharson, at Fredericksburgh, Va., Feb. 18th. We are grateful to Dr. Broadbush and others, who ministered to him in his last moments.

Brother Farquharson was born in Dundee, Scotland, in 1790. At the age of eleven, he removed to Edinburgh, where he became a subject of divine grace, at the age of seventeen, under the earnest preaching of that celebrated old Scotch Baptist, the author of a work on "The Commission," Rev. Archibald McLean. He soon united with the Baptist Church, under the care of Rev. Christopher Anderson, author of the "Annals of the English Bible." For nineteen years he was a leading and active member of this church.

From his conversion, he had a desire to preach the gospel; and at one time he was about to enter Bradford Academy with a number of his young companions, to pursue his preparatory studies. He left a lucrative situation for that purpose, but unexpected hindrances changed his plans. Still, preaching was ever an object of desire; and with his brethren's approval, he has from his earliest years of Christian life, taken the direction of various religious meetings, exhorting men to turn from sin, and preaching Christ with great acceptance.

From Edinburgh, brother Farquharson removed to London, where he was connected with the church under the care of Rev. Mr. Rotherly, the early friend of Oncken. It was in this church that Oncken's first appeals were successfully made. Here brother Farquharson was prominent in Bible and Missionary efforts, till in 1838, he emigrated to this country. He at once became active here in the Master's cause, uniting with the church, under the care of the late Rev. Luke Barker. After brother Barker's death, he united with the First Church, by which he was regularly licensed and subsequently ordained to the work of the ministry. About the year 1840, he received an appointment as agent of the American and Foreign Bible Society, which position he held till the Bible Union was organized in 1850. He entered the service of the Union and remained in the field till stricken down by death. He died with his harness on.

In his domestic relations, brother Farquharson has been happy. He was first married in 1812 to Miss Jennett Fife, sister of Rev. James Fife, now of Charlottesville, Va. This lady died in London a happy death; and her desolate husband after a time, was again married to Miss Jennetta Nichol. She shared his joys and sorrows till 1850, when she also departed for a better world. About two years since he was again married to Mrs. Lydia Burton, of Warren, Me. They were devotedly attached to each other. They had formed plans for the future comfort of the family of sons and daughters, in whom both took delight. But death has reaped his harvest. We deeply sympathize with his sorrowing wife and children. The Bible Union has lost a true friend; his family a kind father and tender husband; and the world has missed another of its good men, whose record is on high.

### THE ENTERPRISE CAN NOT BE STOPPED.

The Revision movement can not be stopped. This conviction seems to be very general. The *North British Review*, for May, has an article on the subject of Bible Revision, filling over four columns of that influential journal. "The question of Bible Revision," says the *Review*, "can not be evaded or set aside. It has been taken up in so many quarters, and is being so seriously dealt with by men of mark, that the men of higher minds of English-speaking Christendom must entertain the subject in one aspect or another. Although the discussion is comparatively one of recent origin, the literature to which it has given rise, is already considerable. Pamphlets, tiny or large, articles in reviews, and bulky volumes, attest the interest with which the subject is regarded. That interest is not subsiding. But is it desirable that the proposal to obtain, if possible, a new and improved version of the Sacred Scriptures, should be hushed or overborne?"

"For the satisfactory execution of the task which these writers, working either singly or in concert, have assigned to themselves, in order to the realization of that on which so many hearts are set—a nearly perfect English Bible, certain high qualifications are required. There must be competent scholarship, including under this term, not mere learning, familiar acquaintance with the criticism of all ages and countries, but a minute knowledge of the language under consideration, an insight into the affinities of language, and such a breadth of view and mental sympathy as to enable the critic to comprehend the state of the Church and the world when the several portions of Scripture originally appeared, and to enter into the views and feelings of the several writers. Those, moreover, who would reach the full meaning of the word, must be one in heart with Him who inspired it. And with all this there must be freedom from bias, an honest desire to find in Scripture all that the Lord has put there, and a thorough willingness to have all pre-conceived opinions set aside. Do such men exist? We trust there are some such." We trust, indeed, there are many. Let every opinion, not justified by the word of the Lord, be discarded, and His truth be enthroned in the heart. Revision is onward. Its triumph is sure.

Among its triumphs we look for the coming together in union and love, in labor, prayer, praise, and fellowship, millions of those who acknowledge Jesus as the only King in Zion.

# THE BIBLE UNION QUARTERLY.

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AUGUST,]

NUMBER THIRTY-THREE.

[1858.

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## THE ENSUING ANNIVERSARY.

THE Anniversary of the American Bible Union will be held in New York, commencing on Wednesday, the 6th of October next, at nine o'clock A.M. The exercises will take place in the Meeting House of the First Baptist Church, on the corner of Broome and Elizabeth Streets. Distinguished speakers have accepted appointments to address the meeting, and opportunities will be given for several free conferences.

As heretofore, provision will be made for dinner and tea on the premises, and the exercises will be continued through two entire days.

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## SPECIAL MEETING OF THE BOARD.

### IMPORTANT MOVEMENT.

On Friday, the 23rd of July, the Board was convened at the call of the President, upon the written requisition of six members. The subject for consideration was brought forward in an able report from the Committee on Versions. Rev. H. B. Hackett, D.D., a member of the Final Committee, in the prosecution of his work as a reviser, had become deeply impressed with the importance of spending six months in Greece, in order to mature his acquaintance with the Greek language, in which the New Testament was originally written, *as a living tongue*. His views upon this subject were seconded and recommended by a number of distinguished scholars, whose names were embraced in the report, among which were those of Drs. Conant, Sophocles, Caswell, etc.

It is believed that such a measure will introduce into the Final Committee, in addition to the unsurpassed qualifications already distinguishing its members, an element of success hitherto not possessed by any reviser or translator of the sacred oracles since

the earliest centuries of the Christian era. The Septuagint, which has a reputation for exactness second only to that of the inspired Hebrew, and the Latin version by Jerome, almost equally celebrated, were made by persons acquainted with the originals *as living languages*. No version in English was ever made with such an advantage.

The modern Greek differs in some respects from the ancient, but not in its essential features. Its grammatical forms have undergone certain variations, but these do not affect the application of its important terms and phrases. Indeed, of late years, it has been steadily returning to the old standards, even in its grammatical peculiarities. This result has been brought about principally through the exertions of the learned at Athens, and it is understood that the schools there, and in other parts of the country, are earnestly laboring to restore the language to its original forms.

A scholar, who is familiar with Greek in its printed forms, and who has for many years been accustomed daily to quote it, will, by hearing the constant application of its terms to objects of sight and usages still existing, acquire a vivid perception of their meaning and of the distinctions in their use, which he can never obtain from books. This will be ever present to his mind in the business of revising, and will greatly aid him in transfusing the real meaning of the original into the translation.

Dr. Hackett, in endeavoring to compass so desirable an object, submits to heavy sacrifices. He relinquishes the duties and emoluments of his professorship for an entire year, to which the Board of Trustees of the Newton Theological Seminary have consented, in view of the importance of the object to be attained, although, at the same time, they expressed the highest sense of the value of his services as a professor, and begged him, if consistent with the attainment of the object desired, to postpone his voyage for a year. The necessity of pressing forward the revision of the New Testament, will not permit such postponement.

Dr. Hackett will spend the year in the employ of the Bible Union, and his visit to Greece will be at its expense, and the entire results of the year's labors and acquisitions will accrue to the benefit of the Union. While he is absent, his whole time and attention will be devoted to the enterprise, and he will spare no pains in prosecuting the work, and accumulating the requisite preparations for its completion. It is his expectation to return,



considerably before the close of the year, far better prepared to mature for the press, in conjunction with the other members of the Final Committee, the results of their labors; so that, in the end, the whole work will be expedited, as well as greatly improved, in consequence of his visit to Greece.

These considerations were fully discussed in the Board of Managers. All the members appeared to take a lively interest in the proceedings. It was understood by all, that this proposition on the part of Dr. Hackett was a new pledge of his thorough devotion to the work, and the preëminent estimation in which it was held by him, and that a cordial and approving response on the part of the Board would add largely to the reputation of the Bible Union, as proving to the world that they neglect no available means of securing the highest degree of merit in the revision of the English Bible.

The Board unanimously agreed to the proposition, and, in compliance with Dr. Hackett's wishes, fixed the first of August for the time of his departure, and authorized the Committee on Versions and the Treasurer to make all arrangements requisite in the case.

#### TESTIMONY OF A DISTINGUISHED SCHOLAR.

A man of high literary and biblical attainments, writes to us thus in reference to the close affinity of the modern with the ancient Greek :—

"A first-rate Greek scholar can read section after section, and page after page of modern Greek, merely from his knowledge of classical writers of antiquity. The Hellenistic Greek, which is the language of the New Testament, stands still nearer to the Romaic, or modern, than the Greek of the classical period."

#### BAMBAS' MODERN GREEK TESTAMENT.

As we were copying the foregoing testimony for the *Quarterly*, a copy of the Modern Greek New Testament, as prepared for the press by Professor Bambas, and published at Athens in 1844, reached us by mail, being presented to the American Bible Union by Geo. D. Canale, Esq., a native Greek, residing in Boston. He speaks in decided terms of the nearness to identity between the ancient and modern Greek, and of the great benefit which Dr. Hackett will derive, as a reviser, from his acquaintance with the language as a living tongue. As we open the book, we find that we can read page after page and chapter after chapter with the greatest facility, merely from our acquaintance with the ancient language.

To hear men talk in this language, to note their discriminating use of terms, to observe their customs as designated by those terms, to feel and realize the idiomatic distinctions between words and phrases that might otherwise be supposed synonymous; such privileges must, in the very nature of things, greatly facilitate and improve the work of a reviser otherwise every way well qualified.

#### RELATION OF THE MODERN TO THE ANCIENT GREEK.

Professor Sophocles, teacher of ancient Greek in Harvard University, himself a native of Greece, and author of a Modern Greek Grammar, remarks, on the fourth page of that work:—

“The modern dialect is so intimately connected with the ancient, that a critical knowledge of the former, without a corresponding knowledge of the latter, is wholly out of the question. In fact, a Greek’s mastery of his native tongue, is just in proportion to his acquaintance with ancient Greek.”

#### A JUDICIOUS COMPARISON.

The Greek now used in Athens, does not differ from that in which the New Testament was written, more than the English language now in vogue in Great Britain and this country differs from the English in use in the days of Chaucer. Suppose that a society in St. Petersburg were determined to make a thorough and accurate translation of Chaucer’s works into the Russian tongue, and that one of the members of the Committee of Translators, had lived in England and made personal observation of the use and force of English terms and the idiomatic distinctions in their application, the question has been asked, whether their work would be as accurate and reliable without such an advantage as with it. No one can doubt the reply which a man skilled in languages would give to such a question.

#### NOT A MERE EXPERIMENT.

Some of our readers may not be acquainted with the fact that Dr. Hackett visited Greece, and spent some time there about thirteen years ago. At that time he was not in the employ of the Bible Union, or engaged in the great work which now absorbs his energies; yet he was prosecuting studies which have prepared and qualified him for such a work, and he then made such observations upon the usages of modern Greek and its close affinity with the ancient, as convinced him of the necessity and importance of the measure now adopted, in order to make a thorough English version. The embodiment of some of the observations, which he

then made in his work on Acts, has given it a superiority over other works on the same book, which has justly procured for him a world-wide reputation as a judicious and discriminating biblical scholar.

## REQUISITES OF REVISION.

BY REV. P. CHURCH, D.D.,

*Editor of the New York Chronicle.*

It will be seen from an article in another column, that Prof. Hackett, of the Newton Theological Seminary, a member of the Final Revision Committee of the Bible Union, is about to spend six months in Greece, in order to mature his acquaintance with the original language of the New Testament, by studying the Romaic or present language of the people. With characteristic liberality, the Trustees of the Newton Seminary have consented to this arrangement, and we trust that should the revision enterprise yet require the entire labors of the Professor, they will see the wisdom of sacrificing a less to a greater good. It is expected, also, that at no distant day Dr. Conant will visit the libraries of Europe to gather materials for this great work.

There are those, no doubt, who, when they put their hand to the revision plow, failed duly to estimate the extent and cost of the work which they have undertaken, and it is possible that some may become discouraged and look back. But this is a work that admits of no half-way mode of doing it. Not to do it well is to kill it beyond the hope of a resurrection. No revision of the English Scriptures which is not a *ne plus ultra* in its line, or which does not embody the full results of labor and learning, can succeed. This we have often said, and we have yet seen no cause for reconsidering the verdict. The new version must occupy a serene elevation above all the winds of partisan and sectarian influence, and utter with oracular force the latest and most reliable results of learning as to the true meaning of every word and passage of the inspired originals. It must be a positive addition to the biblical knowledge of the Anglo Saxon race, or it will not deserve to succeed.

This example of going to the lands where the original languages of the Bible were spoken, to perfect the knowledge of their meaning, is as old as biblical learning. Origen, in the third century, spent much of his life in Palestine, studying the languages of the Bible, and familiarizing himself with the scenes which it describes. Jerome, in the fourth century, "was peculiarly qualified" for the

work of translating, which has immortalized his name, not only by his profound erudition, but by his extensive researches, his "various travels, and his long residence in Palestine." To his exact studies of the original languages, he added frequent conversations with the most learned Jewish rabbis, intercourse with the learned men of various countries, and every possible facility within his reach for perfecting himself as a translator. And a similar process is, no doubt, as necessary to a work of translation on original grounds now, as it was in the age of Origen and Jerome.

As a guide to Greek pronunciation, the Romaic is, no doubt, far more reliable than the Erasmian method, while the language itself, though differing from ancient Greek, still has affinity enough with it to afford a fund of ideas illustrative of its true force and meaning. This new measure of sending Dr. Hackett to Greece, to perfect the work of Bible revision, is one of many similar measures to which resort must be had in the progress of so great an enterprise. We see it stated that a manuscript New Testament, dating back to the fourth century, has lately been discovered in a garret of Athens, and added to the library of that city. If this should prove true, it might be worth while for the Professor to give the document a careful examination. There are few Greek manuscripts of an earlier date than the sixth century, and of course this new discovery will be a rare acquisition to men of learning.

Though it is no part of the Bible Union's work to collate and compare manuscripts with a view to changes in the text of the original, yet this is a work of no little importance. A thorough recension of the Vatican manuscript, which the popes have so cautiously concealed from the learned world, would be of incalculable value. This is a desideratum in biblical learning for which scarcely any amount of money would be too much. If the Bible is, indeed, a revelation from God, who can estimate by dollars and cents the gain of knowing all that can be known of the meaning conveyed by its language, as interpreted according to the ordinary laws of language? We are sure that an intelligent Christian public has only to understand the facts in the case, fully to approve of these measures of perfecting the English version.

Few attempts have ever been made to produce a translation of the Scriptures on entirely original grounds, or by an appeal to primary sources of evidence as to the thoughts expressed by that Holy Book. For many years the Septuagint exerted an undue



influence upon translators. Jerome attempted the work on original grounds, but it is still questionable whether that version did not have too much to do with modifying the result of his labors. And since his time, the borrowed light of his version, the Latin Vulgate, shines quite as much in the versions of modern Europe as that of the inspired originals. Still, the materials have been constantly accumulating for the more effectual prosecution of the work on purely original grounds. Hebrew literature was probably never more cultivated than at present. Its cognate dialects have been thoroughly explored. Biblical archæology, the Arabic and other living languages of Asia, sacred geography, and a variety of other helps to a knowledge of the exact sense of the Scriptures, have all been thoroughly explored. Hence there are peculiar advantages for making a translation on original grounds, and there is no reason to be given why the learning of the world should not embark in the work. And we are as sure that this will be generally acknowledged at no distant day, as we are that no other plan of doing the work can succeed. The only hope of the Bible Union enterprise depends upon this mode of prosecuting it.

## LETTER FROM DR. CONANT.

ROCHESTER, July 27, 1858.

TO WM. H. WYCKOFF, *Cor. Sec.*

MY DEAR SIR:—I learn, with pleasure, that your Board have acceded to the wishes of Dr. Hackett, in regard to his proposed visit to Greece. I fully agreed with him in the opinion, that the results would be of great value to the work of revision in which he is engaged for the Union. I am confident that your Board could adopt no measure more effective for the furtherance of the work.

Very respectfully,

T. J. CONANT.

## EDITORIAL NOTICES.

*(From the Christian Secretary.)*

“Rev. Dr. Hackett is to sail for Greece about the first of August, where he purposes to spend six months, in order to mature his acquaintance with the Greek language as a living tongue. He goes out under the patronage of the American Bible Union.”

*(From the Christian Era.)*

“DR. HACKETT.—A communication from the American Bible Union, received too late for this issue, announces that Rev. Dr.

Hackett, of Newton, has requested to be absent in Greece for six months, to mature his acquaintance with the living Greek, and thus prepare himself the better for his duties as one of the Final Committee. Newton will deeply feel his absence, as it will remove him from the institution a full year. But he is to be engaged on a still more important work than that of a teacher at Newton Institution."

(*From the New York Evening Post.*)

This influential secular journal contains an extended account of the important action of our Board. Among the reasons influencing the managers to this step, it justly says:—"It is believed that such a measure will introduce into the Final Committee an element of success, hitherto not possessed by any reviser or translator of the sacred oracles, since the earliest centuries of the Christian era. \* \* No version in English was ever made with such an advantage. \* \* Dr. Hackett will spend the year in the employ of the Union, and, \* \* in the end, the whole work will be expedited, as well as greatly improved, in consequence of his visit to Greece."

(*From the Utica Daily Observer.*)

"It will be no news to the religious portion of our readers, that the American Bible Union is expected, ere long, to stand, as sponsor for a new version of the Bible. Able and conscientious men are engaged on the work, and they are determined to make their holy labors as near complete and lasting as possible. An important movement, just proposed and adopted, is an earnest of their determination, and the delay the movement may cause will be accounted little compared with the benefits it is expected to confer upon the religious world." The *Observer* concludes its editorial comments by quoting, from the *New York Evening Post*, its account of the action of the Board in relation to Dr. Hackett, and his immediate visit to Greece.

(*From the New York Times.*)

Dr. Hackett's cheerful compliance with the evident requirements of duty, in leaving his home, his family, and his professional emoluments, for the sake of perfecting, in conjunction with the other members of the Final Committee, the final revision of the New Testament, is fully noticed in the *New York Times*, which adds:—"Dr. Hackett, in endeavoring to compass so desirable an object,

submits to heavy sacrifices. \* \* While he is absent, his whole time and attention will be devoted to the enterprise." "In the Board of Managers, it was understood by all that this, on the part of Dr. Hackett, was a new pledge of his thorough devotion to the work, and that a cordial and approving response on the part of the Board would add largely to the reputation of the Bible Union, as proving to the world that they neglect no available means of securing the highest degree of merit, in the revision of the English Bible."

*(From the American Baptist.)*

"REV. DR. HACKETT, member of the Final Committee on Revision, of the American Bible Union, will leave, on the 1st of August, for Greece, for the purpose of studying the living Greek language, and applying the results of his observations to the new version of the Scriptures. He will be thus engaged for a year."

*(From the New York Express.)*

The New York *Evening Express* notices the action of the Board of the Bible Union, in regard to Dr. Hackett, thus:—"At a special meeting of this body, it was resolved to send Dr. Hackett to Greece, in order to perfect himself in the knowledge of the Greek language as a living tongue, so as the better to fit himself for the work of finally revising the New Testament. The Doctor goes at the expense of the Union, and relinquishes his professorship in the Newton Theological Seminary, during his absence."

*(From the New York Examiner.)*

"REV. H. B. HACKETT, D.D.—This accomplished scholar intends to leave for Greece about the first of August, for the purpose of maturing his acquaintance with the Greek language, as a living tongue. He will be absent a year, at the expense of the Bible Union, and the time thus spent will have exclusive reference to the work of revising the New Testament, on which he is now engaged. The plan of visiting Greece for that object, was suggested by Dr. Hackett, and cordially seconded by the Bible Union Board, and several distinguished scholars."

#### BIBLE UNION SENTIMENT IN NEW ENGLAND.

During a late brief visit to New England on the business of the Bible Union, we were surprised to notice the marked change of opinion among Baptists in relation to the Bible Union, its aims and proceedings. Men, who have hitherto stood aloof or openly

opposed, now speak with enthusiasm of the noble enterprise in which we are engaged. Others, who have not so completely changed their views, yet look upon our object with complacency, and express their expectation that the Union will accomplish great good. We do not doubt that opposition still exists in the hearts of many, but we did not meet with any manifestation of it, and we were assured that it was gradually dying out. The Lord grant that the time may soon come, when the prejudice against so good and useful a cause may entirely cease.

### VOICE OF THE PRESS ON REVISION.

The *Christian Repository*, issued by "The United Brethren in Christ," at Dayton, Ohio, is one of considerable merit. The July number calls attention to the enterprise of revision, and notices our work with expressions of much favor and sympathy. Of the *Bible Union Reporter* the editor says: "Each number (of the publication) contains a book, or part of a book, of the Old or New Testament, together with general biblical intelligence, the whole so arranged, however, that the sacred text can be bound alone. By subscribing for this work, the reader can have the whole Bible in a form more desirable than any that has yet come under our notice. We have on our table a bound volume, containing the Book of Job, and Paul's Epistles to the Ephesians, Thessalonians, and Hebrews. The following are some of the features which make the work so very valuable:—

1. Every book of the Old and New Testament contains an elaborate introduction.
2. The reader has placed, side by side, *First*, King James' Version; *Second*, the Hebrew text of the Old, or Greek of the New Testament; *Third*, a Revised Version of the Scriptures.
3. Notes on philology and criticism, very valuable to the scholar, at the foot of the page.
4. The Revised Version is then given in paragraph form, with the verses numbered in the margin.

Were we even otherwise competent, we have neither time nor space to give an authoritative opinion of the relative excellence of the Revised Version. In many places it is doubtless better than the Common one; in others, from our attachment to the old phraseology, perhaps, we think it not so good. A few words, long in controversy among different denominations, upon whose primary meaning philologists differ, and which the translators of the Com-



mon Version did not render into English when the sense was doubtful, have been translated so as to seem at first view to do violence both to the context and to elegance.

One object of this publication is to invite the criticism of scholars, and to them it has a special value; but we can heartily recommend it to all, for, if the reader does not even understand the original, the New Version will often help him gather the meaning of the Old. Upon the question, as to whether the New Version might be recommended as a *substitute* for the Old, we are not competent to decide. Our feelings would lead us to a negative conclusion; but we much prefer, and would recommend to our readers as preferable, the original with the two English versions side by side, to either of them alone. It should be added, also, that the new is based upon the Old Version, and does not vary from its phrasology, save where the translator thinks it necessary. We hope to have the Bible in this form, and we will certainly prize it very highly. Should any of our readers wish to subscribe for the work, by all means get it from the beginning, so you may have the whole. It is all that could be desired in typography. We never saw the Greek text in such beautiful, large, clear type.

(From *Challen's Illustrated Monthly*.)

*Challen's Illustrated Monthly*, for July, thus notices the Acts of the Apostles:—This large quarto, so long and anxiously expected, has just issued from the press of the American Bible Union, and will be read with much interest. In many respects, The Acts is one of the most important books of the New Testament; and more than ordinary care has been bestowed upon it. The beautiful simplicity and historic truthfulness of Luke, in the original records of the planting and successful establishment of the Church of Christ, have been admirably translated into our language, in this invaluable offering of the Board of the American Bible Union; and we accept it with peculiar satisfaction and pleasure. There is much in this translation which will solicit the earnest and, we trust, faithful criticism of the learned; and we doubt not but that it will pass through the fiery ordeal without much loss. We suggest to the Board, that the passage, Acts iii. 21st verse, in which the word "restitution" is rendered "completion," that, in the judgment of many critics of note, this admits of strong doubts, philologically and Christologically. We incline to the old word, "restitution," rather than "completion," if for no other reason than this one—

that, if reference is made to the second coming of the Lord, this event is not the "completion" of all things spoken of by the prophets since the world began—the millennial age and the final judgment will follow it, and are alike subjects of prophecy.

(From the *Daily Times*, Chicago.)

*The Daily Times*, of Chicago, has an editorial article in a late number on "The Revision of the Bible."—"We presume," says the *Times*, "our readers generally are aware that some of the most eminent biblical scholars in the country have been engaged for some years, under the auspices of the American Bible Union, in the great work of translating anew the Holy Scriptures from the original tongues. No biblical scholar will deny that the versions now in use (for there are several besides King James' translators) are marred by inaccuracies of translation, improper expressions, and differences among themselves. But the opinion of the Christian world is divided on the question of Bible revision. The American Bible Union, however, have proceeded with their work, and have published a part of the results of their labors. The Gospel of St. Mark and the Epistle to the Hebrews are before us. They are published in quarto form, and contain, in three parallel columns, the original Greek text, the new translation, and the old King James' Version. It will, no doubt, be a long time before any new version of the Scriptures takes the place of those now in use; but the manner in which this revision is published is certainly fair, to say the least. No scholar can fail to see that the translation is made with great faithfulness. The typographical execution of the work is beautiful. They can be sent through the mails by addressing the American Bible Union, New York.

(From the *Christian Review*.)

*The Christian Review*, for July, says of the revision of Mark's Gospel, sent forth for examination: "This version throughout, renders βαπτίζω by immerse, which, in some cases, has rather a strange sound; but use would soon obviate that difficulty, were it the only one in the way of the change. The preposition εν, in connection with βαπτίζω, is rendered by its English synonym in; i. 8.—"I have immersed in water." The following substitutions are made; nearly all of them, in our judgment, warranted by the original, and an improvement on the Common Version:—"desert," for "wilderness;" "strap," for "latchet;" "tried," for "tempted;" "demons," for "devils;" "doctrine," for "teaching;" "strictly," for "straitly;" "immediately," for "straitway;" "paralytic," for "sick of the

palsy ;" "child," for "son ;" "revilings," for "blasphemies ;" "tax-office," for "receipt of custom ;" "tax-gatherers," for "publicans ;" and "appointed," for "ordained." There are frequent cases in which the article is either omitted, or restored, or differently rendered, so as to secure greater conformity to the original. The participial construction of the Greek is more closely followed than in the Common Version ; sometimes, we think, too closely for the English idiom. On the whole, however, we regard it as an excellent peculiarity of this work, that it does not seem to seek unnecessary changes. We can not doubt that this and similar works will ultimately promote the cause of biblical learning.

We are glad to see the paragraphic form adopted. The arrangements of having the Old Version, the Greek Text, and the Revised Version in three parallel columns, with copious foot notes, is certainly convenient. The mechanical execution is in the best style.

#### AGENTS.

An inquiry has lately been started, not, however, among the friends of the Bible Union, about the necessity and usefulness of agents. Such inquiries are periodical, and are, sometimes, accompanied by a considerable degree of excitement, which, after awhile, cools down, and the public mind subsides into its ordinary course of thought and action.

We have no disposition, or occasion, to enter into the general merits of such an inquiry. It is sufficient for us to know, that the agents of the American Bible Union are zealous, God-fearing men, and that they labor in the cause from conscientious motives. We have known them refuse salaries of one thousand and twelve hundred dollars, when laboring for the Bible Union for six hundred dollars. We have known them toil and suffer for the cause, to a degree, which pastors are seldom, if ever, called upon to endure. And we have known them to submit to reproach and indignity, which would make the blood boil, were not the heart actuated by purest motives ; and the object one which cherishes the love of Christ, and the spirit of self-denial in the soul of the agent.

We are free to confess that our business is of such a character, that it never could have been conducted without agents. A man must be reasoned with by the fireside, his prejudices removed, his objections met and refuted, and his heart interested by the display of facts, before he can be induced to subscribe for life-membership.

The process is often long and toilsome, and to the agent the business is exhaustive. One of the strongest proofs of the self-denial of our agents is the fact, that they seldom leave our employ, till the continual toil has worn them down ; and we part with them with the utmost reluctance, and would be glad to have them return to the business. One of our agents has, in the course of years, obtained subscriptions to the amount of ten thousand dollars, and never received one dollar for his services.

Will our friends bear in mind, that the American Bible Union has comparatively but few agents. It would not be possible for them to call upon all the subscribers and annual contributors. The speedy and certain success, therefore, of this great work, depends very much upon the kind and prompt attention of its friends. Let them communicate directly with the Union, and not wait for a personal visit from an agent of the Institution.

#### THE BOOK OF JOB.

The Book of Job is generally regarded as the most perfect specimen of literary composition among the Hebrews. It is alike picturesque in the delineation of individual phenomena, and artistically skillful in the didactic arrangements of the whole work. In all the modern languages into which the book of Job has been translated, its images, drawn from the natural scenery of the East, leave a deep impression on the mind ; and by no translation are these impressions more vividly made than by that of the American Bible Union.

“ The Lord walketh on the hight of the waters, on the ridges of the waves towering high beneath the force of the wind.” “ The morning red has colored the margins of the earth, and variously formed the covering of the clouds, as the hand of man holds the yielding clay.”

The habits of animals are described, as, for instance, those of the wild ass, the horse, the buffalo, the rhinoceros, and the crocodile, the eagle, and the ostrich. We see “ pure ether spread, during the scorching heat of the south wind, as a melted mirror over the parched desert.”

The poetic literature of the Hebrews is not deficient in variety of form ; for, while the Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner Ruth presents us with a charming and exquisite picture of nature.



Goethe, at the period of his enthusiasm for the East, spoke of it "as the loveliest of epic and idyl poetry which we possess."

#### PRESBYTERIAN REVISION OF THE BIBLE.

"An Independent Revision of the Bible, or the Holy Bible translated from the original languages of the Sacred Books, with improved divisions of chapters and verses," by the Rev. L. A. Sawyer, of Westmoreland, N. Y., is to be issued in volumes so soon as may be; the first within a few months. Mr. S. has devoted twenty-five years to his great undertaking, for which several competent authorities pronounce him eminently qualified. He is a minister of the Presbyterian Church; and, so far as we can learn, stands well in his denomination. We wish him much success in his noble effort. If he shall succeed in opening the eyes of any considerable portion of the members of his religious connection; showing them the importance of a more accurate rendering of the word of God than that contained in the Common Version, he will be entitled to the reward promised to the faithful. God will bless those who are earnestly striving for the purity of his own word. The time of trial will be followed by the hour of triumph. The farmer is no more sure of his harvest, than is the honest translator, or reviser of God's word, of a reward lasting as eternity itself. Press on the work.

#### METHODISTS AGAINST REVISION.

The General Conference of the Methodist Episcopal Church South, at its recent session, adopted the following expression of sentiment:—"We are entirely satisfied with the standard version in common use, known as King James' Translation, believing that *it is not susceptible of valuable improvement.*"

If proof were needed of the importance and necessity of revising the Common English Version, surely it could be deduced from such ecclesiastical action. If so large and influential a body of men are ignorant of the numerous errors and imperfections in the Bible from which they are accustomed daily to preach, surely it becomes those, who have the learning and the means, to enlighten them as quickly as possible. The representatives of half a million of professing Christians ignorant of the fact that *King James' Translation is capable of valuable improvement !!!*

## THE BIBLE EXALTS A NATION.

David loved the word of God for himself and for his people. Its influence is always on the side of all that is purifying and noble. No people can take high rank among the nations that reject the Bible. And the purer its language, the nearer it comes to the divine original, the more will its power be felt in subduing all hearts to Jesus.

"Tell me where the Bible is, and where it is not," observes an American clergyman, who has returned from a tour on the Continent, "and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where it is not. Go to Italy—decay, degradation, suffering meet you on every side.—Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstores; it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case, where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference?—There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation."

## THE JEWS COMING TO CHRIST.

Rev. Mr. Buas, a converted Jew, stated lately, while lecturing in Boston, that the prejudices of the Jews against Jesus, were gradually giving way. He has recently received a letter from England, giving an account of a meeting of Rabbis in that country, to discuss the question, whether Christ was the true Messiah. "They had agreed, if the Messiah did not come in fifteen years, to accept Christ as a true Messiah."

## AN IMPORTANT LETTER FROM DR. HACKETT.

NEWTON CENTRE, August 3, 1858.

To WM. H. WYCKOFF, ESQ., *Cor. Sec. of the Am. Bible Union* :—

DEAR BROTHER :—As it is impossible to be present at the Anniversary, I send a few words, in compliance with your request, though I must write in haste.

Of the journey, which I am on the eve of making, it may not be amiss to offer an explanatory remark or two. Though I have other objects in view, connected with the work of translation, the main purpose of the journey, as has been so fully stated on another occasion, is to give some attention to the Greek language, as spoken by the Greeks of the present day. It is self-evident, that a knowledge of this language as thus spoken, however perfect it may be, and whether possessed by a native Greek or a foreigner, would not, of itself, qualify a person to translate the New Testament Greek ; but that acquisition, added to a competent knowledge of the ancient Greek, and to a proper training in the work of interpretation, and in the auxiliary studies related thereto, can not fail to be eminently serviceable to the Biblical scholar. I have felt, therefore, that, having been, for more than thirty years, more or less conversant with the language in its ancient form, I might enter still more deeply into its spirit, and bring it nearer to me as a living power, if I could sojourn for a term in the country, where the external objects are still called by their ancient names, and where the words heard from the mouth of the people, especially in their application to ecclesiastical and religious subjects, retain still so much of their original meaning. If I am to concentrate myself on this work of endeavoring to understand and unfold the sense of the language of Christ and the apostles, I feel it to be indispensable to me to secure, imperfectly as it may be done, the benefit of such a contact with the still extant form of the dialect, through which the Gospel was first spoken, and still speaks to our race. No one can take a deeper sense than my own, of the inadequacy of the best attainable qualifications for such a service. With this feeling, it would be still more inexcusable in me to be willing to forego the use of any collateral aid, which it may be in my power to apply to this object. I am thankful, therefore, for the opportunity to make this effort to increase my ability for the performance of the work undertaken, and hope that, with the Divine blessing on

my labors, I may thus be more useful than I otherwise could be, in promoting a knowledge of God's word.

As my time is so limited, I must content myself with directing attention to a single topic. Some misapprehension exists, I think, in the public mind, in regard to the precise nature of our design. The object, as I understand it, is not to *supersede*, but *revise* the current version of the English Scriptures. A *new* translation of the original text, and a revision of the translation of that text, are very different things; and yet, different as they are, are confounded by many persons, who would feel much less objection to the enterprise, if they would keep in mind the distinction between them. It is not proposed to discard the present version; to cast away its manifold advantages; to introduce rash and doubtful innovations; to substitute a cumbrous Latinized style for the simple, nervous, idiomatic English, which brings it home to the hearts of the people; but simply to attempt to do upon their work, what our translators did upon that of their predecessors; to survey it afresh, in the light of the accumulated knowledge which the two last centuries have placed at our command; to make such changes, and such only, as the general verdict of the best scholarship of the age has pronounced to be due to truth and fidelity; to make the changes in a style of delicate harmony with the present language of the English Bible; to confirm its accuracy, where it is correct against false or unsupported interpretations, as well as to amend it where it is confessedly incorrect; and thus, in a word, carry forward the labors of the translators of James' age, from our stage of progress, as they carried forward the labors of others from their position. The received English version, it should be remembered, was not made directly from the Hebrew and Greek Scriptures, without any dependence on previous translations. It was not so much a new version, as a revised one; it was not the product of one age, but a growth which had been springing up through successive generations, and received its present form, merely as one of a series of attempts to render the original Scriptures into English for general use. And the belief now, that the limit has been reached; that our translation must remain at the point where it stood two hundred and fifty years ago; that it was *crystallized* then for all time, and is to continue, henceforth, unchanged and changeless, when all else is moving on, so full of life and progress, is not, to say the least, a reasonable expectation, and is, I am



persuaded, at variance with the characteristics of the age, which will disappoint any such expectations. The people, at large, have a deep interest in this question. They have a right to a translation of the Scriptures which presents, not the general truth, merely, but the exact truth of every passage and word, as nearly as the most faithful study can discover it, or the vernacular tongue can express it. If the Common Version of the New Testament, for example, contains five hundred, or but two hundred instances, more or less of a positively erroneous, or only inadequate representation of the "word of the Spirit," why should not the bulk of readers have the benefit of the corrections, as well as a favored few? Why should they be known to a part of the clergy only, or those who have access to learned commentaries? Why should ninety-nine out of every hundred of our English speaking race, be compelled to read, or to hear passages read as the word of God, which the educated know to be incorrectly rendered, and yet capable of being made intelligible to the plainest understanding? Any such monopoly of a knowledge of the truth, any restrictions of the benefits of critical study to a particular class of men, when they belong equally to every other class, is unnecessary, as well as unjust, and admits of no apology that will bear examination. The cause is one that should enlist the warmest sympathy of the people; for it has respect, in a peculiar sense, to their rights, and would carry out to its legitimate results, the great principle which has given us the Bible in a language which all may read and understand.

With Christian regard,

Truly yours,

H. B. HACKETT.

#### REVISION IN TEXAS.

The Baptist Convention of Eastern Texas, at its meeting held June 24th, at Gilmer, adopted the following

#### Report on Revision.

The Bible—the only revelation of God to man—the Christian's life, and light, and joy—the Polar Star to lead benighted man from earth to the climes of immortal glory—above all other books, should be properly understood. Mistranslation and ambiguity in expression should be avoided. While your Committee hold in high estimation the English version which we now have; while we believe that its sacred truths have been instrumental in the conversion of thousands of sinners; administered comfort to the saint

bowed down with afflictions and distress, and filled the heart with joy unspeakable and full of glory ; yet, amid its many excellencies, there appear many spots which derogate from its beauty, and which should certainly be removed. As a well-executed portrait, which has received occasional blots from the brush of the painter, would appear more beautiful were those spots removed, so the English version of the Bible, with all its excellencies, would appear far more excellent were the errors contained in it removed.

All scholars and biblical critics of any note agree that the present version is an imperfect one ; every commentary abounds with corrections of mistranslations and ambiguous expressions ; in short, your Committee would advocate the consistency of having the Bible *freely, fully, and faithfully* translated, that every man may see his duty plainly, and act accordingly. Should this be accomplished, we believe that soon the happy epoch in the annals of the world would arrive when party names and sects should overspread the Christian world no more ; when Christians of all denominations will be gathered into one ; the Saviour's prayer for the unity of the people be answered, and trophies far greater than ever be added to the triumphs of the Cross.

But, admitting its necessity, is it practicable ? Can it be accomplished ? We think it can. Is not the scholarship of our day equal to that of King James' ? Have we not as much piety ? and have we not access to as many manuscripts and publications throwing light upon this subject ? We certainly have, and see no reason why the work may not go steadily on.

While we believe that the revision is necessary and practicable, we would prominently set forth the idea that we utterly disavow all connection with an ecclesiastical organization for the accomplishment of this purpose. We are after a faithful translation, and will receive none issued by any organization whatsoever until we have thoroughly examined it for ourselves.

The Baptists have frequently been accused, by those who know not whereof they affirm, of being united in mass as an ecclesiastical organization, to accomplish this object. This is far from the truth.

The Baptists are not the people to indorse the revision of any man or set of men before an examination and satisfaction ; nor are we willing to commit ourselves by indorsing beforehand the production of those now engaged in this work.

We rejoice to see men of every denomination engaged in this enterprise, which will, no doubt, terminate for the glory of God. We, therefore, enter into the following resolutions :—

*Resolved*, That we believe the English version of the Bible contains errors, which either becloud the meaning of the inspired penman, or entirely misrepresent him, and these errors should be corrected by revision.

*Resolved*, That we believe the scholarship, and piety, and wisdom of the age render it practicable.

*Resolved*, That we disavow any intention of having connection with any ecclesiastical organization for the revision ; nor will we commit ourselves, by indorsing the work of any man, or set of men, beforehand.

*Resolved*, That the earnest prayers of the people of God go up for the furtherance of this cause.

#### THE BIBLE EXPOUNDED.

Among the numerous copies of the Bible in the American Bible Society's Library, is the one used by the preachers of an African church in New York, which presents a very dilapidated appearance ; it is literally worn to shreds, by the blows which those fervid and sable divines have invested on its covers. The cause of this phenomenon is wittily chronicled in the following language, which is inscribed on the title page :—" This is the Bible from which the pure Word was literally expounded by our colored brethren in—— street." And we venture to add, that much which passes for excellent exposition, by more noted brethren in other places, is no nearer the truth as it is in Jesus than the expoundings of these same colored brethren in —— street.

#### SPEAKERS FOR THE ANNIVERSARY.

We have reason to anticipate a body of speakers at the ensuing anniversary, unsurpassed in ability or reputation. Some of those appointed, have already expressed their purpose to attend, unless some unforeseen event in Divine Providence should prevent. Among these, we are happy to announce the names of Rev. Geo. W. Eaton, D.D., President of Madison University ; Rev. William G. Howard, D.D., of Chicago, Illinois ; Rev. T. J. Melish, of Cincinnati, Ohio ; and Rev. Wm. J. Pettigrew, of Richmond, Va. The names of others will be announced, upon their acceptance of their appointments.

## TONGUES AND TRANSLATIONS.

Rev. Claudius Buchanan, D.D., Vice-Provost of Fort William College in Bengal, and author of *Christian Researches in Asia*, was one of the noble and honored pioneers of Christianity in India. A man of varied attainments and a devoted Christian, he labored for twenty years to promote the translation of the Sacred Scriptures into heathen languages. One of his views of translations is thus expressed:—When the Gospel was first preached to all nations, it was necessary to give a diversity of *tongues*; a tongue for each nation; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of Scriptures; a translation for each nation. Instead of the gift of tongues, God, by His providence, is giving to mankind a gift of Scriptures.

It is pleasing to know that such a man approved the principle of *pure versions*, and that he aided Carey's translations, in which baptism and its cognates were uniformly translated, both by his pen and his purse.

## VALUABLE TESTIMONY.

We know that no available means are spared to render our revisions works of the highest excellence. It is most pleasing to find results corresponding with these efforts. In the case of the Spanish Testament, our expectations have been great, and they have not been disappointed: The Spanish scholars, who have been employed upon it, were thoroughly qualified for their work. And they have done it well. On this point, we would invite attention to the first letter of Rev. Frederick Crowe, in this number of the *Quarterly*. Rare, indeed, are the occasions on which a work of such a character can be thus tested. Mr. Crowe has been for many years engaged in missionary operations in Central America, and has personally witnessed and experienced the difficulties resulting from the circulation of versions of the Sacred Scriptures that are not accurate. We believe that his testimony, on such a subject, is perfectly reliable, and we commend it to the consideration of the contributors to the Bible Union. Here is a fountain opened for myriads of people, furnishing the pure waters of life. This is one of the most effectual blows that has ever been leveled against the mystical Babylon. All who hate the iniquities of Romanism, should rejoice and be glad.



Much has been said about the length of time in which the Bible Union is engaged in its great works. But it should always be borne in mind that great objects are attained every year. If the Spanish New Testament, prepared by the Bible Union, is all that it is here declared to be, it will abundantly repay all the money ever expended on the work of revision.

#### SPANISH SCRIPTURES.

Since our last *Quarterly* was issued, we have received a letter from Rev. Frederick Crowe, which has induced us to forward to him another shipment of Spanish Scriptures, amounting to five thousand copies. Among these are some Testaments complete, some Gospels and Acts, some of the Gospels by themselves, but the greater part consists of smaller portions, a large Epistle or a Gospel by itself, or two or three small Epistles bound together.

As we shall now have more frequent occasion to refer to the distribution of Scriptures by Bro. Crowe, we shall here resume the publication of letters and extracts of letters from him, which for some time has been, in part at least, intermitted.

We begin with a letter dated in April of last year, omitting such parts as are not needed for publication.

#### LETTERS OF REV. FREDERICK CROWE, TO THE CORRESPONDING SECRETARY.

Excellence of the Bible Union Revision.

*Comparison of its Spanish New Testament with those issued by the British and Foreign, the American, the Edinburgh, etc.*

"COMAYAGUA, State of Honduras, C. A.

21st of April, 1857.

"W. H. WYCKOFF, Cor. Sec. Am. Bible Union, N. Y.

"Yours of the 27th of January came to hand yesterday. It has greatly relieved my mind. \* \* \* Having had notice of the arrival at Truxillo of a small parcel from you, too large to come by post, for the courriers are literally what their name implies, I had directed my correspondent there to open it, and send me the precious volume, for which I had pined so long. Accordingly, ten days ago, it came, and I have since poured over its pages with unspeakable delight.

"The corrections on the first issue of *Mateo*, are admirable. Of this Gospel I always carry a copy in my pocket, and, after three years use, I have detected but one printer's error in it; it was the

want of a *space*, which I find is now supplied, so that there was not much to do in that respect. But in a few renderings and foot notes I observe a decided improvement. If you go on in this way, you will soon leave nothing to be desired in the Spanish version. It already far surpasses my most sanguine expectations, and it fills my heart with gratitude to God, when I think of the good it must do, both in Spain and in these poor Ibero-American countries. As far as I have read the other Gospels, they are quite equal to the first in simplicity of language and purity of style, and they are even superior in elegance of diction. How I long to scatter them broadcast over this hitherto uncultivated field !

“In order to realize the immediate practical advantages of the purer version, one must have used it, as I do continually, in teaching to read, and in reading from it in the cottages of the poor, and the mansions of the rich ; and one must then contrast it, as I have done, with the other versions used in the same manner. The great superiority of your version is then *felt*. Even without comparison, one can not but perceive, at the very threshold, the antiquated style and obscurity of the version printed by the British and Foreign Bible Society ( the Padre Icio's ), to say nothing of its popish renderings and the reiterated faults of the Latin Vulgate. In the versions printed by American and Scotch Bible Societies, and professing to be carefully compared with, or corrected upon, the originals, the most cursory reader must also be struck with the comparative stiffness of the language and the frequent want of clearness in the sense—to say nothing of the accuracy of the translation. But, above all, the reader will be positively astounded with the number and grossness of the typographical errors in these professedly anti-popish versions. Their pages are so foul as to be an absolute disgrace to the parties publishing them, and a feeling of shame mingles with the inconvenience that I frequently experience at the interruptions and explanations which these gratuitous blunders occasion.

“The incompetence and carelessness of the parties employed to carry those editions through the press are but too manifest ; any tyro in the Spanish language can prove it. But, lest my assertions on this point should either be doubted or thought to be exaggerated, I have just suspended my letter writing, in order hastily to read through the Gospel of Mark (the shortest), as published by the American Bible Society in 1852. The result is a total of one

hundred and sixty-six merely typographical errors, without at all correcting the obsolete orthography, in this one Gospel only. In one page there are no less than thirteen printer's errors; and out of twenty-four pages, only *one* remains unmarred by my pencilings. A Spanish New Testament, published by the Glasgow Bible Society in 1850 (from the translation of Cipriano de Valera), is in much the same condition, and far worse as to objectionable renderings. How can it be expected that such books, which are really *not fit for circulation*, should be admitted into schools, or that they will ever exercise the influence which they are calculated and intended to do upon an intelligent community? Nor is the advantage thus given to the opponents of Bible circulation to be overlooked.

"What a contrast does your first issue of *Mateo* present to this! How refreshing it is to turn from such miserable tinkering, to our newly cast vessel, just turned out of the perfect mold of the sacred text itself. Aye, and with the first burnishing fairly put on, though it be but as a good foundation for the higher polish that may yet be given to it. The goodly work is already radiant with light, and reflects with distinctness what was dull and confused before.

"The portion of *Il Nuevo Pacto* (The New Covenant) which you have printed, from Matthew to Romans, inclusive, is indubitably the greatest boon that has hitherto been extended to the Spanish-speaking nations of the earth. And it is the most effectual instrument that you could have furnished to the Missionary of the Gospel, in his attacks upon the idolatry and prejudices of these be-Romanized people. For my part, I feel that I am better armed than I was before. You have provided me with a new and trusty sword; and the old ones, though weapons of proof, being of ruder make and of inferior metal, which has grown rather rusty now, shall henceforth be hung up in some historic museum of sacred relics, among the old armor of departed pilgrims, to be looked at with affectionate remembrance, but to be *used* no more.

"A warmer eulogy than I am capable of penning would be amply justified by the general faithfulness, minute accuracy, and crystalline clearness of your translation of the Gospels into Spanish, the sonorous idiom of Castille. But what makes it doubly precious in my eyes, is the fact that it is, as nearly as may be, free from what may be called *ecclesiastical terms*, which very often convey a superstitious and false idea to the minds of those educated under popish influences, even when verbally correct as translations.

Add to this, the facilities offered to the reader by the division into paragraphs, according to the sense ; by the quotations being marked as such ; by the preservation of the poetical form where it occurs ; by the foot notes, explanatory of the meaning of foreign words ; and by the beauty and purity of the modern orthography of the Spanish Academy, which is adopted, and which is marred neither by the ignorance of the compositor, nor the negligence of the editor. Why, the very clearness of the type and symmetry of the page speak eloquently to the heart, as well as to the eye of the reader, as evidences of the holy veneration in which we hold the Book of God, and the benevolent respect with which we regard those whom we invite to study it with us.

" Indeed, dear brother, there is only one *want* which I now feel, with respect to these blessed books, so far as they are published, and that is, *plenty of them*, and the assurance that that will soon be followed by PLENTY MORE.

" Intending to resume my pen immediately, I am, my dear brother,

" Yours, very affectionately, in that Union which only the Bible inculcates and can produce.

" FREDERICK CROWE."

#### NECESSITY OF SUPPLIES OF SPANISH SCRIPTURES.

Extract from letter dated Comayagua, April 23, 1857 :—

" I have said enough on existing Spanish versions, in my former letter, to convince you that I could never, with a free mind, circulate them—even if they were as well suited for it in their outward form, as your cheap portions and single Gospels are. I have used them, hitherto, only because I could do no better, and it was this feeling that induced me, after my first expulsion from Guatemala, to seek the formation of the Spanish Bible Fund in Scotland, in which I had the assistance of the late Christopher Anderson and others. But, now that I have in my hands the fruits of your united labors, though it be but a single copy as yet, the idea of asking for extensive supplies of the old versions is intolerable. And you must, at once, perceive that it is not even desirable to preëccupy the field with such inferior seed.

" Need I repeat, then, dear brother, send me, *speedily, a plentiful supply*, and take effective measures that it may soon be followed by MORE and MORE, in a continuous stream.

" For my part, I can not doubt that the Lord of the harvest will make his face to shine upon his people, and so throw the snow and ice upon the rocky ridges of anti-christian selfishness, that a periodical flood will cover the land, so as not only to irrigate it, but to convey an alluvial deposit into the treasury of the Union, that will fertilize that field, and enable you to do ALL that it is in your hearts to do for His name. ' According to your faith be it unto you.'

" I have yet to add other topics ; but, for the present, conclude, with a fervent Christian salutation to yourself and to the Board. And, in the hope of future united labors for the spread of "The Bible, faithfully translated for all the world," I am, dear brother, yours, very affectionately, in Christ,

" FREDERICK CROWE."



## INTERESTING NARRATIVE OF EVENTS.

"COMAYAGUA, May 1, 1857.

"Since my No. 44, of which you acknowledge receipt, I wrote you on the 1st of January, from this place, giving a brief outline of events from the time I left Olanchito, and inclosing a copy of *Mateo*, with corrections and suggestions, together with a pastoral letter of the bishop of this diocese, prohibiting the circulation of certain tracts that I introduced here, and of all unauthorized and unannotated copies of the Holy Scriptures. All this I will now endeavor to supply again, more fully than before; for I suspect you never received that packet. I addressed it to Uwins Elwin, Esq., the President of the Bay Islands' Bible Union, to forward to you; but I have not heard that it ever reached him.

"You know, already, that I landed early in 1856 (on the 8th of March), at the port of Truxillo, with the idea of traversing this continent, through the State of Honduras, and joining my late wife in San Salvador, on the shores of the Pacific, where I intended to settle, if I should be suffered to do so; making that a centre for missionary operations, and the extensive circulation of the Spanish Bible. I was provided with some heavy boxes of Scriptures and tracts, but I had not the means of transporting them, or myself, into the interior.

"Indeed, it was through the generosity of Mr. Elwin that I had reached Truxillo, for he came out of his way in one of his vessels, in order to leave me there. My health was impaired by long sicknesses, and long residence upon a pestilential coast, and my mind was saddened by recent contests with brethren—true and false. Accumulated disappointments had well nigh broken my spirits, and, among these, the cessation of supplies, and almost of correspondence, from the Bible Union, was not the least, much of my future usefulness seeming dependent upon it. I had good reason to believe that I would be persecuted by the authorities so soon as my character and objects should be known, and I feared that I might be violently thrust back out of the country, as had been done in the neighboring State of Guatemala, the year before. When the *Lively*—Mr. Elwin's schooner—sailed from Truxillo, I was, as a Christian, left alone upon the strand, and yet I greatly rejoiced, even under such circumstances, that I was permitted to return to my chosen field of labor. I was enabled to trust God for means; and, now, though the persecutions and difficulties anticipated have not been wanting, and though my plans have been long deferred and changed, yet I have not been forsaken, nor has my confidence been put to shame.

"By homeopathic medical practice (which, as a means of support, was, up to that time, untried by me), and by the sale of some books, I was enabled to purchase a horse, and to send on my baggage to Olanchito, the first town of any note on my route. Not, however, without some delay at the port, nor before I had been interfered with by the authorities there, who tried hard to intimidate and deter me from my purpose. The government at the capital being informed, by the parish priest of my arrival, under the character of an *Anabaptist*, a *Communist*, etc., whose object was to spread doctrines dangerous to religion and to the State, had sent an order to the local authorities to send me up to Comayagua (the capital) without delay, and without suffering me to turn aside out of the direct road. But this order being illegal, and I not being in any hurry to obey it, no one else thought proper to do so.

"I was assiduously informed that the curate of Olanchito had aroused the worst passions of the fanatical people there against me, who were, consequently, on the look-out to give a warm reception to '*El Protestante*,' or '*El Ante-Christo*,' by one or other of which epithets they generally chose to designate me; and that, if I escaped violence, I should find no one willing to receive me into their houses. After some days, during which, much of this effervescence passed off, I went on my way, travelling alone, on a road (so called only by courtesy) that I was entirely unacquainted with.

"I have already stated to you that I remained full two months in Olanchito, both practicing medicine and selling many books. When I arrived, the bishop was there on a visitation, and the inhabitants shunned me; but, ere I left, I had become amazingly popular, especially among the poor and simple people. The bishop and curate exerted their influence in vain to induce the municipality to execute the government's standing order against me, which had been sent here also. But that body—composed of peaceful citizens—contented itself with officially communicating it to me, and I with hearing it read in the *cabildo* (court-house), with becoming

respect, and expressing my readiness to go and meet the government so soon as I should find it convenient.

"From Olanchito I started, with an additional horse and two attendants, for Juticalpa, which, though out of the direct road to the capital, I was anxious to visit, as I might never again have the opportunity of sowing the good seed there. The dangers and difficulties of the way were more than common, even in a country where the civilized idea of a road is practically unknown.

"At a place called 'La Piedra Quenada' (The Blasted Rock), I narrowly escaped being tumbled, horse and all, over a precipice some six or eight hundred feet deep; the rocky ledge, over which I had to pass, being so narrow, and the stones so sharp, that the horse and I cut some capers that well nigh proved our last.

"At another place, I passed the night in a mountain pine ridge frequented by the puma and the jaguar, many miles distant from any human habitation, and with no other shelter than a few wild canes, with dry leaves fastened upon them by means of tie-tie. In this beautiful, but desert spot, I had scarcely made up my unwilling mind to stay—my horse being quite knocked up—when we were joined by a company of muleteers, which made the solitude more tolerable. Their attention was arrested by hearing my servant read to me a chapter of *Mateo*, and they listened attentively to my remarks upon it; a circumstance that was repeated at many places on the road, and always with the same apparent effect upon the hearers. After a frugal supper, all were stretched, *à la belle étoile*, on the green sward under the tall trees, and round the bright fire of pitch-pine wood, near our frail shelter, when a story was called for, to beguile the hour. I related, as simply as I could, the touching narrative of Joseph and his brethren; the brawny persons of the muleteers bore no small resemblance to what I imagine the Midianite merchantmen may have been. They expressed great delight in hearing, for the first time, the tale with which every child is familiar in lands of Bible light. We then stretched ourselves out between an upper and lower strata of dried leaves, and, at gray dawn, we started in opposite directions. I had to toil on through some ten miles of dense jungle, that excluded the sun's rays so effectually as to keep the ground soft. It was so muddy that I had to dismount and flounder, like my poor horse, up and down steep slopes, where I often had to use my hands as well as my feet; making the comparison with the quadruped only too correct, and bemoaning us both superlatively. Thus, we had to cross a high mountain ridge. The strength of man and brute failing, there was a melancholy prospect of passing a second night in the wild wood, where there was not a dry leaf either to spread over or under us; but we just managed to immerge from the deep forest gloom into another pine ridge in time to avoid this disagreeable necessity, toil worn and hungry, it is true, but abundantly thankful that we were out of the jungle, and had before us a smiling prospect of pine clad hills and distant plains, bounded by ridges of blue mountains, which alone proved enough to cheer us.

"At another time (the 4th of August), I stood upon an eminence commanding a view of the small but picturesque town of Manto, in Olanchito, when a sharp shock of an earthquake occurred. The massive tower of the parish church, though not above fifty feet high, swayed to and fro; the tiles of that and other buildings rattled together and fell off, and, simultaneously, a land-slip took place; a mass of earth and cliff was precipitated, with a crash, into the river, and raised a column of dust high into the air. But the fatigues of the road, the scarcity of provisions, which was great, and other privations or dangers, caused far less anxiety than the reports continually reaching me, that I was about to be seized, and sent to cultivate patience in the damp dungeons of the *Castillo* of Ornoa; or, that I should shortly be hurried out of the country, accompanied by an escort of rude Indian soldiers, to the interruption of all my plans.

"For want of conveyance for my luggage, I was delayed upward of six weeks in traveling a distance of about one hundred and twenty miles. The reason is, that the muleteers are chary of running the risk of losing their mules and your cargo, for which they are responsible, even when careless of venturing their own lives and limbs. This convinced me of the desirableness of procuring mules of my own, as soon as possible.

"By the end of August, I arrived at Juticalpa, under the impression that, there, "bonds and imprisonment awaited me;" but, to my surprise, I was permitted to live quietly in my own hired house, and, for a time, I both sold books and practiced medicine uninterruptedly. True, the parish priest worked against me, and prohibited the people from using the books, on pain of excommunication, and the *Jefe Político*

(the Civil Chief of the Department) sent for me, and tried to intimidate, by mere threats, so as to induce me to go away of my own accord. But I saw a fair prospect of being able to buy the mules I required here, where they are good and cheap, and I felt that my influence was telling the while upon the poor people, among whom I had performed some cures that had excited general attention. The curate, instructed by the bishop, warned the people against my medicines, saying that they would prove hurtful to their bodies, as my doctrines must to their souls. But this came rather too late, as there were not wanting those who drew the very contrary inference, viz., that my medicines having proved efficacious, my religious opinions might be good too.

Juticalpa is the *cabecera* (chief town) of Olancho, an extensive, though thinly peopled, department. It is rich in cattle and minerals, and the city is the headquarters of the proprietors of vast estates. While there, I was much visited, and had continued opportunities of conversing upon religious themes.

"The run upon me for books was such, for some days, that I found I must soon have given up, by reason of the exhaustion of my stock, but the denunciation of them from the steps of the altar, saved me from being thus broke, by considerably checking the sales. They were, of course, only the better and more select.

"A gentleman, who was on the point of marrying, supplied himself with a Bible and other books, which came to the ears of the curate. The wily old friar, meeting him in the streets, addressed him on the subject, and concluded by saying, "I await you in the confessional." The young man expressed his concern to me, as he was unwilling either to give up the books or to tell a falsehood about them to the priest. As he had not yet paid me, I demanded back the books, and when he had got over the marriage ceremony, I presented the Bible to his wife, for which he seemed to be very grateful. This is only one instance among many, that constantly come under my notice, of the tyrannical power still exercised by the priesthood, over the consciences of the people. Cases of high-spirited men, of the better taught class, contending with them, are by no means rare, especially on account of the confessions exacted prior to marriage. But the priest generally comes off victorious, as his victims are mostly infidels, and, therefore, ill qualified to make an effectual resistance.

"I had the unspeakable satisfaction of seeing the Sacred Scriptures in the hands of many who had never seen them before, and some of whom read them habitually.

"A party of American gentlemen, belonging to a company of gold seekers, and some others,\* being there at the same time, I was useful to several of their number, physically, and, I trust, morally and spiritually also. Two of them recovered from severe attacks of brain fever, under my care; and one, who returned thence with no other treasure, provided himself with an English Bible, from me.

"Being privately favored with the sight of an official letter addressed by the *Jefe Politico* to the municipality of the city, and dated September 22, 1856, of which I was permitted to take a copy, I learned that that body declined to interfere with me at his instigation. The *jefe*, therefore, charges them with overstraining the sense of the Articles of the Constitution, to which they had very properly referred him, as a reason for not proceeding against me without an accusation. He denied the applicability of the said Articles to any innovating new-comer, without letters of naturalization, who, in the face of the authorities and of the general public, shamefully sells books that unhinge the religion that we profess, and who is the occasion that the fundamental dogmas of our religious belief are spoken of with insolence.' He goes on to rate them in this style, interlarding it with such epithets as '*aventurero*' (adventurer), '*medico intruso*' (intrusive doctor), etc., applied to me, who, he assures them, with others of the same stamp, regard them merely as a parcel of savages, and he protests, before God and man, that he has done his duty. He intimates, also, that he had hitherto restrained the curate from arranging the people in the church, until he should have tried to remedy the evil by other means; and concludes that, as they will take no notice of his appeals to them, he will not interfere to prevent him in future.

"The consequences of this, to them, terrible step, with which he had already threatened me verbally, I had informed him I was fully prepared to meet, and assured him that, in no case, would I appeal to him for protection. This little tempest also

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\*"One of these was Mr. Wm. Burchard, a son, I believe, of one of the professors or officers of Madison University, where he was educated. He has since returned to Olancho, with a view to settle there, being about to marry the daughter of, perhaps, the richest grazier in this State. He is an amiable man, and we had much kindly intercourse, and frequent religious discussions."



subsided, and was succeeded by a calm, during which the august functionary left his post to drive a herd of cattle to the market of Guatemala,

"Hoping shortly to conclude this narrative, in which I feel there is much calling for gratitude to God, I am, my dear brother, yours faithfully, in Bible Union and in Christian bonds.

"FREDERICK CROWE."

"COMAYAGUA, May 4, 1859

"MY DEAR BROTHER :—The necessity under which I have been placed, of earning the means to enable me to proceed from one town to another, as I went, may, at first sight, appear to have acted as a clog to my movements. But, though it has, indeed, made my progress slow, and put off, painfully to me, the desired end of my journey, it is not without its advantages. My labors have been the more complete in each place, and the impression left behind me will, I trust, prove less evanescent. I spent two months at Truxillo, two more at Olanchito, and a like period at Juticalpa; while, if anything, I was rather more than that time upon the roads.

"Having ceased to expect immediate interference from the authorities, I had purposed to leave Juticalpa so soon as I could collect what was due to me; when, on the 20th of October, the *comandante* sent for me, and communicated an order he had just received from the supreme government, purporting that, 'as the Anabaptist, Mr. Crowe,' was 'spreading his subversive doctrines, both by word of mouth and by publications,' he was required to have him conveyed to the seat of government forthwith, and without needing further instructions. This order was to be executed 'with all due regard to his person,' etc. Of course, I urged the illegality of such an order, protesting against it, and making the *comandante* personally responsible for the consequences of its execution. But, though politely, the subservient official firmly assured me that, on the day after the morrow, a military escort would be ready to conduct me to Tegucigalpa, where the government happened to be.

"Accordingly, on the morning of the 22nd, I was hurried away, surrounded by seven soldiers—or rather, seven bare-footed Indians—carrying muskets, in the presence of the inhabitants, who assembled in groups in the *plaza* and at the corners of the streets, some of whom, I believe, sympathized with me; at least, they expressed shame at the proceeding. I found, however, that nearly all with whom I had any dealings, whether rich or poor, took advantage of the circumstances to refuse payment of what they owed me, or to extort excessive prices for anything I needed. With respect to generosity, the people of Honduras contrast very unfavorably with those of Guatemala; or, indeed, with any other that I know. The gentleman referred to in my last letter, as being married in spite of the priest's hatred of the Bible, was one of few exceptions. He insisted that our parting should be as *public* as possible, though he might have to suffer for it afterward; so I took leave of him at his door, with my armed trail in the street.

"For myself, I felt neither shame nor sorrow, but was moved, rather, with pity for the poor degraded people. The fact of being a prisoner, or the paraphernalia of a military escort, had lost their novelty to me, and they never had many terrors. As I rode along, I remembered that this was the seventh time that I had been a prisoner for conscience' sake—without counting an arrest by the police for street preaching, in London (now so popular), and another, for the like offense, in the Place de la Bourse, at Paris. Besides this, I have been many times interfered with by civil authorities, for religious acts in Central America, in British Honduras, and in Bordeaux. At least six times I have stood on my own defense in Spanish and English courts of law, and have repeatedly paid pecuniary fines. But much more trying have I found the wearing anxiety and perplexities arising out of protracted contentions for the truth—those with brethren being by far the hardest to bear—in comparison with which, imprisonment, want, and loneliness are light afflictions. As I had no reason to regret any of my past sufferings, I was little troubled now, and could indeed, rejoice that it was for the name of the Lord Jesus.

"For eight days, including a Sabbath, that brought no rest to us, we toiled along the roughest of rough mountain tracks, traveling at a slow pace, under a broiling sun, and sometimes amid the darkness of the night, when only stars and fire-flies were visible, and I had to depend upon the instinct of my horse to keep us both from falling over some *baracco* (ditch or gully), or from being torn by brambles and stung with *Chichecuste* (a giant nettle tree). For, though the distance was less than one hundred miles, we were fully fifty-six hours, actually, on the road. At night, my hammock was slung in the *cabildo* of some *pueblo*, or village, or in an Indian dwelling



—each and all of these well stocked with fleas—where both I and these equally underserving companions of my bonds were honored with watch fires, and wakeful guards at each door. The tired escort, of course, sleeping soundly. These rough men were respectful, and even kind to me all the way; even assisting my servants to drive the mules that carried my baggage.

"Tegucigalpa is decidedly the largest and best city of Honduras. Yet I do not think it contains more than six or seven thousand inhabitants, though Mr. Squier says nine or ten thousand. I estimated less than two thousand houses. It has, however, six churches and a nascent university—the only one in the State. The government had been temporarily staying there, on account of the filibuster war in Nicaragua.

"My entrance into the city was in military style. This required that we should obtain a permit to go in. While we waited for it in the outskirts, the report spread abroad that *El Protestante* had arrived, and was a prisoner. One of my unimposing guards marched on first; another succeeded leading my horse by the bridle, and the rest followed close behind me. As we proceeded at a funeral pace along a narrow, crooked, and dismal street, composed of low massive houses, which seemed interminable to me, the people, who are remarkable for excessive curiosity, combined with surprisingly little shamefacedness, were grouped, along our passage, at the street corners and in almost every doorway and window, the latter more properly described as bird-cage balconies of iron.

"It required no little nerve to stand the fixed gaze of so many, of all classes, among whom were scowling priests and bright-eyed *señoritas*. I felt somewhat as, I suppose, Samson did among the Philistines. Such was the indecent inquisitiveness of one varlet, that he could not refrain from shouting out to the soldier who led the van, even in my hearing, 'Who is your prisoner?' Of course, such a town was soon full of the event.

"I was conducted to the *Cuartel General*—(head quarters)—round the door of which a crowd immediately assembled, to witness my transfer to my new gaolers. For about twenty minutes I was left to my own reflections in a filthy guard room, where I observed some tolerably bright stands of tower muskets, and several dissipated-looking men stretched beneath them. Of course, I was myself the object of pretty close investigation, both by the sleepy military and the wide-awake civilians, till an officer, who appeared to be neither the one nor the other (take it either adjectively or substantively), brought me a message from the supreme government, that I was at liberty to seek for quarters where I pleased in the city, and, of course, at my own expense.

"I had scarcely occupied some empty rooms in the *Meson de Romero*, No. 6—(a kind of superior carravansera)—when I received a message, by another unclean soldier, that the *Señor Jefe Politico* desired to see me. Already I had begun to receive visitors, whom curiosity had attracted. So soon as I could change my traveling dress, I presented myself to the civic functionary, whom I found in his shop—perhaps, I ought to say dry goods store—which was one of a row in the *calle del Comercio*, and distinguished from the rest by a badly painted sign. There I found a number of gentlemen idlers, some of them seated upon the counter, who seemed to have congregated in anticipation of a scene. They had already cross-questioned my servant—a native youth—about me. All rose up as I entered, and remained standing till I took a chair that was placed for me. The *señor jefe*, with evidently assumed politeness, proceeded to say that he was directed by the supreme government to inform me that I must evacuate the city within eight days, and proceed, without delay, to leave the State, in the direction of Macaoame, on the southern coast. I begged to be permitted to see the said order, and to know on what it was grounded. Both requests were peremptorily refused, and I was rudely told that it became *foreigners*, in such cases, only to obey.

"I replied, that, though anxious to obey magistrates, I could not think of doing so in this case. That it was my intention to institute an inquiry into the cause of my illegal seizure and conveyance from Olancho to that city, and that, though a foreigner, I had wrongs to be redressed and rights to be respected. He insisted that, if I did not go in the given time, he would have to use violence. To which I calmly replied, that, that being his determination, he might depend upon having to do so, as I should certainly not render him the least assistance in the matter. Upon which, I made my bow and left them, as I afterward learned, greatly wondering at, what they were pleased to consider, my indomitable coolness.

"In the term of eight days, so considerably afforded me, I felt that I had an age

of opportunities to escape from the disagreeable necessity with which I was threatened. Why, the entire work of creation did not take near so long! I say 'disagreeable necessity,' however, in a modified sense; for, even with the appendage of an escort, I had no objection to travel in the direction indicated, but I was willing to avoid the indignity implied, and my pecuniary means being now exhausted by the journey from Olancha, where I lost what was to me a considerable sum by the suddenness of my departure, I should probably have had to suffer more had I traveled further in the same manner, and I must have parted with my luggage and mules. I had, therefore, a decided preference to remain in Honduras, and recruit my means; but I felt really prepared for anything that Divine Providence might permit.

"The President of the State—Don Santos Guardiola—was on the eve of leaving Tegucigalpa to return to Comayagua, with the rest of the *personel* of the executive. This man's former character was anything but reassuring; common report having long represented him as an incarnate fiend. At p. 158 of *The Gospel in Central America*, you will find a terrific description of his crimes, and of what he was previous to 1850. The fact of having published this historic truth, was a subject of small comfort to me just then. I naturally feared this man's personal resentment; but a fellow-countryman, who kindly came to see me, asserted that his character had greatly changed since he had become President, and that he was now lenient, even to his enemies. Upon which, trusting chiefly in Divine Providence, I was confirmed in my idea of seeking a personal interview with him.

"Accordingly, on the morning after my arrival, I donned a diplomatic costume, and waited upon his Excellency the President. His residence was a private house, and I observed no assumption of state. He was out, and I chatted for some time with his sister. That day being his last in Tegucigalpa, various citizens began to assemble to take their leave, and the spacious room was soon full of merchants, officers, professional gentlemen, etc. At length Guardiola entered. He is a decidedly stout man, of awkward gait, rather above the middle stature, with a broad, good-natured face of a swarthy olive hue, and surrounded by plenty of coarse black and straight hair. He was dressed plainly in a brown cloth coat with bright buttons, and there was nothing to distinguish him from a *bon bourgeois*. I thought his phrenological development decidedly more animal than intellectual, though the observing organs were pretty fully developed. He seemed at ease, and not at all studious of the impression his words or manner might make. In his presence I could scarcely realize the impression that the reports of his diabolical cruelties had produced.

"Among the large company now assembled, the President's quick eye singled me out, and he at once addressed himself frankly to me, the rest listening eagerly to every word. He said he had not ordered me to be escorted, making a sort of lame apology for my having been treated as a prisoner. That he had only sent for me at the instigation of the bishop, who had repeatedly applied for my expulsion from the State; that the priesthood is a power in the land, which must be respected; that the Constitution does not admit of *prosclitism* to any religion but that of the State; and much more to the same effect.

"As soon as he paused, which seemed to me anything but soon, I assured him that I respected the *civil* law, and had not, in any way, violated the Constitution. (The article on toleration, or rather on intolerance, is ambiguous and self-contradictory, so that two opposite extremes are deduced from it.) To which he replied, off-handedly, that, if I had infringed the laws, I should have been proceeded with in a very different manner; and he repeated, again and again, that the clergy must be sustained, appealing to the company for the truth of the assertion. He seemed, however, to regard it himself only as a matter of expediency, treating their pretensions very cavalierly during the whole of the conversation.

"Another pause enabled me to show that the books I have introduced are not irreligious, nor unfavorable to the morality of the people, and that, on the contrary, the Bible is the basis of all Christianity. He then referred me to a polemical tract, published by the American and Foreign Tract Society, entitled *La Religion del Dinero*—(The Religion of Money, by Napoleon Roussel). I said that it was directed only against some of the *abuses* that had been introduced into the profession of Christianity. He assured me that, personally, he had no dislike to the said tract, but that it is dangerous to do anything against the clergy, who must now be sustained at any cost; *it would be different when this country should become civilized and cosmopolitan*. These words struck me at the time as almost prophetic, and raised my opinion of the liberality of the President's ideas.

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NINTH ANNIVERSARY

OF THE

AMERICAN BIBLE UNION.

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# THE BIBLE UNION QUARTERLY.

NOVEMBER,]

NUMBER THIRTY-FOUR.

[1858.

## NINTH ANNIVERSARY

OF THE

## AMERICAN BIBLE UNION.

The Ninth Anniversary of the American Bible Union was held in the meeting-house of the First Baptist Church, New York, October 6th and 7th, 1858.

The business of the first day was introduced at nine o'clock, A.M., the President, Rev. T. Armitage, D.D., in the Chair. The 287th hymn was sung. Prayer by Rev. L. C. Pattengill, and Rev. E. S. Raymond, New York.

Committees were ordered, and on subsequent nomination by the President, unanimously appointed by the Union, as follows :

**Nominations.**—Rev. W. S. Hall, N. Y.; Rev. I. N. Hill, N. J.; Lewis Denny, Esq., N. Y.; Wm. Beach, Esq., N. J.; George J. Byrd, Esq., N. Y.

**Arrangements.**—Rev. A. K. Nott, J. A. Storey, S. T. Hillman, Esq., and Rev. C. J. Hopkins, N. Y.; and Rev. L. O. Grenell, Pa.

**English Scriptures.**—Rev. Geo. W. Eaton, D.D., N. Y.; Rev. T. J. Melish, O.; Rev. W. B. Tolan Conn.; Rev. Virgil Grenell, Pa.; and Rev. E. H. Ballard, N. Y.

**German Scriptures.**—Prof. N. N. Whiting, N. Y.; Rev. R. Atkinson, N. J.; Rev. J. Burnett, Conn.; Rev. J. Owens, Pa.; and George W. Lewis, Esq., N. Y.

**Spanish Scriptures.**—Rev. Wm. Cathcart, Pa.; Rev. R. Harris, and Rev. L. C. Bates, N. Y.; Rev. S. Grenell, Pa.; and Plumb Gregory, Esq., Conn.

**Italian Scriptures.**—Rev. Dr. S. E. Shepard, N. Y.; Eli Leavenworth, Esq., Conn.; Rev. M. Eastwood, N. J.; Rev. S. White, N. Y.; Rev. C. Brinckerhoof, N. J.

**Burmese and Karen Scriptures.**—Rev. N. Brown, D.D. N. Y.; Rev. J. M. Richards, Pa.; Wm. Lewis, Rev. C. Graves, N. Y.; Rev. H. Hutchins, Mass.

**Scripture Distribution.**—Rev. J. H. Parks, Conn.; Rev. W. O. Holman, and Rev. Z. P. Wilds, N. Y.; John K. Wiley, Esq., Pa.; and Rev. J. M. Lyons, N. J.

**Publications.**—Rev. W. S. Clapp; W. A. Benton, Esq., and Rev. C. N. Pattengill, N. Y.; John Danner, Esq., O.; and Joseph Johnson, N. J.

**Legacies.**—Rev. I. N. Hill, N. J.; Rev. C. C. Williams, and Rev. Robert Douglass, N. Y.; Rev. John Young, Md.; and J. P. Howell, Esq., N. C.

**Obituaries.**—Rev. S. Remington, Rufus K. Amory, Esq., and Rev. L. Bolton, N. Y.; Joseph Marshall, and J. Bowers, Esq., N. Y.

A congratulatory letter, from Rev. John Duncan, Boston, was read by the President, and the 416th hymn was sung.

The Committee on Nominations reported a list of officers and Managers for the ensuing year, and they were unanimously elected, as follows :

## OFFICERS AND MANAGERS

FOR

1858-1859.

## PRESIDENT.

REV. THOMAS ARMITAGE, D.D.

## VICE PRESIDENTS.

REV. GEORGE W. EATON, D.D., President of Madison University, N. Y.

ELD. ALEXANDER CAMPBELL, President of Bethany College, Va.

REV. D. R. CAMPBELL, LL.D., President of Georgetown College, Ky.

REV. S. W. LYND, D.D., Ill.

ELD. T. FANNING, President of Franklin College, Tenn.

REV. J. M. CRAMP, D.D., President of Acadia College, N. S.

REV. R. RYLAND, D.D., President of Richmond College, Va.

PROF. E. ADKINS, Marietta, O.

REV. WM. H. MURCH, D.D., London.

REV. J. G. ONCKEN, Germany.

JAMES B. COLGATE, Esq., New York.

ELI KELLEY, Esq., New York.

HON. THOMAS SWAIM, New Jersey.

EDWARD JAMES, Esq., Albany, N. Y.

REV. WM. CAREY CRANE, Miss.

HON. ISAAC DAVIS, Mass.

REV. T. G. JONES, Va.

REV. T. STRINGFELLOW, Va.

REV. Q. H. TROTTMAN, N. C.

REV. PROF. WM. C. DUNCAN, D.D., La.

REV. WM. NORTON, Egham, England.

REV. I. E. BILL, St. John, N. B.

WILSON G. HUNT, Esq., New York.

C. W. THOMAS, Esq., New York.

REV. W. W. EVERTS, D.D., Ky.

REV. JAMES CHALLEN, Pa.

REV. JACOB CREATH, Mo.

ELD. JAMES LYON, O.

THOMAS P. MILLER, Esq., Ala.

REV. A. WHEELOCK, D.D., N. Y.

REV. J. PYPER, D.D., Mich.

REV. SAMUEL BAKER, D.D., N. Y.

E. S. WHITNEY, Esq., New York.

REV. CHARLES H. SPURGEON, London.

HORACE EVANS, M.D., Penn.

REV. J. O. MASON, N. Y.

REV. W. B. MAXSON, D.D., N. Y.

## CORRESPONDING SECRETARY.

WM. H. WYCKOFF.

## RECORDING SECRETARY.

CHARLES A. BUCKBEE.

## TREASURER.

ELEAZER PARMLY.

## AUDITOR.

SYLVESTER PIER.

## MANAGERS.

## One Year.

JAMES W. FLINN,  
W. H. PENDLETON,  
C. C. NORTON,  
D. S. PARMELEE,  
G. H. PHINNEY,  
S. REMINGTON,  
J. W. SARLES,  
ISAAC T. SMITH,  
THOMAS THOMAS.

## Two Years.

SAMUEL BAKER,  
M. C. KEMPSEY,  
R. LOWREY,  
J. BOGGS,  
JOHN BRAY,  
C. T. GOODWIN,  
W. S. CLAPP,  
JAMES M. SHAW,  
EZRA SMITH.

## Three Years.

J. Q. ADAMS,  
S. S. PURPLE,  
J. W. HOLMAN,  
GEORGE A. MERWIN,  
WILLIAM D. MURPHY,  
WILLIAM S. HALL,  
THOMAS B. STILLMAN,  
J. H. TOWNSEND,  
JOHN B. WELLS.

The Committee on Arrangements presented a report recommending times of meeting and adjournment, etc., which was approved.

After a recess of ten minutes, the public services of the Union commenced at ten o'clock, A. M. A hymn was sung by the congregation ; a portion of Scripture was read by Prof. Whiting ; prayer by Rev. W. Cathcart, Pa.

The Treasurer, Dr. E. Parmly, made a brief address and presented his Report, certified by Sylvester Pier, Esq., the Auditor of the Union. The Report was adopted, after addresses by Hon. Wm. D. Murphy, and Rev. C. C. Williams, N. Y. ; and Rev. M. Eastwood, N. J.

The President delivered his Annual Address.

The Corresponding Secretary, Wm. H. Wyckoff, read the Annual Report of the Board, the consideration of which was made the special order for the afternoon session.

The Union took a recess of one hour and a half, and partook of refreshments, provided in the lecture-room, through the kindness of ladies and friends of the First Church, under the superintendence of Bro. S. Pier.

At half past one o'clock a social conference was opened in the lecture-room. Prayer was offered by Rev. C. C. Norton, Rev. S. Baker, D.D., N. Y., and other brethren. Addresses, interspersed with singing, were made by the President, and by Dr. Baker ; Rev. L. Morris ; Rev. P. Roberts ; and W. Lissenden, Esq., N. Y. ; Rev. H. Smith, N. J. ; and Rev. V. Grenell, Pa.

At half past two o'clock the public exercises were commenced with singing. Prayer by Rev. Ira R. Steward, N. Y. Scriptures read by Rev. W. B. Tolan, Conn.

The Annual Report being the special order, it was unanimously adopted.

Addresses in favor of the Report were made by Dr. Baker ; James Edmunds, Esq., Ky. ; Rev. S. Gale ; and Rev. P. F. Jones, N. Y. ; and Rev. Wm. Cathcart, Pa. Letters of sympathy were read from Jesse Edsell, Esq., Pa. ; Hon. Thomas Swaim, N. J. ; Prof. V. R. Hotchkiss, D.D., of the University of Rochester, N. Y. ; and Rev. D. H. Miller, Conn. Dr. Baker read an interesting letter on the necessity of revising the English Bible, written by the celebrated Rev. Morgan Edwards, in 1792, to Charles Thompson, Esq., of Philadelphia. A hymn was sung. Prayer was offered by Rev. H. Hutchins, Mass., and Rev. E. H. Ballard, N. Y. Brief addresses were made by Rev. D. Bernard, Rev. W. S. Hall, and Rev. L. C. Bates, N. Y. ; and on motion of Bro. Bates, it was

*Resolved*, That the providence of God strikingly indicates His approval of the Revision enterprise and calls for devout thanksgiving from every friend of faithful versions.

The first day's afternoon session was closed by a few remarks from Rev. T. J. Conant, D.D.

The evening conference was commenced at half past six, P. M., with singing. Prayer by Rev. Z. P. Wilds, and J. A. Storey, Esq., N. Y. Addresses were made by John B. Durbrow, Esq., Rev. Z. P. Wilds, Rev. C. C. Williams, Rev. S. Gale, Rev. Dr. J. W. Holman, and Rev. C. A. Buckbee, N. Y. ; and Rev. S. Grenell, Pa.

The public exercises were introduced with singing. A selection of Scripture was read by Rev. C. Graves, N. Y. Prayer by Rev. L. O. Grenell, Pa.

Rev. Dr. S. E. Shepard addressed the Union, followed by Rev. George W. Eaton, D.D., President of Madison University, N. Y. The Doxology was sung, which closed the first day's proceedings.

The sessions of the second day commenced at nine o'clock, A. M., with a conference, Bro. Nott presiding. Bros. Cathcart, Buckbee, Nott, and others, took part in prayer and exhortation.

The public exercises were resumed at ten o'clock, the President in the chair. Prayer by Rev. Wm. Haw.

The minutes of the first day's proceedings were read and approved.

The Committees presented their reports on German Scriptures, Spanish Scriptures, and Legacies, which were adopted. Brethren White, and Dodge, N. Y., led in prayer. A note enclosing fifty dollars from F. S. Allen was read by the President. Addresses were made by Hon. W. D. Murphy, Rev. S. White, and Rev. P. Church, D.D., N. Y. Prayer by Rev. W. B. Matchett, N. J. Recess of one hour.

The conference was opened at half-past one o'clock, P. M. Rev. S. Remington led in prayer. Addresses were made by Rev. E. H. Ballard, Rev. J. Bray, Rev. C. J. Hopkins, J. D. Bancroft, Esq., G. W. Lewis, Esq., and Wheeler, N. Y.

The public exercises were introduced by singing. Prayer by Rev. Foster Hartwell, N. Y.

Reports were presented and adopted on Burman and Karen, and Italian Scriptures, Scripture Distribution, and Obituaries. Brief addresses on the foregoing reports, were made by Rev. C. Graves, W. H. Wyckoff, Rev. W. S. Clapp, Rev. Dr. Baker, Rev. Dr. Maxson, and the President, N. Y. ; Rev. Wm. Haw, and Rev. Dr. John Francis, Va.

After an hour's recess for refreshments, the conference was opened with singing and prayer. A letter from a lady friend of pure versions was read by Bro. C. A. Buckbee, enclosing "a mite" for the Karen Scriptures, urging Christian women to make sacrifices for God's pure



Word. The meeting was moved to a spontaneous contribution. One after another, those present, handed their offerings in to the presiding officer—fathers on behalf of their children—husbands for their wives—and some for their grand-children in far off lands. Three little girls were among the givers, one of whom had prevailed upon her parents to come hundreds of miles to attend the Anniversary. The contributions in cash and pledges amounted to \$250 and a gold ring. A large number of persons spoke at the meeting, or offered prayer, among whom were Bros. Baker, Francis, Armitage, Wyckoff, Jones, Amory, Lewis, Durbrow, Nott, Parmelee, Parmly, Longyear, Pattengill, Maxson, Murphy, and others.

The closing session was introduced with singing. Prayer by Bro. Douglass, N. Y. Reports were read and adopted on English Scriptures, and on Publications.

Rev. D. H. Miller, Conn., offered the following, which, at the conclusion of an address by Bro. Miller, followed by Rev. L. C. Pattengill, was unanimously adopted :

*Resolved*, That the time has arrived when all who love the pure word of God, should unite their hearts and voices in thanksgiving and praise, in view of the day already dawning when the "Law of the Lord, which is perfect, converting the soul," shall be given in purity and beauty to every tribe, and kindred, and tongue under heaven.

Rev. R. F. Parshall, of Fort Edward, N. Y., addressed the Union, and was followed by Rev. Dr. Conant ; after which Rev. A. K. Nott expressed his gratification in the exercises of the Anniversary. On motion of Dr. Baker, a resolution of thanks was passed to friends in the First Church, and others in New York and vicinity, to the press, and all others who had contributed to the interest of the occasion.

Dr. Parmly read a few impromptu lines expressive of the general gratitude and joy, introducing the names of most of the speakers who had participated in the exercises. The President pronounced the benediction, and the Union closed its ninth Anniversary, exceeding, by far, all preceding anniversaries in interest, religious joy, and promise of good to the world.

THOMAS ARMITAGE, *President*.

CHARLES A. BUCKBEE, *Recording Secretary*.

## Treasurer's Report.

**The American Bible Union in Account with E. Parmly, Treasurer.**

| <b>Dr.</b> |                                                  |             |                    |
|------------|--------------------------------------------------|-------------|--------------------|
| 1858.      | To Cash paid as follows :—                       |             |                    |
| Oct. 5.    | “ English Scriptures,.....                       | \$17,561 06 |                    |
|            | “ Spanish Scriptures,.....                       | 436 18      |                    |
|            | “ German Scriptures,.....                        | 749 50      |                    |
|            | “ German Scr. Sales re-invested by J. G. Oncken  | 1,792 70    |                    |
|            | “ Siamese Scriptures.....                        | 6 26        |                    |
|            | “ Home and Foreign Mis. etc. by Donors' request  | 708 00      |                    |
|            | “ Publications,.....                             | 3,004 03    |                    |
|            | “ Agents' salaries,.....                         | 5,008 77    |                    |
|            | “ Agents' expenses,.....                         | 1,218 17    |                    |
|            | “ Officers and Assistants,.....                  | 3,785 64    |                    |
|            | “ Bad Bills, Discount and Interest.....          | 414 58      |                    |
|            | “ Rent of Managers and Officers' rooms,.....     | 250 00      |                    |
|            | “ General Contingencies,.....                    | 325 70      |                    |
|            | “ Filling Certificates.....                      | 47 37       |                    |
|            | Balance,.....                                    | 68 30       |                    |
|            | Total,.....                                      |             | <b>\$35,376 26</b> |
| <b>Cr.</b> |                                                  |             |                    |
| 1857.      | By Balance.....                                  | \$249 13    |                    |
| Oct. 6.    | By Cash received from sales of Publications..... | 3,849 74    |                    |
| 1858.      | By Cash received from Life Members, Directors    |             |                    |
| Oct. 5.    | Churches, Associations, Auxiliaries, etc.,.....  | 31,277 37   |                    |
|            | Total.....                                       |             | <b>\$35,376 26</b> |

### AUDITOR'S CERTIFICATE.

NEW YORK, Oct. 5, 1858.

THIS IS TO CERTIFY, That I have examined the accounts of the Treasurer of the American Bible Union, for the financial year ending the fifth day of October, one thousand eight hundred and fifty-eight, and find them to be correct, showing the receipts during that time, including a balance on hand at the commencement of the year of two hundred and forty-nine dollars thirteen cents, to have been thirty-five thousand three hundred seventy-six dollars twenty-six cents, and the expenditures to have been thirty-five thousand three hundred and seven dollars ninety-six cents, and the balance on hand sixty-eight dollars and thirty cents.

SYLVESTER PIER, *Auditor.*

## PRESIDENT'S ADDRESS.

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*Brethren and Friends of the American Bible Union:*—One of the most encouraging signs of the times is seen in the interest which our work is exciting throughout English Christendom. When the Union was organized in 1850, every proposition which it submitted for the accomplishment of its work was met with the most unreasonable and unrelenting opposition. This opposition was so fierce, so firm, and so fiery, that at times it seemed disposed to silence the movement at a blow, much after the fashion of old Judge Jeffreys, who gracefully quieted the clamors of all pestilent heretics, by the most logical method of scourging. To be sure, this was neither strange nor new, since Truth has never added a cubit to her stature until she attained a constitutional elasticity, by bending this way and that before many a storm. Just as the vine draws its greatest strength and plenty from the fiery lava which once belched out of the crater above it, or from the bones of the arm which first planted it, so the truth thrives best by feeding upon the vitalities, and even the ashes of the holy husbandry which is consecrated to its culture.

Nor is there any exception to this general rule in the history of that biblical truth which we find in the English tongue. If any man doubts this, let him stand for a moment at the foot of the hill at Lutterworth, and watch Chichely, the Primate of England, while he kindles a fire, and curses the bones of Wickliffe over it, and burns them to ashes in it, and scatters their dust on the waters of the Swift, that the Swift may carry them to the Avon, and the Avon to the Severn, and the Severn to the seas, and the seas to the uttermost parts of the earth, so that wherever the Lord has looked down from heaven, and visited this vine, the bones of the first English translator have nourished it, and made it "a strong branch" unto the Lord. One hundred years after this, the ashes of William Tyndale, the second English translator, gave new vigor to it. And yet a hundred years later still, Edward Wightman, the last English martyr, gave his body to be burned for the dressing of this vine, that it might shoot higher, and spread wider, and bring forth more fruit. Surely, "Out of the mouths of two or three (such) witnesses every word is established." Now, if it was meet and right that the chief enemies of the English Bible in its infancy should be Englishmen, is it a marvel that the sturdier struggles for perfection of its maturer years should be with those of the same household?

But, as I have already remarked, the signs of the times are brightening. Indeed, gentleness and concession are rapidly becoming the rule, while "the fast for strife and debate, and to smite with the fist of wickedness," are as rapidly becoming the exception. It is remarkable that, in the developments of the past year, some of those religious bodies which were supposed to be the most hostile to a revision of the English Bible have been signally characterized by the most earnest but healthy agitation of this subject. It is equally remarkable that the Bible Union has been cheered in its work by expressions of sympathy and contributions of money from every part of the world where the English language is spoken; and from all that we can learn, there is not a doubt but that in a few years this general wish for its well-being will be increased sevenfold. How far this desire for a pure English

Bible has been produced by the Union I may not attempt to determine. But one thing is certain, namely, that there has been, and is a great awakening in this department of religious investigation; aye, such an awakening as can neither be misunderstood in its claims, nor satisfied in its demands, till the Word of God is placed in the hands of the masses, as free from error and obscurity as sanctified learning can present it. We are not careful to fix determinately upon the instrumentality by which this has been achieved. It is sufficient to know that the popular mind has been stirred, and that the noblest and best of men are aroused to reproof for their remissness of duty, and are shaking off their slothfulness and stepping forth to meet the spiritual necessities of the common people.

What an unusual but beautiful dispensation of Divine Providence is this that we see! In the earlier efforts at translating and revising the English Scriptures, the learned took the initiatory step, at the risk of their lives—under the ban of authority, and before the pelting storm of popular ignorance and indignation. But now, for the first time in English history, the unlearned, the unpretending, the obscure, are found banded together under a permanent organization, to demand faithful versions of the Scriptures for all nations, at the hands of the learned, and to support competent scholars by their liberality and prayers, while they are accomplishing this great work. Then will they rise up and call them blessed when once the heavenly boon is bestowed. Moreover, I also rejoice to know that while high and dignified scholarship is not so timid as to submit to popular dictation, it is not so arrogant as to array itself against popular necessity.

I designed to speak at some length, this morning, upon the work recently published by the accomplished Dean of Westminster. But, as I learn that my friend Dr. Eaton, the President of Madison University, intends to make some remarks upon it this evening, I shall say less.

I am sure that no true lover of the Bible can rise from the perusal of *Trench on Bible Revision*, without a greater admiration of the beauties of the English version, coupled with an earnest desire that its defects may be removed, as carefully and as quickly as possible. No well-informed Bible Unionist can read this excellent work without thanking God, and taking courage. Dr. Trench approaches the oracles of God with a devout reverence for their divine Inspirer, and for their perfect inspiration. The following utterances of his heart will touch a chord in every pious breast. In answer to the flippant remark of many, that the errors in the English revision are trivial and small, Dr. Trench says: "It can only be replied, that nothing is really small or trivial, which has to do with the Word of God, which helps or hinders the exactest setting forth of that Word. That Word lends an importance and a dignity to everything connected with it. The more deeply we are persuaded of the inspiration of Holy Scripture, the more intolerant we shall be of any lets or hindrances to the arriving at a perfect understanding of that which the mouth of God has spoken. In setting forth His Word in another language from that in which it was first uttered, we may justly desire such an approximation to perfection as the instrument of language—to which marvelous organ of mind, as it is, there yet cleaves so much of human imperfection—will allow; and this not merely in greatest things, but in smallest." Sentiments of a similar character abound through the book. Truly Westminster is worthy of such a voice, and such a voice is worthy of Westminster. The tombs of poets, philosophers, and



divines there might worthily echo with grateful responses, and kindle with new life, while these pulsations of truth are sent beating through them.

We will now attend for a moment to a comparison of the changes which Dr. Trench proposes, and those which the Bible Union has made in those books which the Union has already published as preliminary revisions. Dr. Trench proposes fifty-eight changes in the rendering of the various passages referred to in those books. Our revisers have given these very changes in forty-five out of the fifty-eight cases. In each case the exact sense is given, and the exact words in about three-fourths of them, besides quoting the Doctor as authority in several cases. This result is the more gratifying, if you bear in mind that some of these books have been published by us for several years, and have passed searching criticism by the press and otherwise. For the purpose of showing how very general this coincidence is, I have arranged Dr. Trench's proposed changes in the Epistle to the Hebrews in parallel columns with the changes made by our revisers in the same passages :

## DR. TRENCH.

- Ch. iv. 8.—For if Joshua had given them rest.  
 Ch. v. 2.—Who can reasonably have been with the ignorant?  
 Ch. v. 8.—Though he was a son.  
 Ch. v. 11.—Seeing ye have become dull of hearing.  
 Ch. vi. 7.—Herbs meet for whom it is dressed.

- Ch. ix. 5.—And over it the Cherubim of glory.  
 Ch. ix. 23.—The copies of things in the heavens.  
 Ch. x. 38.—And if he withdraw himself.  
 Ch. xi. 10.—He looked for the city which hath the foundations.  
 Ch. xi. 29.—Which the Egyptians assaying to do, were swallowed up.

## AMERICAN BIBLE UNION.

- Ch. iv. 8.—For if Joshua had given them rest.  
 Ch. v. 2.—To deal gently with the ignorant and the erring.  
 Ch. v. 8.—Though he was a son.  
 Ch. v. 11.—Since ye have become dull of hearing.  
 Ch. vi. 7.—Herbs useful for those for whom also it is tilled.  
 Ch. ix. 5.—And over it the Cherubim of glory.  
 Ch. ix. 23.—The copies of the things in the heavens.  
 Ch. x. 38.—And if any one draw back.  
 Ch. xi. 10.—He looked for the city which hath the foundations.  
 Ch. xi. 29.—Which the Egyptians attempting, were swallowed up.

The same similarity of rendering holds good, but with greater exactness, in the Book of Revelations, there being a difference only in one instance, and this is true also of other books.

It is to be regretted that Dean Trench, who is almost always accurate and reliable, should, notwithstanding his watchfulness, have been misled in some of his statements with reference to the Bible Union, by an idle newspaper article from the pen of Dr. Cumming; and especially so because Dr. Cumming is so little reliable for accuracy of statement and consistency of position. I fear that there are but few men of note, either in Britain or America, who are able to distance him in these respects. Take an instance: In his *Bible Evidence for the People*, published in 1849, Dr. Cumming contends lustily for a revision of certain passages in 2 Peter and Jude. Page 164, he says: "In the Second Epistle of Peter (i. 1) we find these words: 'Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.' From reading these words one would likewise suppose allusion to be made to God the Father and to God the Son; but the literal translation is, 'Through the righteousness of Jesus Christ our God and Saviour.'" He makes the same complaint against Jude iv., with the remark that in this and other passages, "the very same phraseology is mistranslated in our version, as if two persons of the Trinity were meant; but when corrected according to exact and accurate criticism, we have in these passages most decided and intelligible proofs of the essential Deity and Godhead of our Lord and Saviour Jesus Christ." Well, in 1854, our primary revision of these Epistles was published, and the reviser adopted these renderings *verbatim et literatim*, whereupon Dr. Cumming

came out in the *London Times* against the Union and its revision, in one of the most unprincipled attacks which has been made upon them at any time or place. And what think you, my friends, was the warp and woof of his allegations? Why, simply this, that the Union and its revision were hopelessly and incorrigibly Socinian!

In this attack he published, also, a list of what he called ridiculous renderings from various parts of the New Testament, as if they were translations made for, and published by the Bible Union. And yet these translations had never been made for it, nor were they possessed by the Union, either in printed form or manuscript. It is just here that the Dean of Westminster was misled, when he quotes two of those passages on the fortieth page of his book: one from Colossians, and the other from Philippians. Now, the truth is that the Union has never published these Epistles, nor any part of them, as revisions, nor have we ever had these passages so rendered.

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## ORGANIZATION OF THE BOARD OF MANAGERS

### FOR 1858-1859.

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The Board of Managers met at the Rooms, 350 Broome Street, Wednesday, October 13, 1858, at 4 P. M. President in the chair. Prayer by Bro. H. Hutchins, Mass. The following By-Laws and Order of Business were adopted, Standing Committees, and Times of Meeting appointed.

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#### BY-LAWS.

1. All meetings shall be opened by reading a selection of Scripture and Prayer.
2. All Committees shall be nominated by the presiding officer, and appointed by the Board, unless otherwise specially ordered.
3. All resolutions, if required, shall be presented in writing.

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#### ORDER OF BUSINESS.

- |                                                                                                                                                                 |                                                                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. Reading of Minutes.</li> <li>2. Treasurer's Report.</li> <li>3. Communications of Corresponding Secretary.</li> </ol> | <ol style="list-style-type: none"> <li>4. Reports of Standing Committees.</li> <li>5. Reports of Select Committees</li> <li>6. Unfinished Business</li> <li>7. New Business.</li> </ol> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

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#### STATED TIMES OF BOARD MEETINGS.

First Wednesday of each month at 4 P. M., at 350 Broome Street, N. Y.

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#### STANDING COMMITTEES.

##### *Publication and Finance.*

E. PARMLY,  
E. SMITH,  
S. PIER,  
J. B. WELLS,  
C. T. GOODWIN.

##### *Agencies.*

S. REMINGTON,  
J. BRAY,  
D. S. PARMELEE,  
G. A. MERWIN,  
W. S. HALL.

##### *Versions.*

S. BAKER,  
W. H. WYCKOFF,  
T. ARMITAGE,  
J. W. SARLES,  
I. T. SMITH.

##### *Library.*

C. C. NORTON,  
S. S. PURPLE,  
J. Q. ADAMS,  
THOMAS THOMAS,  
M. C. KEMPSEY.

##### *Legacies.*

W. D. MURPHY,  
J. W. HOLMAN,  
W. H. PENDLETON,  
J. H. TOWNSEND,  
J. W. FLINN

## NINTH ANNUAL REPORT

OF THE

# AMERICAN BIBLE UNION.

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The Board of the American Bible Union, in presenting another Annual Report, embrace the opportunity of expressing their growing conviction of the importance of the enterprise in which they are engaged. The more the subject is contemplated, the more enlarged are our views of its magnitude, and of the corresponding responsibilities which its prosecution involves.

If we confine our attention to the English language, we see it used, on this continent alone, by more than thirty millions of people, unequaled among the nations of the earth, in the rapid increase of their numbers, the growth of their influence, and the spread of their customs and institutions.

On another continent the same language, without even the variation of a dialect, is the mother-tongue of a nation, rivaling, in the extent of its dominions and the number of its subjects, the most celebrated empires of antiquity.

No people, of whom history has furnished a record, ever equaled the related nations of Britain and America, in the greatness and variety of their commerce, or the spirit and success of their mercantile enterprise. Making a familiar reality of what was once a strange and unmeaning fable, they have yoked the bulls that breathe forth flame and smoke, and have plowed the sterile wastes of ocean, as well as the wide-spread plains of earth, and are sowing the world with the seeds of a new and vigorous existence. And, now, surpassing, by fact, the wildest extravagances of fable, they have joined continents by nerves of thought, so that, as the lightning cometh out of the East, and shineth unto the West, intelligence may flash from one side of the world to the other, and the throbs and pulsations of a nation's breast may meet an instantaneous response from the heart of another nation, although separated thousands of miles, with a tumultuous ocean rolling between them. Revelation foretells the time when "there shall be no more sea,"

and, already, as a barrier to prevent the direct interchange of thought and feeling between distant countries, the sea no longer exists.

The language of nations so vigorous and powerful, so rapidly increasing, so enterprising and successful, must soon become the prevailing medium of communication throughout the world. And, wherever this tongue prevails, the English Bible will be circulated and read.

The English Bible must ever be **THE BIBLE FOR THE WORLD**. It is already used by far more than half of all who really study the sacred Scriptures. In other countries, the daily readers of the Bible are counted by hundreds, and by thousands, but, in Britain and America, they are numbered by millions. It is impossible to exaggerate the importance of preparing a pure version for such multitudes of people.

Extending our views to other languages, we see that what is done for the English Scriptures, is done for all new translations. The great body of missionaries and Scripture translators, use the English tongue. For their knowledge of the holy oracles, they are more dependent upon the English version than upon all others together. Distinguished, though some of them are, for scholarship, they have neither the time nor the facilities, to make the thorough investigations into the meaning of the original, required of your final revisers. They have not the life-long training in Biblical criticism—the varied authorities in hand for consultation—the constant intercourse with learned men of the same profession. The chief business of a translator of Scripture into a heathen dialect, is to render himself familiar with the idioms and peculiarities of that dialect. As he is usually a pioneer in the work, it requires the devotion of his life to make even tolerable proficiency. It is not, then, a matter of wonder, that he finds little time, even if he had the facilities, to go far behind the English version, and to make new and thorough investigations, which, to be suitably conducted, would require all his attention. Hence, we are not surprised to learn that the errors of the English version are frequently transferred to the versions for the heathen. The correction, then, of this version, is the most direct and effectual aid which you can render to missionaries and translators, in all parts of the world; and the notes by which you accompany it, are to them an invaluable repository of those very facilities for comparing Biblical authori-



ties on each passage, of which they feel the greatest need. That such begins to be the prevailing view among missionary translators, our correspondence furnishes abundant evidence.

The work of revision requires far more time and labor than that of translation. The first translation into any language, gathers all the surface gold, and that which is easily accessible to the eager workmen. Every subsequent revision compels to greater toil and painstaking, in separating the precious deposit from the deep earth, and the veins of the rock, in which it is embedded. Wiclif, and his immediate followers, brought into our vernacular tongue the great mass of Scripture truth. Each revision added gleanings, which they had overlooked, or been unable to reach: and each one was valuable, just in proportion to the amount of time, and toil, and skillful discrimination bestowed upon it. These revisions, commencing with that of Tyndale, rapidly followed each other, till 1611, when they ceased to be made. Two hundred and fifty years have elapsed since that period, during which time facilities for the work have been constantly accumulating, and the machinery for penetrating the earth, and separating the ore from the rock, has been wonderfully enlarged and improved. But time, and care, and skill are required, to secure each shining particle of truth, and, also, to distinguish and remove the dross, which has hitherto passed with the people for fine gold. In some instances, the laborers are rewarded by discovering large masses of the precious metal, which had not been brought to light by those who preceded them.

That the result will repay a thousandfold, all expenditure of means and labor, does not admit of a doubt. Every particle of divine truth is a precious gift from God to man. It is of greater value than all the gems and gold of earth. Brought into direct contact with the mind of man, it is made, by the power of the Holy Spirit, the means of his conversion and sanctification. Error is never employed for this purpose. If received into the human mind for truth, it always produces moral disease, tending to spiritual death. If, then, any particle of error is disseminated in a version labeled as the Word of God, it is the poison of death, administered to the soul as the medicine of life. The ages of eternity only can reveal the amount of evil that may have been caused, or the amount of good prevented, by the errors and obscurities of our common English version.

Profoundly impressed with these views, your Board feel the

necessity of being reconciled to the length of time unavoidably consumed in the prosecution of this enterprise. While they ardently sympathize in the longing of the people to see the work more rapidly advance, they dread any measures to accelerate it, which may justly expose the final revision to the charges of haste and imperfection. Time, as it is diligently employed by your revisers, is merit and value transfused into the revision. The work is for the world, and every enlarged conception of its importance imperatively demands that it should not be hastened.

It would be unwise to regard the period thus spent, as confined to the preparation of a future publication. So great an object in prospect, ought not to draw off attention from the large amount of good constantly accomplished by the Bible Union. Last year, we presented a summary, by which it appeared that the Bible Union is extensively engaged in the business of circulating the Sacred Scriptures in different languages, and that, in various ways, it has already performed an amount of useful labor, in the home and foreign field, which would have been both surprising and gratifying, in an organization of so few years, and so limited means, even if we had not so far advanced the revision of the English Scriptures. The particulars of the present report, will show that, in this respect, the past year is by no means inferior to its predecessors.

#### DR. HACKETT'S VISIT TO GREECE.

At a special meeting of the Board, on the 23rd of July, Prof. H. B. Hackett, D.D., a member of the Final Committee, was authorized to spend six months in Greece, for the benefit of the Bible Union. The reasons for this measure, were the following :

Dr. Hackett had once visited Greece, and had made personal observation of the advantages that would result from a brief residence at Athens, as a qualification for revising the English Scriptures.

His views were seconded and approved by eminent Greek scholars, friendly to our object, some of them natives of Greece, and others who had visited that country.

The measure will introduce into the Final Committee, in addition to the unsurpassed qualifications already distinguishing its members, an element of success hitherto not possessed by any reviser or translator of the sacred oracles, since the earliest centuries of the Christian era. The Septuagint and the Latin version of the

New Testament, by Jerome, were made by persons acquainted with the originals as *living languages*. No version in English was ever made with such an advantage.

The modern Greek differs, in some respects, from the ancient, but not generally, in its essential features. Its grammatical forms have undergone certain variations, but these do not affect the application of its important terms and phrases.

A scholar, who is familiar with Greek in its printed forms, and who has, for many years, been accustomed daily to quote it, will, by hearing the constant application of its terms to objects of sight and usages still existing, acquire a vivid perception of their meaning, and of the distinctions in their use, which he can never obtain from books. This will be ever present to his mind in the business of revising, and will greatly aid him in transfusing the real meaning of the original into the translation.

Professor SOPHOCLES, teacher of ancient Greek in Harvard University, himself a native of Greece, and author of a Modern Greek Grammar, remarks, on the fourth page of that work :

“The modern dialect is so intimately connected with the ancient, that a critical knowledge of the former, without a corresponding knowledge of the latter, is wholly out of the question. In fact, a Greek’s mastery of his native tongue, is just in proportion to his acquaintance with ancient Greek.”

NEGRIS, a Modern Greek by birth and education, and well versed in the ancient language, says that the Modern Greek “contains valuable remains of the ancient idiom, which will throw light upon the sense of authors that often appears obscure, on account of the incorrect interpretation of words, the true significance of which is still retained in the modern language. It is, also, a valuable assistance in choosing from various readings, preventing us from altering a text in which the passage that appears defective is merely an idiom, still found in the living tongue, and thus proved to be rightly used.”

REV. R. F. BUEL, a learned missionary, who spent several years in Greece, says :

“Dr. Hackett’s visit to Greece, for the purposes set forth in the document of the Bible Union, is, in every respect, a wise and timely measure. . . . Dr. Hackett has already become, in a measure, familiar with both the pronounciation and the perusal of

Modern Greek. He goes out not only as an eminent scholar—a classical scholar—a biblical scholar,—but as an eminently skillful and practical *interpreter* of the Greek Sacred Scriptures; and, for that reason, is peculiarly fitted to concentrate upon the sacred text, much of the twilight of the ancient language, which still appears in the modern, and that, too, in a comparatively short time. . . .

“So far as my own observation has extended, whether in Greece or in this country, the striking resemblances between the Ancient and the Modern Greek have been the delight and surprise of all travelers of classical scholarship, who have visited Athens. The Modern, so far as it goes, has, with few exceptions, the same vocabulary as the Ancient; and that is the main thing, constituting similarity between languages, or dialects of the same language.”

Dr. Hackett will spend the year exclusively in the employ of the Bible Union, and his visit to Greece will be at its expense, and the entire results of the year's labors and acquisitions will accrue to the benefit of the Union. While he is absent, his whole time and attention will be devoted to the enterprise, and he will spare no pains in prosecuting the work, and accumulating the requisite preparations for its completion.

In a letter addressed to the Corresponding Secretary, on the eve of his departure for Greece, Dr. Hackett thus modestly expresses his own views of the object of his visit:—“It is self-evident, that a knowledge of this language, as thus spoken, however perfect it may be, and whether possessed by a native Greek or a foreigner, would not, of itself, qualify a person to translate the New Testament Greek; but that acquisition, added to a competent knowledge of the ancient Greek, and to a proper training in the work of interpretation, and in the auxiliary studies related thereto, cannot fail to be eminently serviceable to the Biblical scholar. I have felt, therefore, that having been, for more than thirty years, more or less conversant with the language, in its ancient form, I might enter still more deeply into its spirit, and bring it nearer to me as a living power, if I could sojourn for a term in the country, where the external objects are still called by their ancient names, and where the words heard from the mouth of the people, especially in their application to ecclesiastical and religious subjects, retain still so much of their original meaning. If I am to concentrate myself on this work of endeavoring to understand and unfold the sense of the language of Christ and the Apostles, I feel it to be



indispensable to me to secure, imperfectly as it may be done, the benefit of such a contact with the still extant form of the dialect, through which the Gospel was first spoken, and still speaks to our race."

We are happy to be permitted to record that numerous periodicals, both secular and religious, have noticed this measure on the part of the Bible Union, and nearly every one in terms of decided approbation.

#### THE ENGLISH SCRIPTURES.

The Epistle to the Hebrews had been issued in book form, before our last anniversary. It has since received the most flattering testimonials to its merits.

Mark has since been issued regularly in the monthly *Reporter*, and subsequently complete in book form. This has had an exceedingly favorable reception with the press and the Christian public.

Luke has appeared in part, in the *Reporter*. Three numbers have been printed and circulated, and the remainder will be issued in the regular course of the *Reporter*. Full notices are not expected till the whole book is published, but the numbers already issued have been received with much favor.

Acts has been issued complete in book form. It is a large work, and has been much delayed from unavoidable circumstances. The notices which the press has given it, some of which have been republished in the *Quarterly*, have been, for the most part, very favorable.

A very elaborate and most valuable Introduction to the translation of Job has been completed, and is now published with the first part of the book.

Two chapters of Matthew had formerly been issued for a specimen, in octavo form. The first three chapters have, this year, been published, uniformly with the rest of our works, making a volume of some fifty pages.

The Book of Proverbs, in various forms, similar to those of Job, has been partly passed through the press, and would have been completed long ere this, had not the distance of the translator from the printer interposed unavoidable delays in the transmission of proofs. To remedy this evil, arrangements are being consummated for the removal of Dr. Conant to this immediate neighborhood, as his permanent residence, where he can have daily communication with the printer.

The Final Committee have been employed on various parts of the New Testament. No book is yet matured for the press, nor will be, probably, until after Dr. Hackett's return from Greece.

No addition has been made to the Final Committee since the last Annual Report.

#### THE SPANISH SCRIPTURES.

It is seldom that our hearts have been filled with more pleasure than we enjoyed in receiving the full and explicit testimony to the merits of our Spanish Testament, from the pen of Rev. Frederick Crowe :

"It far surpasses my most sanguine expectations, and it fills my heart with gratitude to God, when I think of the good it must do, both in Spain and in these poor Ibero-American countries."

Brother Crowe has been engaged, more or less, for some thirteen years, in distributing Spanish Scriptures in Central America, and his personal experience adds great value to his testimony :

"In order to realize the immediate practical advantages of the purer version, one must have used it, as I do continually, in teaching to read, and in reading from it in the cottages of the poor, and the mansions of the rich ; and one must then contrast it, as I have done, with the other versions used in the same manner. The great superiority of your version is then *felt*."

This testimony was given before he had received complete copies of the Spanish New Testament, as issued by the Bible Union :

"The portion of *El Nuevo Pacto* (The New Covenant) which you have printed, from Matthew to Romans, inclusive, is indubitably the greatest boon that has hitherto been extended to the Spanish-speaking nations of the earth. And it is the most effectual instrument that you could have furnished to the Missionary of the Gospel, in his attacks upon the idolatry and prejudices of these be-Romanized people. For my part, I feel that I am better armed than I was before. You have provided me with a new and trusty sword ; and the old ones, though weapons of proof, being of ruder make and of inferior metal, which have grown rather rusty now, shall henceforth be hung up in some historic museum of sacred relics, among the old armor of departed pilgrims, to be looked at with affectionate remembrance, but to be *used* no more.

"A warmer eulogy than I am capable of penning would be amply justified by the general faithfulness, minute accuracy, and

crystalline clearness of your translation of the Gospels into Spanish, the sonorous idiom of Castile. But what makes it doubly precious in my eyes, is the fact that it is, as nearly as may be, free from what may be called *ecclesiastical terms*, which very often convey a superstitious and false idea to the minds of those educated under popish influences, even when verbally correct as translations. Add to this, the facilities offered to the reader by the division into paragraphs, according to the sense ; by the quotations being marked as such ; by the preservation of the poetical form where it occurs ; by the foot notes, explanatory of the meaning of foreign words ; and by the beauty and purity of the modern orthography of the Spanish Academy, which is adopted, and which is marred neither by the ignorance of the compositor, nor the negligence of the editor. Why, the very clearness of the type and symmetry of the page speak eloquently to the heart, as well as to the eye of the reader, as evidences of the holy veneration in which we hold the Book of God, and the benevolent respect with which we regard those whom we invite to study it with us."

This heartfelt eulogy is closed by Brother Crowe, with an appeal which, we hope, will reach the heart of every one who reads this Report :

" Indeed, dear brother, there is only one *want* which I now feel, with respect to these blessed books, so far as they are published, and that is, *plenty of them*, and the assurance that that will soon be followed by *PLENTY MORE*."

Immediately after our last anniversary, we forwarded several hundred copies of the various parts into which our Spanish Testament has been divided, for convenience of sale and distribution, and, within the last three months, we have shipped to Brother Crowe between five and six thousand copies. We have also shipped several hundreds to Hayti, and a few for distribution in Cuba. Most of these consist of single gospels, or large epistles, many of several small epistles, or all the epistles, or all the gospels bound together, and some of the whole New Testament.

To this testimony from Brother Crowe, we take great pleasure in adding that of distinguished native Spanish scholars. As they cheerfully aid us in circulating the book in their own country, and some of them occupy positions of great honor and prominence among their countrymen, it would largely interfere with their usefulness and our own, to give publicity to their names, although

such publicity would furnish as strong proof as could be given of the merits of the translation.

I.—One of the most eminent of them says, under date of 25th November, 1857 :

“MY DEAR SIR :—I have had the pleasure of examining your NUEVO PACTO, and I do not hesitate to declare that, in style and expression, the version is conformed to the present usage of the Spanish language, as sanctioned by the Royal Academy, and by the most approved writers ; that it unites accuracy, grace, and ease of expression, with simplicity and clearness, in such a manner as to adapt the version both to the correct taste of the more educated, and to the understanding of those who are less so ; and that its freedom from modes of expression which have ceased to be used by correct authors, and which occur, not unfrequently, in the other Spanish versions, is an excellence most acceptable to the Spanish ear. Accept my sincere congratulations on the complete success of your labor.”

II.—The following remarks are from a note in French, received from an eminent Spaniard before the work was completed :

“Your translation is perfectly clear and intelligible ; the grammar and the purity of the Castilian tongue are exactly observed in it. You have had the goodness to consult me on some modisms and peculiarities which cannot but escape a foreigner, and I have made it my duty to exercise a severe censorship, in following the rules established by the Royal Academy of Madrid, which is considered the supreme authority in point of language.”

III.—Another Spaniard, who knows intimately the state of Spain, and who is well informed respecting all countries in which the Spanish tongue is spoken, writing in November, 1857, says :

“In respect to your translation, the ‘NUEVO PACTO,’ I beg to say that, in my opinion, and judging by my personal knowledge and experience, it will prove a great boon to all countries where the Spanish language is spoken. In Spain, the public mind is alive to the necessity of searching the Scriptures.

“Your translation I consider peculiarly adapted for circulation among Spaniards, because, being a literal translation, it will enable all those who search for the truth—and they are many in Spain—to judge for themselves as to their other translations, and, also, because, not being made in a sectarian spirit, or, with a view to favor peculiar tenets, it is not likely to create jealousy.”



IV.—An Anglo-Spaniard, whose knowledge of the language has an established reputation, in a note, dated November 19, 1857, says .

“I should not wish my name to appear in print, for reasons which, I believe, I have hinted to you before.

“I consider the translation of the ‘NUEVO PACTO,’ a great boon to the Spanish-reading public ; for not only do I consider the idiom well preserved throughout, but the style is lucid, and easy of comprehension.”

The faithfulness of the translation to the original, and the scholarship and integrity of Rev. William Norton, who, with the Spanish scholars employed by him, has had the sole charge of it from the commencement, are vouched for by indisputable authority. Of his great liberality in the conduct of the business, and his munificence in transferring the valuable results of his labors for many years to the Bible Union, we cannot readily express our views in sufficiently strong terms of approbation and gratitude.

The Spanish language is spoken in Florida, Texas, New Mexico, and California ; in Mexico, and in all the republics of Central and South America ; in Cuba, Porto Rico, and a part of the Island of Hayti. These countries are all near and accessible, and, with the exception of the islands of Cuba and Porto Rico, are, by law, open for Scripture distribution. They belong to our own continent, and a part are under our own government. In Spain itself, and her colonies in Europe, Northern and Western Africa, and Asia, the same language is spoken. No other tongue, except the English, is used by so many people.

How exalted is the honor conferred upon the American Bible Union, to have been permitted to prepare a pure version of the New Testament for such multitudes ! And how weighty the responsibility to circulate it among them, as God may grant us opportunity !

#### THE ITALIAN SCRIPTURES.

The Italian Testament, of which we issued two thousand copies, has, as we are informed by the translator, been republished, without alteration, in Italy, and ten thousand copies have been put into circulation. Arrangements are now being made to issue an edition of fifty thousand copies in that land of spiritual darkness.

As was anticipated, it is found that a faithful translation into the vernacular tongue, of those words which are generally known as ecclesiastical, strikes at the root of Romish superstitions. On this

account, it is more dreaded than any version, in that language, which has preceded it. And, for the same reason, all the advocates of civil and ecclesiastical liberty are anxious for its circulation. This is true, even of those who have not received the Word in faith, but who wish the people to be convinced that the errors of Romanism find no sanction in a faithful translation of the Sacred Scriptures. Let this fact become generally known, and the bulwarks of bigotry are undermined at the very centre of the papal power.

We have received interesting accounts of the conversion of more than twenty Italians, through the reading of our Italian Testament.

#### THE GERMAN SCRIPTURES.

It is with deep regret that we record the fact, that the Scripture operations in Germany are not well sustained. At no period have they been more prosperous, or more deserving of liberal support. Bro. Oncken and his colleagues have had their hearts cheered, by seeing the fruits of their labors springing up on every side. Wherever the Bible *colporteur* has gone on his mission of love, the Lord has sustained and blessed him. But the contributions for this object have been extremely limited. In view of this fact, the Board have appointed a brother to make the German Scriptures an object of special agency. Should he accept, or another be appointed for this purpose, we hope that our friends will everywhere receive him with a hearty welcome, and freely contribute of the means with which God has blessed them.

The revision of the German Scriptures is not rapidly urged, while our efforts are mainly directed to the English. The Epistle to the Galatians has been revised for us, during the past year, by a native German scholar, who has not his superior in biblical attainments and reputation.

#### CONCLUSION.

The review of the year presents much that calls for gratitude and congratulation.

Amidst the most trying financial embarrassments, which have affected the country, the Bible Union has kept almost entirely clear from debt.

It has issued more of new preliminary publications than in any former year.

The subscriptions for life membership have increased in an unusually large proportion.

Friends have sprung up on every side, and we are invited and

urged to send agents and publications into districts of country never before occupied by us.

So far as we are aware, not a friend or adherent is disposed to withdraw his sympathy and support. Our correspondence, never more extended, breathes the most ardent devotion to the cause, and prayer for its success.

Our Final Committee have prosecuted their labors with diligence, and, although they have not yet given to the public any part of the complete revision, they have furnished ample evidence of their devotion to the work, and their determination to prosecute it in a manner becoming its importance, and the high and noble aims of the Bible Union.

The decisive step of Dr. Hackett, in relinquishing his professorship, for one year, at a pecuniary sacrifice, for the sole benefit of the Bible Union, has awakened new attention to an enterprise which inspires such zeal and devotion in the breasts of scholars so justly and universally celebrated and esteemed.

The addition of a new element of merit, in the qualifications of the Final Committee, strengthens our position before the world, and enhances the excellence of the final work.

Dr. Conant's removal to the vicinity of the Bible Rooms and the printing office, will furnish new facilities for expediting the business, and securing accuracy in our publications. Proverbs, and other books, will now be rapidly hastened through the press.

Your Spanish Testament is completed, and has been put into circulation to an encouraging extent, and has received testimonials to its merits as a translation, and as a work of pure, idiomatic, and elegant Spanish, that fully equal all that the labor and attention bestowed upon it, and the accomplished Spanish scholars employed in its preparation, justified us in anticipating.

Ten thousand copies of the Italian Testament have been circulated in Italy, and fifty thousand are expected soon to be issued.

The second volume of the *Documentary History* has been completed and published, and the third, in smaller form, completing the publication up to the date of issue, will be ready soon after this Report is printed.

#### FOUNDATION OF OUR HOPE.

A three-fold cord is not easily broken. The foundation and prospect of our success have a three-fold assurance :

1. The object must please God : for He hath magnified His Word—above all His name.

2. It must please His people : for His Word is very pure ; therefore His servant loveth it.

3. It must do good : for men are sanctified by the truth, and our object is to render His truth clear, and to bring it into contact with the mind, without the intervention of error or obscurity.

An object that pleases God, that pleases His people, and that tends to good, and only good, and that continually, must be attained. The enterprise must succeed. No power on earth, or under the earth, can overthrow or prevent it.

Ours is a work of faith. We are dealing with the Word of God, and endeavoring to furnish it to the nations of the earth, free from error and obscurity. In such an undertaking, it is vain to depend merely upon human foresight. We are bound to exercise every faculty, and employ every ability requisite, in the accomplishment of the work. But the work itself is of God. He must prosper it, or it cannot succeed. We believe that He will prosper it. We believe that He has favored it from the commencement, and that He will bring it to a successful issue. But it is our duty to supplicate earnestly and perseveringly for its accomplishment ; to contribute freely and heartily for it ; and to labor for it with untiring energy and fidelity.

The Word is His mind and will. In laboring to keep it pure, we directly honor Him. We manifest affection and respect. We attest the value which we attach to His communications.

When God was manifested in the flesh, the heart of a grateful woman prompted her to do Him honor. Covetous men looked on with amazement, and exclaimed, "Why this waste? Why was not the money given to the poor?" But He approved. He accepted the gift and the giver. And, in all time, wherever the Gospel is preached, her deed of gratitude and honor will be mentioned. And so will it be with this effort of the Bible Union to honor Him in His Word. In generations to come, it will be associated with every pure copy of the Sacred Scriptures, in all languages ; it will increase the enjoyments and the usefulness of every believer ; it will stand through all time as a pyramid of praise and glory to our Immanuel, and will be remembered through all eternity, as the fountain source, under God, of innumerable blessings to the Church of Christ, the bride, the Lamb's wife.



## INTERESTING STATEMENTS

OF

## REV. T. J. CONANT, D.D.,

MEMBER OF THE FINAL COMMITTEE OF THE AMERICAN BIBLE UNION.

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"It is now more than thirty years since I made the resolve, that if my life should be spared, and all other necessary things granted to me by Divine Providence, I would consecrate myself to this work which the Bible Union has undertaken. That resolution originated in a comparison, continued through many years, of the early English versions of the Scriptures with our common version. I was then thoroughly impressed with the great advantages which would be secured to the English race if all the graces of the early English versions were combined in a popular revision. Great injustice was done to the English race by King James' revisers, in not spending more time, and in failing to introduce those rich passages into our common version which are met with in the original and early English translations. The revision was made too hastily.

"I account it the highest honor of my life, and one that humbles me more than anything else that has ever been confided to me, that this Society has committed so much of the work to my personal exertions, after so many years devoted to this object. It has been the chief purpose of my life; and I now find, through the organization of this Union, the way to obtain its accomplishment. For this work alone I now desire to live. There is no other work I wish to do; and if this work was to be taken from me, I should have no desire to live another moment. There is no one more impatient to see the work completed than I am. I want to see it done while I live, and I trust in God that He will permit this. No one can desire it more than myself; but let it be done *thoroughly*. None can over-estimate its importance. The assurances which I have heard from my brethren, who have spoken in behalf of those who have been intrusted with this work, have greatly cheered me. I see that perfection, as far as human intellect, by the blessing of God, can reach it, is desired—that this is what our brethren want. I see it in all that has been said. You who are looking to the Final Committee for the revision, desire that nothing may stand in the way of the truth. Now, if I felt that I was working for men who wanted anything disguised, I would have nothing to do with the business. Every desire that I have in the prosecution of the work is for the truth. Knowing that this is your honest desire that the revision of the Scriptures may be prosecuted with supreme regard for the truth, honestly expressed, without fear, without concealment, without disguise, I am encouraged to press on.

"I have been greatly encouraged in noticing the spirit that has pervaded this meeting, the tone of its feeling, the warm interest that has been manifest in its proceedings, the consciousness of the value of our efforts, and the steady determination to carry through to its final and glorious result, the work upon which we are engaged. Much has been brought from without to bear upon our enterprise. There are many facts which are not without their interest, though they are beyond the limits of our

direct agency. I hope we shall not be deceived in this matter, and in a too sanguine spirit overrate these foreign indications of good. I stand in a position which, from many years' observation, has given me the best opportunities of forming a sound opinion as to the tendencies among scholars. And notwithstanding these indications, the result of my observations is, that if this Bible Union were given up, the work of revision would be ended. I say this in comment upon the effort of Dean TRENCH; and I repeat it, that our abandonment of the cause to others, however qualified we might hope them to be, would be, not virtually, but actually, the relinquishment of all hope in the accomplishment of a successful revision. Our Union is forcing the revision forward. Others take hold, because they are afraid we are getting the start, and that we shall accomplish it before them. And I think we shall. The Bible Union must do it, or it will not be done.

"I am much interested in the frequent and earnest expressions of impatience for the work to be sent forth. This is right. I should be sorry to see indifference. But there must be the exemplification of a *wise* impatience. Let the work be hastened, but not hurried. All necessary, all reasonable time ought to be granted and taken. I have made but one answer as to the question of time; it is always: 'Just as soon as it can be *satisfactorily* done.' That is time enough. I am engaged on one of the most important books of the New Testament. I think that by the next anniversary we may promise this most important book, in addition to what is doing in other departments of labor on the New Testament, together with the book of Proverbs, from the Old Testament. That is, if life, and health, and strength are continued.

"For many years I have felt that the Holy Scriptures, the Book of God, as intended for His Church and the world, was designed to be and ought to be the literature of the Church, in which that Church is to be educated and from which it must derive its literary aliment. Thence, it must form its mental structure. Why has God given this marvelous book to the intelligent mind, unless it be that He designed that it should form the literature of His people, upon which they should feed, to the formation and sustenance of their intellectual strength? Not merely that it should be the armory of their spiritual power, though, of course, that is most important of all. There is no such book in the language of men. There is nothing written that is so elevating, so refining, so well qualified to strengthen our natures in all that is associated equally with intellectual as with moral greatness. How, in fact, could it be otherwise, seeing that it was dictated by the Spirit of God? And if this be true—if the Bible be the best educational instrument for our families, for our children, ought it not to be intelligible? Ought it not to be clear? Ought not all its beauties to stand out in Divine perfectness. Ought we to allow anything to cloud its glories? Surely, it needs no argument to enforce so plain a proposition.

"There is a point which I have often tried with the young men who have been placed under my charge as their teacher. I have adopted it as a test, taking some selection from the sacred volume, asking a question or two, for instance, on such a book as that of Nahum. They would say they had heard of it—Nahum was among those who were styled the minor prophets. 'Well,' I have asked, 'when did Nahum live?' They had never thought of it. 'As to the subject?'—Well, they thought that was not quite clear. 'The structure of the book?—into how many parts it might be divided?—the character of the style?—the peculiarities

of expression adopted by the writer?—They had never given these things any attention! And so on through the catalogue of all that related to that book. In fact, to them it was a book entirely, because practically, unknown. Not a single impression had it made upon them, beyond that of *obscurity*. I do not wonder at this. There are many collegiate students, who are familiar with splendid passages from heathen writers—as the *Iliad*—they are at home in that; but here is the book of God; and the language and scope of one of its writers is, by the confession of such ignorance, wrapt up in seemingly impenetrable darkness. Now, that Book of Nahum is a wondrous production; and yet it is not alone among that library of books, so perfectly uniting the divinity of their authorship with the perfection of their style. And if thus perfect, because found so associated, what good reason can be given why they should not constitute the literary and intellectual food of families? A professor in one of our universities, told me that he found himself unable to read a chapter of the minor prophets with advantage, because to him the connection of thought, from point to point, seemed so obscure, accustomed as he was to interpret the heathen authors to his classes; and he confessed his satisfaction that the Bible Union had taken this work in hand—the removal of obscurities from the sacred books.

“I think I have observed a growing neglect of the Book of God for many years past. Forty years ago the young were differently educated. There is so much to be read now, in order to keep up with the existing pace of knowledge, that people have not time to read the Bible, much less to peruse commentaries. Much of these is taken up in telling what the translation ought to be. Then why not make that translation what it ought to be, and so end the matter? Why not throw away the commentary? There would be good sense in that. True, there would remain opportunity for the explanation of geographical and other similar allusions—references to antiquities and habits that no longer exist. That kind of reference may be always needed. But the book, its connection, its process of thought, ought to be made just as intelligible to the mass of mankind, as it is to scholars who read it in the Hebrew or the Greek.

“Allusions have been made to our means of revision. All this is very encouraging. Certainly, there is learning enough accumulated in the books which are at our command, if that alone were the only element to be employed. The stores of learning are indeed ample. But there is much false learning, and that is worse than none. There is much superficial learning that is not much better. Look at the accumulation answering to this varied description during the past eighteen hundred years. It is treasured up—we may use it. But it requires no small labor to select, to analyze, to combine these treasures for use in our revision. While from their amount they give increased certainty to results, they greatly increase our labor. At no time was the work of revision more laborious than now, because the means are so abundant, clearly proving that if well employed, another revision ought not to be needed during the next two centuries.

“Looking over the history of Bible Revision, in connection with the history of the English race, it has been obvious that there was never a period so marked with vitality in the history of the Church as that which may be denominated the age of translations, marked by the efforts of TYNDALE, COVERDALE, CRANMER, ROGERS, and TAVERNER, the promulgators of the Genevese version, the Bishop’s version, and



culminating with the authorized version of King James. During that period arose the Puritan element; it arose from love to the word of God; from a feeling which led men to prize the pure word above and beyond all that was of human invention and authority; and it led, from the day of Wicliff, to those frequent revisions which left it as we have it. In one century, six revisions were effected, besides three that might be called minor revisions; and this century was the era of the development of a greater amount of spiritual power than either previously or since, the Church has ever witnessed. Now, if our object were simply to revive the interest in the Divine word, how could we effect this object better than by imitating the history of the past, and making that word more distinct and intelligible?

"There are some, I know, who are horror-stricken at the idea of a new Bible. My answer is: 'Friend, we aim at the presentation of no new Bible, but merely to make the word of God—the sacred originals—clear and intelligible to all.' And what objection can there be to this? Surely, none that will bear examination.

"As to the progress of the work, I share the impatience of my brethren. But let it be understood that, in an undertaking of this nature, the preliminary work is always the most difficult and protracted. As a matter of necessity, it is delayed at the outset, until the principle is agreed upon on which it must proceed. Then, if that be satisfactorily adjusted, all goes on rapidly. But, if the model be imperfect, a faulty plan affects the whole work. I know well the nature of the difficulties that beset the most intelligent and faithful of translators—the task of expressing the mind of the Spirit in suitable English—of giving proper, just, and pertinent expression to the thoughts of the Divine mind. Often have I paused over the precious gems of the original—over their divine simplicity and energy—the grace and charm of thought and expression—and have asked, 'Is it possible to match the perfection of such beauty in any other language?' I have labored, day after day, to present the idea bright and beautiful to others, as it appeared to my own conception. And, while brethren, who I know are praying that our work may be prospered by the good Spirit of our God, are enjoying repose on their beds, often am I toiling at my midnight work, in labors exhausting to health, seeking to catch the import of the Divine utterances, and to give them expression in our own loved tongue.

"I have one constant encouragement. The task you have assigned to me and my colleagues is to give to men God's word as He has given it. If you had wished me to be dishonest to God's truth, then should I have no heart or courage for this work. But, in following out the rule given to me, to give the word in its purity, unabridged and unobscured, I can lie down to rest in peace when my nightly work is ended, having this consciousness, that I have not knowingly suppressed or obscured one Divine thought during all the labors of the day. And should I live to see the completion of this effort, I can close my earthly account with the apostolic declaration, that 'I have not shunned to declare to you the whole counsel of God.' And the whole band of your revisers may use similar language, and say: 'We have given Thy truth to others, as Thou hast given it to us.'

"Brethren, pray for us; do not intermit that duty; pray that God would give us fidelity to His truth, firmness and unflinching courage, untiring diligence, and, above all, light from above."



## LETTER

TO THE

AMERICAN BIBLE UNION.

FROM

V. R. HOTCHKISS, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, AT ROCHESTER, N. Y.

ROCHESTER, October 4, 1858.

MR. WM. H. WYCKOFF, *Cor. Sec. of the American Bible Union.*

MY DEAR SIR:—Accept my thanks for an invitation to address the American Bible Union at its approaching anniversary.

It will not be practicable for me to be in New York at the time specified. And could I be there, I am not certain that, with the position I occupy, I could fitly or profitably address your Society. I have never become a member of the Bible Union; have, in fact, stood aloof from it somewhat decidedly, having taken that position at an early stage in the history of the Bible Revision movement.

That position was taken in consequence of what I then understood to be the policy of the organization, viz., to get the Baptist denomination committed beforehand to the sanction and circulation of a version of the Scriptures, to be issued with considerable haste, to meet a too contracted and partial view of the wants of the denomination, and of the Christian world.

I may have received a mistaken impression of your early policy, or that policy may have become essentially modified by the experiments of the intervening years.

At all events, I probably utter the experience of some others, when I say that the objections I then felt and expressed concerning your policy and plans, I do not entertain toward your enterprise, as it now stands before the world. Considering the acknowledged scholarship that you have enlisted in your service, the thoroughness and comprehensiveness of your plan for bringing the latest results, and all the results of biblical investigation to bear upon your translations, the conservative independence of the single specimen of final revision that you have issued, which preserves so much of the fine flavor of the Old Testament Saxon, whilst giving us a far more intelligible version of the Book of Job, and which we accept as the first ripe sheaf from the field of revision.—Considering all this, and, further, that the revision of the English Scriptures is coming to be an acknowledged necessity of our age, I cannot longer stand in a hostile or unfriendly attitude toward your Society or its work.

Your Society has now reached an important point in its history. It has worked its way through several years of experimental labor up to an adequate conception of the importance and difficulty of the enterprise it has taken in hand. That enterprise has, doubtless, grown upon the minds of many who started with it, both in its magnitude and its relations. It is well that it has thus shared the lot of all important undertakings. Had the *full* import of Bible revision been obvious to all from the beginning; had all foreseen the apparatus to be gathered, and the years of special investigation to be expended, before the finishing touch could be given to

a single book of the sacred volume, many, whose sympathies were with the object of the enterprise, would have been deterred from aiding the Society, while the realization of that object was, necessarily, so distant. Now, however, the friends of your movement have become educated to the true view of *that* revision of the English Scriptures, that is to preserve to us all the simplicity and strength of the common version, whilst it appropriates all the fruits of Christian scholarship in the investigation of the sacred text. Thus educated, they will patiently wait those processes of calm and comprehensive study and labor on the part of your revisers, *which can neither be hastened nor disturbed*, without detriment to the quality of their revisions.

Of one thing the patrons of your Society may feel well assured. Whatever can be done by an industry that never tires, by a zeal that never flags, by a habit of thoroughness in research, that suffers no useful material to escape its notice, and by conscientious fidelity to the work committed to their hands, *that will be done by the members of your Final Committee*. For the fruit of such qualities in the work of Bible translation, your Society can well afford to wait till your Committee shall feel themselves ready to commit their work, in successive installments, to the press, and to the judgment of the Christian world. They are not the men to waste one hour in unnecessary delay. Excuse the freedom of these remarks, and believe me

Yours respectfully,

V. R. HOTCHKISS.

This letter from Dr. Hotchkiss, and similar communications from others at our late anniversary, both written and oral, seem to call for some public expression from the officers of the American Bible Union.

It is believed that there are many persons in the late condition of Dr. Hotchkiss. In principle, they are friendly to pure versions. They are convinced of the necessity of amending the common English version. They are deeply interested in the progress of the Bible Union. They sympathize in its objects, and, privately, pray for its success.

At its origin, however, they entertained strong fears that haste and rashness would characterize the enterprise. Misinformation, or misconception of our plan, induced some honestly to oppose us. Others have stood aloof and waited to see the developments of Divine Providence, and the character of the scholars chosen upon the Final Committee.

The time appears to have arrived for such persons cheerfully and heartily to unite with us in this great and good work. The past history of the Union must convince them that we are not disposed to accelerate the revision to such a degree as to endanger its thoroughness and accuracy. The character of our revisers, as described by Dr. Hotchkiss, should satisfy them of the eminent ability with which the work is conducted, and the extraordinary merit in respect to faithfulness, erudition, sound judgment, and scholarly finish, with which each part will be completed. While no change will be made by scholars of their character, which the

exact meaning of the original and the present condition of the English language do not require, we sincerely believe that there will be much more of Saxon strength and simplicity, and of chaste and pure expression, in their revision, than in the version as it now stands. And that it will more faithfully and accurately express the mind of the Spirit, and exhibit, in a more pure and striking form, those glorious truths which Christians love and cherish, there is no room to doubt.

Under these circumstances, we cordially invite those, who are with us in principle, to coöperate with us in the support and conduct of the enterprise. We do not censure them for having withholden their aid, or for having opposed what at one time they may have supposed to be wrong. We have acted conscientiously, and we are willing to concede the same to those who differ from us. And we do not claim infallibility, either in the past or in the future. If we err, we wish to be corrected.

Come and join us, brethren, and assist us with your counsels. All admit that the *principles* of the Bible Union are right. The plan which we are pursuing is highly approved. The men employed as revisers are unexceptionable. Our business is believed to be judiciously managed. We will welcome you to our ranks. Let us stand shoulder to shoulder in maintaining the truth.

The Bible Union is at perfect peace in itself, and, so far as known, with all other societies. Its anniversaries are unsurpassed in the harmony and fraternal feeling pervading the whole body. The zeal of its members is bounded only by Christian discretion.

We need your aid as helpers of our faith, and co-laborers in the vineyard of our common Lord. We need your sympathies and your contributions ; your intercessions at the throne of grace, and your counsels in the management of our affairs.

And you need to be with us, that you may give your countenance and support to so good and useful an enterprise. You need it, that you may satisfy your consciences that you are doing all that you can for the truth—the truth of God. You need it, that you may please the Master, and secure the welcome plaudit: “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

THOMAS ARMITAGE, *President.*

WM. H. WYCKOFF, *Corresponding Secretary.*

## TREASURER'S ADDRESS.

Dr. E. Parmly, Treasurer, in submitting his Annual Report to the Union, said :

The Bible Union does not depend so much upon agents for the collection of means to defray the expense of the work, as upon the free and unsolicited donations of its intelligent contributors. We therefore find that usually where once the people have been informed of our work, they do not wait for special appeals again from the agents, but regularly transmit their donations to our Treasury. This is the preferable way, where it is done from principle.

Our contributions this year have usually been in small sums. Very few have been large, though, in some instances, they have been from \$100 to \$400. Usually our contributions are from \$3 to \$5. This is a fact which indicates very clearly that the desire for revision has taken hold of the masses. The minds of the intelligent, hard-working people are aroused, and no expense needed will be withheld by them, for it is to them we look for the accomplishment of every great and noble enterprise. It is to the great heart and labor of the people, that we look for the accomplishment of every great work. Nothing can be done without them. As an illustration, we see now the largest Cathedral in America being erected, one hundred thousand dollars of the expense of which, I understand, is contributed by one hundred thousand one dollar subscriptions. And this has been done by this multitude, in the honest belief that truth is to be taught there. But the multitude with us know that in the pure Word of God there is truth, with no shadow of error.

I am glad that I have lived to see another anniversary of the American Bible Union. And I am happy that I can lay before you an encouraging view of our financial condition. It is far more cheering than, under the circumstances, we might have anticipated. A storm has swept over our country during the past year. It has borne down strong men, and strong mercantile houses have fallen. Every enterprise around us, commercial, social, and religious, has suffered. Even our nation's treasury has been exhausted, and is creating a new debt of many millions. Our friends, many of them hitherto large contributors, have been compelled to abridge their donations. Some, indeed, have been unable to do anything for the treasury. Yet their prayers have not been withheld ; and the good favor of God has been upon us. We entered on the year with scarce anything in hand to rely upon. Nor has there been a single month whose receipts were more than equal to its absolute necessities. But we record it as a signal mark of the divine favor, that our friends have enabled us to meet, with great promptness, every really necessary expense connected with this great enterprise. I take this opportunity of expressing my thanks to my associates in the Board of Managers, who, during the past year, have united in special efforts to meet the expenses, over which they have watched. None have been more generous, none have contributed with more cheerfulness than the brethren themselves in the Board. And I feel particular pleasure in according to the Ladies of this Church the highest praise, for their many acts of kindness to the Bible Union at its anniversaries, and particularly for their noble contribution of about \$700 paid to us within the last week. I feel safe in saying that we are financially in as favorable a condition as we were a year ago ; and I feel confident that the



return of prosperity to the country will relieve us, in some degree, from the unusual anxieties to which the money crisis has exposed us.

Those who have observed the sources of our receipts, must have been surprised at the rapidity with which the Bible Union has extended its influence to other lands. We have warm friends and generous contributors in every part of the world. There are many, even in Australia, who labor and pray for our success, and whose contributions have often cheered our hearts.

I have just been reading a work lately published by Rev. Dr. Trench, Dean of Westminster, one of the most learned dignitaries of the Church of England. He strongly urges the necessity of revision, and, with many others, he acknowledges our initiative in this great and glorious enterprise. I hope that we shall be so successful in accomplishing our work, as to secure not only his, but the commendation of all truly good and learned men, who, like him, seek for divine truth. And I have pleasure in stating, that of the fourteen corrections which he thinks needed in the Book of Revelation, twelve of them had already been proposed by our primary revisers, and the other two they have substantially made, though not in the same words. Indeed, our revisers seem to have been happier in their selection of words than Dr. Trench, in some cases.

Our friends will observe that we have done considerable in behalf of foreign Scriptures, particularly the German and the Spanish. But the greatest expense has been in connection with the English Scriptures. And it has been frequently asked by persons friendly, or otherwise, to our Society, Why does it cost so much? Could not a faithful version be obtained at less expense? It is, perhaps, possible that such a thing might be, and we should be glad if those who entertain seriously such a conviction, would put their views into practice. We are unwilling to expend anything that can be avoided without injury to the enterprise. At the same time, we are equally unwilling to withhold what the majesty of the work demands.

We aim at two points, and shall be satisfied with nothing short, namely, procuring the most faithful and perfect version, and its wide circulation among the people. The latter consideration had its influence upon the founders of the Union, in the arranging of a plan unequalled in thoroughness of purpose and detail, by any other we have ever seen or conceived. When stated, it produces the same conviction on other minds; and I am satisfied that we cannot successfully attain the great object of this Union, at an expense less than that which we have hitherto cheerfully borne, in common with our friends at large.

Besides this, no great work was ever performed without sacrifice. Our country's revolution cost millions upon millions of money, and thousands upon thousands of precious lives; yet, what is a nation's freedom from tyranny and oppression, when compared with the pure Word of Jehovah, which is "able to make us wise unto salvation," and to free a world of immortal souls from the bondage of sin and death. For one, while I stand ready to watch every claim upon our Treasury, I rejoice in having been able to share with my brethren in the expense of the work, and I desire never to be found estimating the gold of this world as more valuable than the pure words of unerring truth, for "more to be desired are they than gold, yea, than much fine gold." It may, indeed, require of us still greater sacrifice than we have yet borne, before we shall have secured for the pure word of the Lord a home in every breast.

## EFFECTS OF REVISION UPON SKEPTICISM.

Skepticism and infidelity derive their chief aliment from perversions of the word of God. Unfortunately, the common English version affords them numerous opportunities, of which they gladly avail themselves, to misrepresent revelation. They seize upon an erroneous translation, and from it deduce arguments against the Bible, showing that either this is not the word of God, or that the God of the Bible is not a proper object of religious worship. Nine-tenths of the arguments by which they lead astray unwary youth, are founded upon mistranslations of passages, which, properly translated, would not lead into error. A few of these will serve as examples.

Exodus iii. 22—"BORROW."—The common version represents God as directing the Hebrew women to borrow from the Egyptians what they never designed to repay. The same deception is inculcated in respect to the men in Exodus xi. 2. The original means to *demand*. They demanded part of the pay for their unrequited labor.

2 Samuel xii. 31.—1 Chron. xx. 3.—David, a man after God's own heart, is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation related to the Israelites, because their king had offended him. A correct translation would show that he put them to saws, and axes, and brick-kilns, etc.; that is, taught them mechanical and agricultural arts, and made them a peaceful and useful people.

Jeremiah xx. 7.—Jeremiah is made to say, "O! LORD, THOU HAST DECEIVED ME AND I WAS DECEIVED," instead of, as the original declares, "*Thou hast persuaded me and I was persuaded.*"

Isaiah iii. 23.—"GLASSES" are spoken of at an age in which it is asserted that glass did not exist. The Hebrew word translated "GLASSES" signifies *mirrors*, which were made of polished metal.

One of the objections brought by infidels against the Bible, is, that Moses declares of himself, Numbers xii. 3, "NOW THE MAN MOSES WAS VERY MEEK ABOVE ALL THE MEN WHICH WERE UPON THE FACE OF THE EARTH."

Dr. Horne, the celebrated author of the Introduction to the Critical Study of the Bible, vindicates the inspired penman from the egotism charged upon him, by proving that this passage is "mistranslated" "in our own English version," and that it ought to be, "*Now the man Moses was depressed or afflicted more than any man of that land.*" This affliction was caused by "the great burthen he had to sustain in the care and government of the Israelites, and also on account of their ingratitude and rebellion, both against God and himself."

If the reader wishes to examine other cases of a similar character, we refer him to Horne's Introduction, a work which all biblical scholars admit to be one of the highest merit.

These are only a few of the numerous cases in which erroneous translations furnish to infidels and skeptics their strongest weapons for attacking Christianity.

Will it do harm to the truth to point these out and correct them; or to leave them in the version, and profess that they are a part of the word of God?

# THE BIBLE UNION QUARTERLY.

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FEBRUARY,]

NUMBER THIRTY-FIVE.

[1859.

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**FREDERICK CROWE,**

THE

**MARTYR MISSIONARY.**

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Rev. FREDERICK CROWE died on Sunday morning, November 7, 1858, in New York, a martyr for the word of God. No man has done more than Mr. CROWE in the work of procuring a faithful version of the Scriptures for the Spanish race. In 1856, he had the satisfaction of seeing for the first time a beautifully revised copy of the Spanish New Testament, complete—an object for which he had twice crossed the seas, to visit Christians in Great Britain and in America, and for which he had toiled with heroic faith and unwearied patience for ten long years. The work was begun in Great Britain, but was consummated through the American Bible Union. Many thousands of copies of the New Testament or portions of it, had been put into his hands for distribution ; and the people of Central Spanish America were just beginning to receive the Word of Life through him, with great joy. His success maddened the priests of the Roman Catholic Church, who have persecuted him with the most cruel severity. They have driven him from one city to another. They have put him in prison, and subjected him and his wife to personal injuries ; exposing them alike to hunger, and nakedness, and peril ; and finally they drove him from the field of his labors, broken down in health, weak with suffering, and penniless.

It was in this condition that he, with his wife, a native Spanish woman, who had renounced Popery and embraced Christianity, and

had joined her fortunes with those of Mr. CROWE, reached New York on the 28th of October. He came at once to the rooms of the American Bible Union, in the meeting-house of the First Baptist Church. He and his wife were weak and hungry, and suffering from disease. They were poorly clad, and had not enough even to pay the driver's fare from the steamer to the Bible Union Rooms. They were at once kindly cared for. They were placed in the rooms of a hotel near by, till permanent accommodations could be provided. The proprietor, Mr. C. S. Matthews, with his family, extended every care that kindness could suggest. Rev. Dr. Shepard and Dr. Joslin used their medical skill. But all was vain. He gradually sank until death released him. He died peacefully, conversing to the last about the glorious work of giving the Bible to the benighted Spanish race, glad that he had been accounted worthy to suffer for the word of the Lord, and has gone home to receive his crown—the crown of a martyr.

The Board of the American Bible Union met on Monday. Rev. Dr. Baker presided, and Rev. John Bray led in prayer. They resolved to attend the funeral in a body ; to assume the necessary expenses of his sickness and burial ; passed appropriate resolutions ; and appointed the following brethren as a Committee to prepare a suitable statement of the facts, and an appeal in behalf of the widow, viz. : Rev. John Bray, Rev. W. S. Hall, Rev. C. A. Buckbee, Rev. J. Q. Adams, and John B. Wells, Esq.

The members of the First Baptist Church, especially the sisters of that Church, always ready to do something for Jesus, surrounded the widow, and made the case of this their exiled sister for Christ's sake their own. They have cheerfully clothed her, and will do all in their power for her future comfort. Brother CROWE, as his dying request, asked that the Bible Union would see that his wife were protected and tenderly cared for, and that she should receive an English education, and be prepared, if God's providence should open the way, to return again to do good in her native land.

The funeral services of Mr. CROWE took place in the meetinghouse of the First Baptist Church, New York, on Monday, November 8, 1858, at half-past one o'clock. The commodious church edifice was early filled by members of the Bible Union, citizens and strangers, ministers and Christians of various denominations. who took a deep



interest in the services, and frequently evinced their sympathy by copious tears, when allusion was made to the treatment which the deceased had received in Spanish America. The remains were placed in a coffin in front of the pulpit, and a brother of the deceased, with the widow, sat near by. The coffin bore on its plate this inscription :

**FREDERICK CROWE,**

**A MARTYR MISSIONARY**

BANISHED

FROM CENTRAL SPANISH AMERICA,

**FOR CIRCULATING THE HOLY SCRIPTURES.**

**DIED**

IN NEW YORK, NOVEMBER 7TH, 1858.

Aged 39 Years, 9 Months.

The hymn commencing—"Why do we mourn departed friends,"—was sung by the congregation. Rev. S. Remington read a selection of Scripture. Prayer was offered by brethren Rev. W. S. Hall, and Dr. S. Baker. The President of the Bible Union, Dr. Armitage, and the Secretary, Brother Wyckoff, were detained from attendance by previous engagements in Philadelphia and other cities, on behalf of the Bible Union. Rev. A. K. Nott, Pastor of the First Baptist Church, addressed the congregation. He was deeply affected, and spoke from a full heart. The following is a condensed account of his remarks :

MY FRIENDS :—You have gathered here for the burial of a martyr. I thought that the martyrs were dead and buried before my day. I did not suppose that I should ever be called upon, and that standing upon the soil of my own free country, to make an address over the body of a martyr, one who just as really laid down his life for the truth, as did any of the heroes of the early Church. This feeling oppresses me, and absorbs almost every emotion. I hardly have patience to dwell upon the fine qualities, the intelligence, the Christian virtues of the man, to recount the work in which he was engaged, to remark upon the loss which the Church has sustained, or even to speak words of consolation to the few kindred who are here to mourn him, because every other consideration is swallowed up in the one thought—that I look upon a martyr. But, since it is demanded of me, I must turn away from such considerations, and, as you are strangers, tell you who and what he was, who now lies in death before you, and what brought him here.

The Rev. **FREDERICK CROWE** was the son of a British subject, and was born in Belgium, in 1818. His father afterward removed to Bordeaux, in France. We first hear of the son as a youth of seventeen, when he embarked in England as an

emigrant to Spanish America. But by a remarkable providence of God, the ship was turned from her destination, and he was landed at Belize, a city of Honduras, the only place within thousand of miles where there was a Christian teacher. Here this youth, Christless as yet, met Mr. Henderson, the Baptist missionary, and was converted to God. For four years he gave himself to labor in the Gospel in that city, in connection with school teaching. Then he repaired to Vera Paz, to the colony to which he had originally embarked. He came to them as a Christian and a teacher. Here he acquired the Spanish tongue, and so long as the colony endured, was safe in distributing the word of God. When, three years later, the colony failed, abandoned to the ignorant fanaticism of the native priesthood, he maintained his post amidst a storm of persecution: Proceeding to Salama, the chief town of Vera Paz, at the public fair he sold or gave away the Scriptures to the crowds who eagerly pressed upon him from the villages and from the mountains. Of these adventures he gave a graphic account in a speech before the American Bible Union, at the Anniversary of 1853. Amid denunciation from every pulpit, and privations of every sort, he bravely pursued his work, to the peril of his life. Once he was rescued from death only by the breaking out of a revolution. In 1846, forced from the country to Belize, there imprisoned, he returned to Europe, both to obtain protection, and to secure, if possible, a truer Spanish version of the Scriptures. The only one then in circulation was a translation of the Vulgate, and of course was grossly imperfect.

His mission was crowned with the highest success. The Rev. Wm. Norton, Senor Don José Calderon (a Spanish professor of high repute), and another Spanish scholar, a member of the Royal Academy, gave themselves ardently to the task, and achieved a work which has won the unqualified admiration of the *élite* of Castilian scholars. Mr. Crowe visited this country, where he was warmly received. The Rev. Dr. Storrs, A. S. Barnes, Esq., and others, became especially interested in his endeavors. The Spanish Testament was issued by the American Bible Union. Laden with this rich treasure, and supplied with funds from their treasury to defray his expenses, he returned to Spanish America in 1853, and engaged with new hope and ardor in distributing the *pure* word of God. Declining support from others he has sustained himself upon his field. To that work he gave his property, his health, and, as you see this day, his *life*.

Reluctantly, we are hastened to the closing scenes. In May last he went to San Miguel, in order to distribute the word of God, and, as was his custom, attempted to procure a booth or place for the sale of the Scriptures, but he encountered a great deal of opposition from the curate of the Roman Church in that place. However, he found a suitable locality, and that under the protection of the law, and FREDERICK CROWE stood up to distribute the word of God. He raised no tumult; there was no public meeting; he held no service for worship: he simply stood under the rights of the constitution of the country to distribute the word of God to citizens and to others, who, of their own voluntary will, would purchase or accept of a copy of the Scriptures.

At the instigation of the priests, a furious mob was raised against him. Dragged before the local magistrate, he appealed to the chief ruler at San Salvador. On his journey thither, he stopped, exhausted by hardships, at the house of a friend, and utterly unable to proceed, fell upon a sick-bed. From his bed he was dragged by officers, under warrant of the Governor, despite the intercessions of his friend,

and assured *beforehand* that an appeal to the British Consul would be scorned. Nevertheless, for the honor of his country, he made an appeal for protection, as a British subject. The Consul, Henry Grant Foote, *Pontius Pilate*, denied it, repudiating his claim to British citizenship, notwithstanding he had himself previously acknowledged it by an official act. More than this, he mocked at it, and himself denounced the persecuted missionary for the alleged crime of distributing a Protestant Bible in a Catholic country. This correspondence, published in the *Herald*, Nov. 6, brings back to me the heroic Paul. Mr. CROWE, in a spirited reply, reminded the recreant Britisher of his duty. For the authority of his own course, he refers him to the Saviour's last commission; he bids him recall the history of England, when Tyndale did for her what he now tried to do for Spanish America, and concludes by a solemn appeal to his Queen, and lastly to his God, before whom both would shortly give account for their respective acts. To that bar the one has already gone. There the other will one day meet him face to face. We can well afford, therefore, to dismiss him from ourselves.

The last scene in this painful tragedy is brief. The sufferer was taken by force to Acajutla, a sea-port, whose name will henceforth be consecrated in the history of martyrdom. He is cast into a sickly dungeon, his young Spanish wife a sharer of his wretchedness. There they are abandoned to die. From the horrors of starvation they are saved only by the secret interference of a kind Frenchman. After weeks of confinement, he is forced on board ship. A dreary voyage lands the helpless exiles at Panama. In the Providence of God, yet merciful, some boxes of Testaments, detained at Panama on their way to him from this city, served to identify him to Christian people, who procured him a passage to New York. The exile sought a refuge here. He found it—in a grave.

About a week before his death, on a cold, wet day, a coach might have been seen to draw up in front of this meeting-house. Its occupants were a slender, wasted, thinly-clad man, with but a straw-hat on his head, and, by his side, a dark brown young Spanish girl, unable to utter a word of the language of the strangers here. They alight, and are assisted to enter this building. A kind friend pays the coach fare, for which they have not a penny. They entered one of the rooms of the American Bible Union, in this house, and there sat down by their scanty baggage, until some suitable provision could be made for their immediate wants. How many of you would have coveted the honor of making that provision! Until a more permanent abode could be selected, rooms were engaged for them in the hotel on the opposite side of the street. After entering that hotel, Mr. CROWE went not from it again but once; and that was when brethren Wyckoff and Buckbee accompanied him, through wet and cold, to procure raiment for his shivering body. When he returned again to his lodgings, he came not forth till you brought him in hither—a martyr released from his sufferings for the truth.

While his life was ebbing away, he delighted to converse about the progress of the Gospel in Spanish America. What are the tidings? How does the work of the Lord prosper in Central America? were his oft repeated questions to the friends around his dying bed.

And there by his side, unmurmuring, sat his young wife, speaking in tender accents only to him, and he alone able to converse with her. There she watched over him, her heart torn with anguish, until just before the dawning of last Sunday morning, when the struggle was ended, and his spirit was wafted on high.



Mr. Nott then addressed the brother of the deceased in a most affecting manner, and through an interpreter, amidst the tears of the entire assemblage, spoke a few words of consolation to the young widow who sat closely veiled beside the coffin :

"My sister in Christ, we look upon you here to-day as our sister. We are your friends, because we are Christ's friends. We rejoice that by the teaching of this good man (pointing to the remains) you yourself were led to the truth. We rejoice that you have found the Saviour. It is a great honor that you have been permitted to share in his toil and his sufferings for Christ. Your heart, you have said, is breaking ; but the Lord Jesus will heal it. He will wipe away all your tears. You say that you desire the conversion of your friends. Perhaps the death of your husband may be the means of leading them to Christ, and perhaps one day you may be able to return to them, and tell them of the Saviour. You have the sympathies and prayers of all who love Christ, and they are very many in this country."

During the delivery of these remarks Mrs. Crowe wept bitterly, and the majority of the assemblage were bathed in tears.

The brethren of the American Bible Union were next addressed :

You are honored, my brethren, in surrendering such a witness for the truth. You have lost one of your most highly-valued laborers. You will think of no one that can fill his vacant place. But let not this loss dishearten you. 'The blood of the martyrs is the seed of the Church.' His life gave the Gospel to thousands : his death shall send it to tens of thousands.

His own words, in reply to the British Consul's refusal for protection, are prophetic. The land from which he was exiled shall yet become enlightened. The word of God, which he sought to give to its benighted sons and daughters, cannot be bound. From his silent lips shall go forth a voice—from his clasped hands a power—and from his clogged heart an impulse, that shall not die. Other laborers will take his place. Other feet will tread in his footsteps, and other hands will scatter, broadcast, the seed of the kingdom, until every poor man, every cottager, and every muleteer, shall possess a copy of the word of life.

The friends as well of civil as of religious freedom, mourn together around this good man. Otherwise, what means this vast assemblage, gathered before this corpse? Much, doubtless, is due to natural sympathy for suffering strangers. We thank you for it. But this does not justice to your hearts. You want to do more than condole. Tears do not satisfy you. No! There is a rising impulse in your hearts, which, could it spring to your lips, would make them say—"Would that this man had been an American! Would that he had belonged to *my* country! Then this voice should never be still, nor these hands inactive, until *redress* should be obtained!" But let us have patience, my friends. Look to God, and give Him no rest until that dark country be enlightened. It will be! The shattered States of Central America *shall* be opened to the Gospel. Their benighted inhabitants, almost our own countrymen, *shall* receive the truth. You will pray for it, and labor for it, and God will perform it.

And is there any one whose life has hitherto been spent in vanity? Be rebuked by the nobleness of his life! Come, gay worldling! stand a moment beside this coffin, that we may see how vain, how hollow, thou art! And, from this hour, begin to live for a nobler purpose.

"And now," concluded Mr. Nott, "we bid thee farewell! Thy spirit is in glory. Thy dust we return to dust until the resurrection. Rest thee! Rest with our be-



Judson; rest with Tyndale and Wyckliffe, thy countrymen; rest thee with  
 er, with Paul! Rest thee with Jesus! 'Thou martyr missionary, farewell!  
 stranger voices say it; many strangers' tears drop into thy grave; many strangers'  
 hearts ache for thee! It is all we can do—Farewell!"

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Mr. CROWE's remains were buried, November 9th, in Hackensack, N. J.

Mrs. CROWE, since the death of her husband, has suffered severely from the effects of the hardships and persecution which she had undergone in her native land. Kind friends have been unexpectedly raised up on her behalf. A widow lady, of this city, and her daughters, have been unremitting in their attentions. As the condition of her health required that she should be where she could receive the best medical attendance, they took her to their home in this city, where everything that kindness and liberality could devise, has been done for her benefit. Several medical gentlemen have rendered their services gratuitously, and we have the pleasure to inform our friends that the present prospect is that Mrs. Crowe will, by the blessing of our Heavenly Father, be entirely restored to health. The heavy expenses connected with Mr. Crowe's sickness and burial, and the necessary expenses of Mrs. Crowe, have been borne by the Bible Union, with such occasional contributions as have been received from a few friends—which, however, have not thus far met the outlay. The following quotations from letters of sympathy, will be read with interest; and we trust others will remember "the widow" in her affliction:

C. T. DEYER, Wyoming, N. Y., writes:—I send you five dollars, which I gathered from a few brethren and sisters, as an expression of our sympathy for Sister CROWE."

L. M. WHITMAN, Monmouth, Ill.—"I have circulated the tract regarding Mr. CROWE, and send you \$5.60, as the result, contributed by the Church in this place. May the Lord reward all the donors in this labor of love."

DANIEL FRANKLIN, Rushville, Ill.—"The notice of the death of Bro. CROWE was duly received. The spirit of enmity and persecution is still abroad."

JOHN P. ROSCOE, Windsor, N. C.—"I read the appeal on behalf of the widow of the late Rev. F. CROWE, and felt at the time that I must give her something; and I enclose \$5 for her benefit."

ANNA M. MOON, Viewmont, Va.—"The young widow of our lamented brother has my deepest sympathy. I wish you to receive the enclosed five dollars, and appropriate to her relief."

The piety and devotion of Sister CROWE have been strikingly manifested throughout her painful and protracted illness. May the Lord raise her up to be eminently useful in disseminating the Sacred Scriptures among her countrymen.

Donations, for the expenses of Mrs. CROWE, may be forwarded to C. A. BUCKBEE, Assistant Treasurer of the American Bible Union, No. 350 Broome Street, New York.

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In this mournful connection, we continue our extracts from the correspondence of our deceased brother CROWE, which was interrupted at page 360.

## INTERESTING NARRATIVE OF EVENTS.

(Continued from page 360.)

"COMAYAGUA, May 4, 1857.

"Guardiola next laid considerable stress upon the personal risks that I run among a people so ignorant and fanatical. I said, I had counted the cost, and promised not to ask protection from the authorities in any case, being quite content to trust to Divine Providence while my objects and conduct were good, but that my experience hitherto had led me to conclude that I had much less to fear from the people than from the priests and the ruling classes.

"Smiling at what he called my desire for martyrdom, the President then said, without bitterness, that I had been accused to him of writing a pamphlet in favor of Walker, describing him as the prophetic *gray-eyed man*, who was to deliver the Indian races. I replied, that I had seen an ill-written pamphlet in this sense, which had appeared in New York, but I was not the author of it, nor had I any sympathy with the objects or the proceedings of the filibusters. He seemed quite satisfied on this head. Our conversation was several times interrupted, but Guardiola always returned to it with apparent interest, addressing himself to me, with an occasional appeal to our hearers.

"Feeling that the time was now come, I urged the injustice and hardship of my case, stating my poverty and the necessity I was under of earning my support from place to place. He maintained that they had an absolute right to exclude from the State whom they pleased, as they had recently done in the case of American citizens, and that even peaceful emigrants were only admitted on certain conditions, in defense of which he referred to a law recently passed in the United States.

"The officer in command of the garrison then coming in to take leave, the President-General said to him, emphatically—intending it, as I thought, for the general benefit of all present, if not for the ear of some individuals more particularly—Protect these gentlemen of the proprietary class, and look well to your barracks, if any attempt is made at insurrection, or to take the place, *shoot them down, shoot them down!* adding, to the company, 'That is the only way we can do here.' The Tegucigalpas are considered turbulent, and have often set up and knocked down rulers since their independence.

"Returning to me, the President inquired why I had come back to this country after the usage I had met with at Guatemala. I replied, that I had adopted it as my own; that I sought its greatest good, and thought that I could be more useful here than elsewhere, and that my wife was still residing at Guatemala, from whom I had been forcibly separated for more than ten years. (I knew not, alas! that she had been some months dead, and that my plan of rejoining her in San Salvador, which I explained to Guardiola, was no longer possible.) He seemed to soften on this, and taking a less careful tone, said, to the company, 'After all, I do not see that he is so dangerous a person, and it does not look well for us to send him out of the State in this manner.' Then, turning to me, he inquired if I should be willing to follow him to the capital, and meet the bishop on the subject. To this unexpected proposal I cheerfully assented. The idea of setting the lord bishop and myself by the ears evidently tickled the presidential fancy, and he seemed to chuckle inwardly as he urged that we could then discuss the matter between us, when it would be seen which of us would convince the other; adding, 'What you want to teach us is by persuasion and not by force.' He said, further, that thus I should at least convince myself of the hopelessness of my undertaking (which, I suppose, he imagined was to convert the nation at once, beginning with the clergy), and I should then go away of my own accord. He also added, to those present, '*It will look better, and it may be written about.*'

"The President then gave orders to some officials present, saying, 'See that he be allowed to proceed to the capital within a week's time, if nothing happens to make his stay here troublesome.' I urged that my mules would not be fit to travel again so soon, and a fortnight's grace was allowed. I now rose and took leave of Guardiola, whose manner toward me throughout was polite, and had become cordial and complaisant, assuring him that I would do nothing that should be a legitimate cause of offense to the authorities.

"When I turned my footsteps toward my humble *posada*, it was with feelings of gratitude to God. I had escaped the new dangers that appeared to threaten me, and the man I had dreaded most proved to be my shield. I had had a capital text, and a decidedly interested audience, and had reason to believe that excellent impressions had been produced. I could not have desired a better opportunity, and, like the President, I was not a little amused at the idea of a theological discussion with the

bishop of the diocese, to which attention had been thus publicly directed beforehand by the highest authority in the land. Such an event seemed unlikely to be realized, but the bare proposal could result in nothing but good, and I was glad that I had accepted the challenge.

"Reserving the events that followed for yet another letter, and with renewed Christian salutation, I am, my dear brother, yours faithfully in Christ,

"FREDERICK CROWE."

"COMAYAGUA, May 20, 1857.

"MY DEAR BROTHER :—By the last mail, I brought up my narrative to the close of the conference that I had with the President of the State, at what might be called his *levee*, on the day he left Tegucigalpa. The reports concerning me and my objects, which the gentlemen who had been present were pleased to spread abroad, were calculated to keep up the interest that had already been excited by my arrival the day before as a State prisoner; while the proposed theological discussion with the bishop, seemed to add fuel to the excitement that prevailed. The immediate result was my being lionized during the remainder of my short stay in this novelty-loving community.

"Visitors soon became so numerous at my *posada*, that I was seldom alone, even at meal times, so that I could do little else but converse and sell Scriptures; and, as the conversations were almost exclusively on religious topics, I did not regret having frequently to devolve the latter duty upon my servants. The character as well as the cheapness of the books, with which they were equally charmed, drew purchasers from all classes of the people. Among my visitors were merchants, lawyers, and doctors, several professors, and almost all the students of the University (about one hundred in number): even some full-blown priests followed in the stream. With them all, including the ecclesiastics, I held free discussion, to which there were generally some listeners, if it were but of poor people who stood about the door. In short, my dwelling assumed the character, if not the appearance, of an oriental missionary *zayat*.

"A priest, who repeated his visits several times, and became communicative, frankly told me that, for his part, he '*believed in nothing*.' He related his military exploits and hair-breadth escapes during the late revolutions, in which he was a hot and active partisan of Guardiola. He soon convinced me that I was listening to what the Scriptures term 'a violent and bloody man.' Others, afterward, related some of his licentious deeds, which will not bear repetition here, but are, nevertheless, notorious throughout the land. And yet, I saw this man arrayed in gaudy trappings, stalking pompously under a palium, and receiving the homage of the poor people in the streets. Nor is this case a solitary exception to general rules. This man furnishes only a fair type of a numerous section of the always foul genus *sacerdottii*. Others, who do not run to the same excess of riot, though insufferably proud or sordidly covetous, often enjoy a reputation for morality, and even for great sanctity, in these dark regions.

"To some of these—my visitors—I read the Decalogue, pointing out the dishonesty of the Romish Church in changing the words, and in entirely suppressing the second commandment, and then dividing the tenth in two to conceal the fraud. To others I showed the texts that prove Mary to be subject to err, and in need of a Saviour, and that she bore children—a thing which the least prejudiced Romanists, and even professed infidels, are generally very unwilling to receive, so great is the hold of Mariolatry upon them! To others, again, I pointed out the passages against *celibacy* and the use of *vents*; or, I demonstrated the folly of praying to the saints, who are neither omnipresent to hear, nor omnipotent to aid their votaries. To all I endeavored to proclaim the remission of sins by a living *faith* in Christ Jesus, without regard to any merits but *His*; and I asserted the spirituality, reasonableness, and wonderful simplicity of the doctrines of the New Covenant.

"Here, as elsewhere, it was exceedingly gratifying to me to hear *El Nuevo Pacto* and *La Buena Nuevo Segun Mateo* continually asked for by the people. I can not but attach importance to the correctness of the title of the sacred books, as they unquestionably affect the minds of those who become acquainted with them. These simple names must do so in a way peculiarly scriptural and entirely disconnected from anything Popish, or from the superstitious ideas to which these poor people have been used. For this, among other reasons, those simple and significant titles, often heard in the mouths of children, sounded most melodiously in my ears.

"During a visit I paid to the classes of the University, held in a ruinous building



that was once a Franciscan convent, the students of the class of logic (philosophy) purposely raised a discussion on the evidences that the Roman Catholic is the true religion. It was but poorly conducted, either by assailants or defendants, and worst of all by the professor. Though evidently expected to take part in the debate, I thought it more becoming to remain silent. My impression was that the young men were not wanting in intelligence, and that it is not to be wondered at that they mostly turn out infidels, with no better teachers or text books than those they have.

Although, long previous to my coming, unfavorable reports had been freely circulated respecting me, as the *Protestant Heretic* and *Antichrist*—under which title my approach had actually been looked upon by some as a presage of the end of the world—yet, there was so little prejudice against me, now that I was among them, that, besides the concourse of visitors already spoken of, a company of young men serenaded me during the night. Some of these were Nicaraguenses.

Not only were the books I was selling being read in many houses, but the conversation of boys in the streets was upon subjects to which I had drawn attention. I was credibly informed that the curate overheard two youths, in a public highway, disputing on the immaculate purity of the Virgin, when one of them referred to *Mileo* to prove that Mary had, at least, six children. This was the spark that produced the explosion that immediately followed.

In the afternoon of the 10th day from my arrival (the 7th of November), the *Señor Alcalde Segundo* sent for me to the *cabildo*. He said he had been informed that I was selling prohibited books—books that militated against the religion of the State. I replied that I had yet to learn that the books I was circulating were prohibited here, and begged to be informed by what law. A large folio of old Spanish laws (*Las Recopilacion de Indias*) was then ordered to be brought, and a clerk was directed to read aloud the antiquated statute, only too well suited to the condition of the Peninsula three centuries ago, authorizing the *alcaldes* to seize prohibited books. I said, I did not dispute their authority to seize such books as were there described, but I questioned that those I had introduced belonged to that category, and urged that, while the liberty of the press was guaranteed by the Constitution, the idea of a censorship, such as had existed in Spain, was utterly inconsistent. I, therefore, required the production of a local law against these books, specifying them by their titles.

Finding himself thus pushed up into a corner, the worthy magistrate presently referred to the decrees of the Council of Trent; upon which I replied, rather indignantly, that I recognized the *civil* law, but that I had no respect for the *ecclesiastical* pains and penalties of which could not reach me. That I was much surprised that the *Señor Alcalde* should send for me to the *cabildo*—a civil court—to talk to me about the *Council of Trent* and canon laws! adding, with boldness, that if there was yet an *Inquisition* in the country they had better deliver me over to it, which would be a far more consistent course.

Seeing that the magistrate and his subordinates were completely at fault, and so foiled that they could not conceal their confusion in the presence of the audience, that had by this time filled the Hall of Justice, I inquired if he had anything further to say to me, and, receiving a negative reply, bowed and withdrew, conscious that I was followed, even across the *plaza*, by the fixed stare of the astonished assembly.

By my manner, perhaps, more than by my words, I felt that I had really put the *Señor Alcalde* to shame, and had set at naught both him and the priestly instigators, whose blundering tool he had consented to be. True, I had *right* on my side, but, apparently, all the *might* was with them, so that I fully expected the seizure of my remaining books, if not of my person also. Some who had bought Gospels, now requested me to receive them back, as they had been threatened by the curate or the *alcalde*. I did what I could to remove their fears, and pointed out the illegality of such proceedings. I believe they succeeded in gathering up but a small proportion of what I had sold. Some, afterward, told me that they had demanded the price of them, which not being restored they had retained the books. Others would agree to part with them on no conditions.

The day following the scene in the *cabildo* a dirty soldier again appeared at my rooms with a verbal message from the *Señor Jefe Politico*, purporting, that if I did not leave immediately he would send an escort to take me off. Of this threat I took no notice, having previously determined to leave for the capital early the following week.

The day, which was Sunday, passed off quietly, nothing reaching my ears beyond reports of the excitement that these proceedings were producing among the people. As is my custom, I refrained from selling books on that day, for the sake of example, though I had several applications.

Monday morning, however, brought with it the execution of the *jefe's* threat, in



the shape of an officer, with an armed escort, who came at an early hour, stating that I had been ordered to leave since Saturday, and now I must start within *two hours*. I prevailed upon the officer to accompany me at once to the house of the *Jefe de Primera Tristancia*, in order to make a protest against this violence. In the street we encountered many who stared at me more than usual. The *jefe*, having heard me, bade me attend at his office in an hour's time, with my protest in writing. It was too early to obtain stamped paper, and I failed in the attempt. While preparing my protest, the sergeant came to say that the *jefe* insisted that I should go immediately. I replied that I would first finish and deliver my protest. The sergeant went away again and quickly returned to hurry me off, with new threats; upon which I told him to inform the *jefe* that I was now determined not to move a step, unless they first bound me. The guard at the door had received orders not to suffer me to go out again, so that I had to send the protest, written on plain paper, by one who was passing in the street. The want of the stamp furnished the excuse for its being entirely ignored, as I afterward learned. Unlike the State of Guatemala, the *Habes Corpus* is not in force in Honduras.

"On receipt of my ultimatum an additional guard of soldiers was sent on—making ten rank and file, and two non-commissioned officers, all to overawe one unarmed man—and sentries were forthwith placed at the street door, and at the one leading to the *patio*, or yard. Fully expecting to be bound and sent off, I now changed my dress and making other necessary preparations, giving orders to my servants to follow me as soon as possible with the mules.

"It was not till I felt quite ready to be bound that I learned that letters that had been at first intrusted to the corporal of the intended escort, had been taken from him and sent to the capital, with others superadded, by express; and I gradually came to the consciousness that my determination not to move without violence had altered the tactics of the *jefe*, who now meant to keep me a close prisoner in my own house till the orderly he had dispatched should return with the commands of the President respecting me—commands that would, probably, be influenced by the *jefe's* misrepresentations of my conduct. The two lads who served me were prisoners likewise. In the street a crowd assembled before the door, to gaze at us. The *jefe*, apparently annoyed at this demonstration, came in person, flourishing his cane, and bid the guard disperse the idlers, whom he threatened to send to gaol. An American gentleman, who came to see me, was not suffered to enter, but conversed with me from the opposite side of the street. Other gentlemen, anxious to manifest their sympathy, were suffered to do so only at a distance. The neighbors, who stood at their doors, spoke kindly whenever I showed myself, at mine; the officer and sergeant both made apologies to me, and, in strong terms, expressed their dislike of the unwelcome task that had been put upon them; and the very sentries, who were posted for the purpose of preventing the further circulation of the dreaded books, became the willing mediums of their sale to those who had applied in vain on Sunday, and to some others, also, who were not intimidated by the oppressive and illegal proceedings of the confederate Church and State.

"So rigid was the blockade intended, on the part of the *Señor Jefe*, that he refused to allow the horses and mules to be let to water; which was felt to be an act of gratuitous and brutal cruelty. The rain, however, fell in torrents in the afternoon; and though the lads had at first been prevented from going into the yard, the soldiers now permitted them to catch water for the unoffending cattle. I spent the day in reading, still exposed to the gaze of the curious, who seemed to wonder that I took the matter so tranquilly.

"The evening proved cold, damp, and dreary, so that the guard was glad to drop off, first from the yard, and, when the entry door had been some time closed, from the street also. I concluded that they did so, either on their own responsibility, regardless of the breach of discipline, or that the garrison being small so many men could not well be spared from the *cuartel* all night. At a late hour, I received some visitors anxious to express their sympathy, who assured me that the general feeling among all classes of the people was strong against my persecutors.

"After parting from these friends, I closed the day, as was my custom, by reading the Holy Scriptures, and putting up a short prayer, with my two attendants, and then cheerfully retired to my hammock to sleep, more peacefully and soundly, perhaps, than my mistaken persecutors did, for whom, as then, I still pray, that they may one day know the truth, and that the truth may make them free alike from unbelief, from superstition, and from the power of sin.

"Once more I break off, hoping soon to conclude this narrative, and am, my dear brother, yours affectionately in Christ,

"FREDERICK CROWE."

## TRACTS ON REVISION.

From the origin of the Bible Union, the desire has been expressed by friends of the enterprise, that we had brief tracts, which could be cheaply furnished for circulation. Occasionally some of this character have been prepared, and have been used with great advantage. But, as the institution has grown in age and experience, the need has become felt of a complete system of short tracts, touching all matters of permanent importance. Of these we furnish specimens in this QUARTERLY.

The design is to confine each tract to a single topic. It is not expected that the topic will be exhausted, but that it will be presented in such a light as will convince the judgment of the reader, and induce him to examine the subject for himself, if he wishes for further information. For instance, the tract on "Words Mistranslated in the Common Version," contains a few pertinent examples sufficient to quicken the curiosity of an intelligent reader; but these examples do not comprehend the hundredth part of the cases that could be collected. Even some of the most striking, such as the erroneous use of "CHARITY," as the translation of AGAPEE, instead of *love*, the true meaning of the word, and FAITH, as the translation of ELPIS, instead of *hope*, its true meaning, have to be omitted in so contracted a space. The wish is, to restrict each tract, if possible, to a single page. It is not improbable that, in some instances, we may be obliged to occupy two or more pages with one topic, but if this can be avoided, it will be.

Our plan is, to make up these tracts into packages and sell them from the office, or send them by mail, to all who wish to purchase and circulate them. It will be readily understood, that when we mail them and prepay the postage, this must be added to the price. It is designed to furnish them at the cheapest rate possible, without exhausting the means of the Union. The American Tract Society is believed to sell its tracts more cheaply than any other institution. They furnish 1500 duodecimo pages for one dollar. We intend to furnish 1500 tracts, each occupying an octavo page, for the same money. Our terms will be—

1500 Tracts or pages .....	for \$1.00
350 " .....	" 25
1500 " by mail .....	" 1.20
350 " " .....	" 30

These tracts, we believe, if read consecutively, will convince any candid man, who loves the truth, of the necessity of revision, and of the excellence of the plans prosecuted by the Bible Union. The friends of the cause will then aid the Union greatly, and advance its objects, by circulating these tracts.

## MANUSCRIPTS OF THE SACRED SCRIPTURES.

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The original scriptures of the Old Testament were written in Hebrew ; those of the New Testament in Greek. Some chapters, however, in Daniel and Ezra, and a verse in Jeremiah, were written in Chaldaic ; and the Gospel by Matthew is supposed by some scholars, to have been first written in Syriac, and afterwards in Greek. The art of printing was discovered in Europe in the fifteenth century, and one of the first books printed was the Bible. Previously, the sacred scriptures were transmitted entirely by manuscript. Many very ancient manuscripts are still in existence. Although there is abundant evidence that extraordinary care was exercised in copying from one manuscript to another, it is not surprising that occasional errors in words or letters would occur. Some manuscripts are regarded as much more valuable and reliable than others. No single one, however, is supposed to be entirely free from faults. The errors in one are detected by the agreement of others in a different reading.

Since our common English version was made, many ancient manuscripts have been discovered, not at the time known to exist, and some of them are acknowledged to be of the most valuable and reliable character. By these scholars have been enabled to correct, in a number of cases, the text, both of the Hebrew and Greek, used by the translators of the common version. The correction of the text, of course, requires corresponding changes in the translation.

Upon this point the Bible Union has proceeded with the utmost caution. They have employed the most eminent Hebrew scholars now living—Dr. Rödiger in Europe, and Dr. Conant in America—to secure the most careful and reliable correction of the Hebrew text, as the translation of the Old Testament progresses, and in the New Testament, they depend for the same purpose upon the Final Committee, to which these two scholars also belong. The sole object of the Union is, to ascertain precisely what God has communicated to man, and to make this known by faithful and accurate translation.

It is a subject for devout thankfulness, that, as stated by Dr. Horne; “ The very worst manuscript extant, would not pervert one article of our faith, or destroy one moral precept.” At the same time, it is true that the greater accuracy to which the original text has been brought by the collation of additional manuscripts, only throws more light upon the articles of a christian’s faith, and upon the precepts by which his conduct ought to be guided. This is now true to the learned. A faithful and accurate translation of the corrected text, will make it equally true to all the readers of the Bible.

Man is entitled to know just what God has revealed, and it is the duty of the servants of God to make it known.

## STATE OF LEARNING WHEN THE ENGLISH VERSION WAS MADE.

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From the year 1600 to 1611, the date of the common version, Great Britain was not celebrated for any great advances in the science of biblical philology and criticisms. Almost all the great improvements in this department since the era of the Reformation, have been made at a comparatively late period. All the great commentators upon the English Bible have written since 1611, and the most important researches regarding the original text have been made within the last half century, and during the same period philological and grammatical principles that should govern translation, have undergone a degree of investigation and critical examination, which have brought the science of biblical philology to a maturity before unknown. It would be easy to prove that the revisers employed by King James were not, with rare exceptions, distinguished scholars, even for the day in which they lived, but, if they had been, they did not enjoy the advantages none possessed, and therefore were not in the condition of scholars of the present day, to make a thorough and accurate translation, especially where questions are involved, requiring profound and extended research.

It is not too much to say, that, in these respects, the Bible Union stands on the highest ground. All the advantages which learning can supply, have been secured for the preparation of a revision, which, we believe, will be worthy of the enlightened age in which we live, and will be to all succeeding ages a monument of faithfulness to God's revealed truth.

We do not disparage the revisers employed by King James, by asserting that they could not accomplish as much as scholars at the present day. They had not the manuscripts, they had not the books, they had not the collected results of the researches of philologists, biblical students, and commentators. Nothing less than a miracle could have enabled them to do in their age, what can now be done. We intend no reproach, therefore, when we make such comparisons. Nearly as great advances have been made since their time in all that is requisite to make a complete translation, as in the improvement of the mechanical arts, and it is not more reasonable to reject the steamship, the railroad, and the electric telegraph, in temporal matters, than to refuse the aid of modern scholarship in improving the translation of the word of God. The men who made the present version would not have been guilty of such an absurdity. They endeavored to improve the versions then in use, so as to produce a better, and we ought to imitate their wise example.



## RESPECT FOR THE COMMON ENGLISH VERSION.

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The American Bible Union has always treated the common English version with great respect and veneration. Its extraordinary merits as a translation, and the general simplicity and idiomatic purity of its style, are cordially admitted and acknowledged. The following General Rules for the guidance of the Final Committee in the revision of the English New Testament, sufficiently attest the regard which the Union entertains for the book which is so dear to the hearts of its members.

“The exact meaning of the Greek text, as expressed to those who understood the Scriptures in that tongue, when they were first written, must be translated by corresponding words, phrases, and sentences, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

The English version, as published by the American Bible Society, in their collated octavo edition of 1854, shall be the basis of the revision, and only such alterations from it shall be made, as the exact meaning and force of expression of the inspired text, and the present state of the English language require.”

The Union recommends to its agents not to disparage the common version. The faults which need correction must, of course, be explained, in order to convince the friends of truth of the necessity of revision; but the greatest tenderness and affection should be manifested in exposing the defects of a translation, in the main so worthy of commendation.

To venerate a version to such a degree as to approve its faults, or to prefer known errors to the pure word of God, the Bible Union regards as superstition. The Church of Rome has thus exalted a human translation, the Latin Vulgate, and placed it above the inspired originals. The common version should be loved for its faithfulness to the original, and only so far as it is faithful. A right hand, or a right eye, should be removed, if it interfere between the soul of man and the pure word of the Lord. Would God be pleased, if we preferred the word of man to His word, and called it by His name? Certainly not.

Let us, then, retain all that is excellent in the common version, and so far as it does not communicate to men the will of Jehovah, correct its faults and make it, in all respects, faithful to the truth.

## PULPIT REVISIONS OF THE COMMON VERSION.

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One of King James' revisers listened to a sermon, the greater part of which was occupied in presenting three reasons why the text should be differently translated. He afterwards told the preacher that the revisers had examined those three reasons, and had found thirteen better reasons why it should *not* be differently translated. A very large proportion of the time of many preachers is spent in correcting the version from which they preach. This is often rendered necessary by the known and acknowledged defects of the translation. Would it not be better to remove those defects from the version, and save the time thus spent before many audiences every Lord's day? Those known and acknowledged errors give countenance to numerous attempts in the pulpit to make changes, which are no real improvements.

It seems a plain, simple, and reasonable mode of proceeding, if the version which we use and circulate does not always convey the mind of the Spirit, to correct its known inaccuracies and defects, and give to the people the pure word of God. To retain what we know to be erroneous, and then to attempt constantly to correct it in the pulpit and lecture-room, produces the worst of consequences. It weakens the faith of the people in the sincerity of Christians, who point out and acknowledge errors, and do not aid to correct them. It throws doubt and obscurity over passages which are properly translated. It affords a field for weak and ignorant criticism. Young ministers especially, with a view to reputation for scholarship, delight to parade their learning before the churches by correcting the common version in their public ministrations, and this has particularly been remarked of those who openly oppose all efforts for its improvement. Indeed, some have acknowledged that, if the version is thoroughly and faithfully corrected, their occupation in this respect would be gone.

Let us do all that we can do, to secure a faithful translation of God's word, and the result will be a thousandfold greater increase of biblical intelligence, than if hundreds of thousands of such preachers should occupy the pulpits of the land from generation to generation, in correcting the version as it now stands.

The real questions at issue in such a case are these :

Shall the inaccuracies of the common version be corrected by incompetent, or by competent revisers ?

Shall they be corrected weekly in our sanctuaries, or once for all in the study ?

Shall they be corrected to the *hearer* of the word, and not to the reader ?

Shall they be corrected in a manner that brings reproach upon the book and upon christians, or so as to commend the one and justify the other ?

All acknowledge the faults. No one seems to dispute that they should be corrected, and the truth told. The point of difference is between this loose, irregular, imperfect, and frequently erroneous pulpit revision, and the thorough, faithful scholarly, and accurate revision aimed at and prosecuted by the American Bible Union.

## CHANGE IN THE MEANING OF WORDS.

The common English version was first issued in 1611. About two hundred and fifty years have since elapsed, and the English language has undergone great changes. Many words are not now ordinarily understood in the sense in which they were used, when this version was made. Out of hundreds of examples, we select the following:

**CONVERSATION**, used eighteen times in this version, in no one of these cases signifies *the talking of persons with each other*, in which sense it is now generally understood.

**PREVENT**, used seventeen times, in no case signifies *to hinder, or obstruct*, as we now understand and use the word.

Every passage in which such a word occurs, is misunderstood by the ordinary reader. These two examples alone comprise thirty-five passages of divine revelation so misunderstood.

Paul is made to say, "OUR CONVERSATION IS IN HEAVEN," when the original asserts, *Our citizenship is in heaven*.

As the version now stands, David declares to God, "MY PRAYER SHALL PREVENT THEE." "I PREVENTED THE DAWNING OF THE MORNING."

How perfectly unreasonable and unintelligible are such expressions! On the other hand, how simple and appropriate is the meaning of the original.

*My prayer shall come before thee. I anticipated the dawning of the morning.*

**CARRIAGE**. The meaning of this word has also completely changed since the version was made. It once signified the thing carried. It now means a vehicle of conveyance.

**PASSION**. The word formerly meant *suffering*. Now we use it in an entirely different sense.

**LIST, LISTED**. These words once signified *wishing*: now they are used in a variety of other senses, but not in this.

**TALE** once meant *number*. It now means *a story, or narration*.

**ALL TO**. This phrase formerly meant *entirely, or completely*. It is now generally read and understood as two separate words, each in its ordinary acceptation.

**DAMNATION**. The word once meant simply *condemnation*, in such passages, as "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," 1 Cor. xi. 29. Common readers now apply it to the eternal condemnation of the wicked.

**QUICK, QUICKEN**. These words were formerly common in the English language in the sense of *living, make alive*. They are now generally used to express the idea of *haste, and not of life*.

Such are examples of words that have undergone a complete change of meaning in the course of two centuries and a half. By keeping them in the version which we use, and circulate, we sanction that as God's Word, which inspiration did not communicate, and does not approve.

## OBSOLETE WORDS.

Many words used in our common version, have gone out of use, and their meaning is unknown to the ordinary reader.

WIST occurs thirteen times in the sacred volume.

WOT and WOTTETH occur eleven times.

These two examples comprise twenty-four cases, in which the meaning of the holy oracles is not understood by the most of those who read them. Everyone' however, is familiar with the word *know*, which expresses the meaning of the original.

Which is easier to be understood,

"WE DO YOU TO WIT," as in the common version, or "*We make known to you*," as in the revision.

DAYSMAN was once in common use. We now employ the terms *judge*, or *umpire*, or *arbiter*, to express the meaning.

TROW was once a common word, but has gone out of use. I *think* is the proper term, whose meaning is clear to all readers.

KINE is not now generally understood. We employ the terms *cattle*, and *cows*, to express the meaning.

LEASING was once used, where we now use *lying*, and *falsehood*.

EARING was an old Saxon word signifying *ploughing*. It has become entirely obsolete.

SOD and SODDEN formerly expressed the idea of *boiling*. SEETHE, SEETHING signified likewise *to boil*. They are no longer used.

These words, SOD and SEETHE, occur nineteen times in the version, and, of course, pervert or obscure the meaning of nineteen passages of Scripture to the common reader.

Take, for instance, the brief passage :

JACOB SOD POTTAGE.

How few readers understand what Jacob was doing ! No one, however, would be left a moment in doubt, if the phrase was translated,

*Jacob was boiling soup.*

ESCHEW is very rarely used. *Shun*, or *avoid* would be far more readily understood.

WENCH is a term not now applied in ordinary language to a *servant maid*.

BRUIT is understood by very few. The term *rumor*, or *report* is far more intelligible.

Such words as PURTENANCE, RAVIN, TACHES, CHODE, MUNITION, WAX for *become*, or *grow*, DURETH, MINISH, GARNER, STRICKEN for *advanced*, CRACKNELS, BESTED, BRAY, ALBEIT, ASTONIED, MAGNIFICAL, and many other words could readily be changed for terms familiar to everyone who reads God's Holy Book.

The question is : Why should the common version not be corrected in these particulars, so that it may be intelligible ? Why should the meaning of the Holy Spirit be obscured, or perverted ?



## WORDS IN THE COMMON VERSION MISTRANSLATED.

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The number of words and phrases in the common version that do not express the meaning of the original, have never been accurately computed. Dr. Conquest lately published a Bible with twenty thousand emendations. Some of these alleged amendments undoubtedly are changes which do not introduce much improvement, and others may be regarded as doubtful, but the great body of them are those which commentators and other scholars have proved to be needed to express the meaning of the Hebrew and Greek. Any one who has examined the revision of Job by Dr. Conant, and carefully compared it with the common version, must be convinced that the errors of the common version are far more numerous than is indicated by the work of Dr. Conquest. A few examples will show their character:

Matthew vi. 25.—“TAKE NO THOUGHT for your life, what ye shall eat, or what ye shall drink.”

This inculcates an improvidence about temporal matters, which would bring confusion and distress into every household. The meaning of the original is

*Be not anxious, etc.*

2 Peter i. 1.—“The righteousness of GOD AND OUR SAVIOUR JESUS CHRIST.”

This by no means does justice to the original, which most clearly sets forth the divinity of our Lord and Saviour. *The righteousness of our God and Saviour Jesus Christ.*

There are five such passages in the New Testament, where the divinity of Christ is similarly expressed in the original, but concealed in our version.

In the 4th and 5th chapters of Revelation, “BEASTS” are placed around the throne of God as the representatives of the redeemed. The original word means simply *living creatures*, as in Ezekiel. There are two words in Greek, *THEER*, a ravenous beast, a monster, and *zoon*, a living creature. In the New Testament the one is emblematical of persecution and blasphemy, as in Rev. xiii. 1; the other, of the eternal life imparted by Christ to His people—Rev. v. 11 and 12. Both are translated in King James’ Version “BEASTS.”

Matthew v. 25.—“OFFEND.”—This word frequently occurs in the New Testament. The original word never means to cause offense, but to *cause to fall, entrap, or allure to sin, etc.*

Acts v. 45.—“JESUS” is put for *Joshua*.

Matthew xxiii. 24.—A typographical error, substituting “AT” for *out*, gives the idea of an attempt to swallow, instead of that which the original furnishes, “*straining out*.”

In the wrong translation of words, the Old Testament is even more faulty than the New, but it would occupy too much space to adduce examples. They have been pointed out by every eminent biblical critic who has written upon the English translation. They affect almost every important doctrine of Scripture, sometimes perverting the teachings of the Holy Spirit, and at others obscuring the idea intended to be conveyed. Are not we, and our children, entitled to know what God has communicated? “He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith Jehovah.”

## WORDS ADDED IN THE COMMON VERSION.

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Italic letters are used in the common version to denote the words and phrases, which have been added by the translators to complete what they supposed to be the sense. Many of these are mere human additions to the words of inspiration. A few examples will make this plain.

In the 19th Psalm, David, contemplating the glory of God in the material heavens, exclaims :

“Day unto day uttereth speech, and night unto night showeth knowledge.”

But lest this might impart an erroneous impression, he adds,

“No speech! No language! Their voice is not heard! but their line hath gone out through all the earth, and their words to the end of the world.”

As Addison says:

What though nor *real* voice nor sound  
Amidst their radiant orbs be found;  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine  
The hand that made us, is divine.

But in the common version this idea is completely changed by the addition of italic words, making the Psalmist say:

“THERE IS NO SPEECH NOR LANGUAGE, WHERE THEIR VOICE IS NOT HEARD.”

In Matthew xx. 23, our Lord says:

“To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father.”

The meaning here is plain. Christ gives it only to those for whom it is prepared by the Father. This meaning is completely changed by the words inserted in italic, which make the passage read:

“IT IS NOT MINE TO GIVE, BUT IT SHALL BE GIVEN TO THEM FOR WHOM IT IS PREPARED OF MY FATHER.”

By these words it is represented that Christ has not the power to give, thus contradicting His declaration that all power is given to Him in heaven and earth.

In many passages the word *man* is inserted, limiting or destroying the sense of the original, which is *none* or *no one*. In John x. 29, our Saviour says of His sheep, “No one is able to pluck them out of My Father's hand.” Our version makes it, “No *man* is able.” So in Hebrews, x. 12, the word *man* is inserted, where it is not in the original. The sense of the passage is much injured here, and in various other places, by such an insertion. The manhood of Christ is not here referred to, but his priesthood.

2 Cor. iii. 3, “Ye are our epistle written in our hearts, known and read of all men, manifestly declared to be the epistle of Christ,” is changed by inserting the useless and perverting words, “*For as much as ye are.*”

There are thousands of such cases in the common version, especially in the Old Testament, where words are added by the translators, which a correct version would reject, not only as unnecessary, but as almost invariably marring the meaning or force of the original. Does not this look like *adding* to the word of God? Rev. xxii. 18.

## DIVISION OF THE SACRED SCRIPTURES INTO CHAPTERS AND VERSES.

The division of the Scriptures into chapters and verses is of comparatively modern origin, being generally referred to the thirteenth and the fifteenth century of the Christian era.

Dr. Horne says :

"The very great advantage it affords for facilitating references to particular passages, has caused it to be retained, though much to the injury of its interpretation, as many passages are now severed that ought to be united, and *vice versa*."

It is often subversive of the sense, and far more frequently breaks in upon the necessary connection of historical facts or arguments. A few instances out of great numbers, which might be collected, will demonstrate this.

*Joshua*, chapters 5 and 6, are so separated, that very few persons observe that the Captain of the Lord's host continues his conversation with Joshua, and that the first verse of the sixth chapter is a parenthesis.

Ezra vii. 12 and 13.—The close of one verse, and the beginning of the next, if not separated, would read, "Perfect peace, and at such a time I make a decree." It now stands thus, "Perfect peace and at such a time."

"I make a decree."

Thus nonsense is made of what otherwise would appear to be connected reasoning. Artaxerxes made a decree in a season of perfect peace, which, he intimates, would not have been so proper at a period of civil commotion or war.

1 Cor. 12, 13, and 14 Chapters.—The separation of these three chapters prevents many readers from following the reasoning of the Apostle. He says :

"Covet the best gifts, and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels and have not charity, I am become."

"And now abideth faith, hope, and charity, these three, but the greatest of these is charity. Follow after charity and desire spiritual gifts."

By interposing two artificial divisions, and commencing a new chapter with "Though I speak," and another with "Follow after charity," the connection is entirely broken, and the ordinary reader is precluded from understanding the argument.

Every student of the Bible will recall numerous instances of this character. Indeed, it is so common, that those who would know the truth, are obliged generally, as they read, to disregard these divisions into chapters and verses.

The plan adopted by the American Bible Union, to publish the Sacred Scriptures in paragraph form, avoids the difficulties, and retains the advantages of the chapter and verse system. The Scriptures are read in their connection, while the marks for the chapter and verse, according to the common division, being placed in the margin, enable the reader to refer to them conveniently without breaking the train of thought.

Everything that is possible, ought to be done, to present the thought to the mind of the reader, as it was communicated by the Holy Spirit. Whatever of human invention breaks the argument, or obscures the sense, should be avoided. Some of the rarest beauties of thought and expression are entirely destroyed by the present system of breaking up a letter from an apostle into chapters and verses, which he never imagined and could not have approved. Take, for example, the Letter of Paul, the Apostle, to the Philippians. How beautiful and touching, read as a letter ! How broken and disfigured, cut up into chapters and verses !

## PUNCTUATION OF THE BIBLE.

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The punctuation of the Bible is modern. Taylor, the celebrated editor of Calmet's *Dictionary*, says: "It is still much to be wished that in this respect the Scriptures were carefully revised."

Dr. Horne asserts, as clearly proved, "that there was no regular or accustomed system of punctuation in use, in the fourth century. The majority of the points or stops now in use, are unquestionably of modern date."

"At the invention of printing, the editors placed the points arbitrarily, probably (Michaelis thinks) without bestowing the necessary attention; and Stevens in particular, it is well known, waived his points in every edition."

In Luke xxii. 46, it is stated that our Saviour, in the Garden of Gethsemane, came to His disciples, and "found them sleeping for sorrow, and said unto them, 'Why sleep ye? Rise and pray,'" etc. "And while He yet spake, lo, Judas, one of the twelve, came," etc.

In Matthew, xxvi. 45, the same event is related, in the same connection; but, in the English version, the question is changed into a command to do the very thing to which He objected. "SLEEP ON NOW AND TAKE YOUR REST," etc. "RISE, LET US BE GOING," etc. "And while He yet spake, lo, Judas, one of the twelve, came."

By changing what is evidently an interrogation into a command, the translators make our Lord give two opposite commands at the same time. "Sleep on now," "Rise," "Take your rest," "Let us be going." All these discrepancies would be avoided by making the first a question: *Sleep ye on now and take your rest? or, Do ye now sleep and take your rest?*

The same discrepancy occurs in Mark xiv. 41 and 42.

In John xii. 27, our Saviour says:

"Now is my soul troubled, and what shall I say? Father save me from this hour? But for this cause came I unto this hour."

This is consistent. He is talking to His disciples, and inquires regarding the anguish which is about to overwhelm Him. "What shall I say? Shall I say, 'Father, save me from this hour?' But I cannot say that, because 'for this cause came I unto this hour.'"

In the common version, by changing what is evidently an inquiry into a prayer, the Lord is made to ask for that which, He says, would be inconsistent with the whole object of His life.

Many inaccuracies in punctuation have been pointed out by commentators, but it occupies so large a space to explain any one of the cases, and to show the reasons which render the correction necessary, that we forbear to bring forward any more. It is but justice, however, to say that the changes needed in this department are fewer than might reasonably have been expected, considering that no thorough revision has been made for so long a period of time, during which scholars and theologians have had opportunity to collate Scripture with Scripture, and discover the corrections needed in one place by comparison with others.



## UNGRAMMATICAL FORMS IN THE COMMON VERSION.

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The Bible ought to be the hand-book for the family and the school. Its sacred pages will abundantly repay the most frequent perusal. In addition to the spiritual blessings communicated through them, they are adapted to constitute the most available means for literary and general improvement. Dr. Conant inquires:

“Why has God given this marvelous book to the intelligent mind, unless it be that He designed that it should form the literature of His people, upon which they should feed, to the formation and sustenance of their intellectual strength? Not merely that it should be the armory of their spiritual power, though, of course, that is most important of all. There is no such book in the language of men. There is nothing written that is so elevating, so refining, so well qualified to strengthen our natures in all that is associated equally with intellectual as with moral greatness. How, in fact, could it be otherwise, seeing that it was dictated by the Spirit of God? And if this be true—if the Bible be the best educational instrument for our families, for our children—ought it not to be intelligible? Ought it not to be clear? Ought not all its beauties to stand out in Divine perfectness? Ought we to allow anything to cloud its glories?”

One circumstance contributes more than any other to prevent the English Bible from occupying the place to which it is otherwise entitled, in the school and the family—its grammatical incorrectness. The use of such forms of expression as the following, is repugnant to good taste and correct scholarship:

“BE” for *Are*. “Things that be not.” “We be,” “They be,” etc.

“WHICH” for who or whom. This is a very common fault. At the time the version was made, which, as a pronoun, represented persons.

“THEM WHICH,” “THEM THAT” used for *Those who*, a fault of very frequent occurrence.

“HIS” for *Its*. Often found both in the Old and the New Testament. The pronoun “Its” was scarcely used when the version was made.

Adjectives are frequently used instead of adverbs. The nominative case of pronouns is used for the objective, and the objective for the nominative.

SHALL and WILL are almost uniformly confounded.

These are only a few of the grammatical inaccuracies common to the version. They would not be tolerated in a school-book, or in an ordinary reading-book. Is it wonderful that the book which abounds with them, is not more used?

What is there to hinder the book of books, as translated into our language, from being a perfect model of idiomatic purity and grammatical accuracy? There is nothing in the original to preclude this. The fault, hitherto, has been in the translation.

## CORRESPONDENCE BETWEEN THE OLD AND THE NEW TESTAMENT OBSCURED.

Many passages in the New Testament are quotations from the Old, or distinct allusions to it; and are designed by the Holy Spirit, who indited them, to be so understood. But the faults of the common version sometimes hide this fact entirely from view. Some examples will render this clear. The common version reads thus :

Exodus, xxiv. 8.—Behold **THE BLOOD OF THE COVENANT** which the Lord hath made with you.

Hebrews ix. 20.—This is **THE BLOOD OF THE TESTAMENT** which the Lord hath enjoined unto you.

If any one could possibly imagine what "the blood of a testament," that is, a *will*, may be, he would hardly detect in it the allusion designed to "the blood of the covenant" spoken of in Exodus. The preliminary revision of the Bible Union removes all obscurity from the passages. No such word as "testament" appears in the whole chapter, but in every case the original term is translated "*covenant*," and the whole connection of the argument and all the allusions to the Old Testament or Old Covenant scriptures, are thus rendered manifest and striking.

In a similar way the allusions to the Old Testament history in Acts vii. 45, and Hebrews iv. 8, are completely destroyed in the common version, and totally erroneous ideas conveyed, by the name **JESUS** being used in both cases instead of *Joshua*.

The remarkable coincidence in the teachings of the Old and the New Testament in very numerous passages, has never been fully brought out in an English version. No translator can do full justice to the one without being familiar with the other. They require the most careful comparison, and the faults of both must be removed to make that comparison just. Wherever the words of the original will permit, the phraseology of the translation should have the same form in both Testaments.

Hosea xi. 1, and Matthew ii. 15, might readily be made to correspond in the translation. Both could be "Out of Egypt have I called my son," or both, "I have called my son out of Egypt." There is no necessity or propriety in having one in one form, and the other in a different form.

Hosea vi. 6.—**I DESIRED** mercy and not sacrifice.

Matthew ix. 13.—**I WILL HAVE** mercy and not sacrifice.

Here the Greek word **THELO** is translated **WILL HAVE**, instead of *desire*, which is a more accurate translation, and corresponds with that of the Old Testament.

Psalms xxii. 19.—**AND CAST LOTS UPON MY VESTURE.**

Matthew xxvii. 35.—**AND UPON MY VESTURE DID THEY CAST LOTS.**

There is nothing in the Greek to prevent the last quotation being rendered in accordance with the Old Testament—"And cast lots upon my vesture."

To make this case still worse in the common version, the very same Greek words are translated in John xix. 24—**AND FOR MY VESTURE DID THEY CAST LOTS.**

Such discrepancies are frequent in the common version. Many pages could be filled with them. Since they are not necessary, the question naturally arises Why should they be continued? Nothing in reason or religion requires the perpetuation of such faults, and we believe that the Lord will be pleased, if His people remove them.

## PROFANE EXPRESSIONS IN THE COMMON VERSION.

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When the common version was made, the usages of the Church of Rome were still so familiar as largely to affect the habits of religious people, in the freedom with which they used the name of Jehovah in conversation and in writing. As a consequence, the word God was frequently introduced into the translation, when there is no corresponding term in the inspired original. Examples are to be found in such expressions as these :

"GOD FORBID." This expression occurs twenty-three times in our version. In no case is the name of God in the original. Generally, the meaning is, *By no means, or, May it not be.*

"GOD SPEED," is a similar example of the use of the name of God without authority from inspiration. It occurs several times. The proper meaning of the original, is *prosperity, or to rejoice.*

"WOULD TO GOD," is equally objectionable, and equally unauthorized.

"WOULD GOD," is another form of the same imprecation. These two phrases are found twelve times in our version. In each instance the original only expresses a *wish* without any mention of God.

"GOD SAVE THE KING," is of the same character. More particular reference to this is made in the tract entitled, *SECTARIANISM OF THE COMMON VERSION.*

No person can be fully aware of the injurious effects produced by the frequent repetition of such expressions. They so closely resemble the profane swearing of worldly people, that few can discern the exact difference between them. When the minister of the Gospel interpolates his public discourses and social conversation with such phrases as "God forbid," "God speed," etc., he and all who hear him become familiar with a use of the name of Jehovah which the holy scriptures never authorized. If he can freely say "God forbid," how can he properly reprove a worldly man for saying "God condemn?" or for using a still more profane expression, common to vulgar lips, for the same idea? It is a striking fact, that such phrases are most frequently employed when the speaker is laboring under violent excitement, and when, if ever, he would be most tempted to use profane language.

Why should the name of the Lord be thus taken in vain, in the book which we circulate as the word of God?

The influence of the language of the Bible upon the ordinary speech of those who use it, and through them upon the society in which they mingle, is much greater than is generally supposed. The writers of the different books of the sacred volume, were restrained from the use of phraseology which, if correctly rendered, would pervert this influence to evil. When they would express their strongest disapprobation of a sentiment, they were not allowed to use stronger terms than *GENOITO, May it not be, By no means.* This should be our example. Let our speech be simple: Yea, yea, and Nay, nay, for whatsoever is more than these cometh of evil. Let us imitate Christ and His apostles, who never uttered such an expression as *GOD FORBID.*

### EXPRESSIONS OFFENSIVE TO MODESTY.

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At the period when the common version was made, the English people were not characterized by delicacy and modesty of expression. As a consequence of the prevailing habits of the day, the translation is, in many places, disfigured by expressions utterly repugnant to the good taste and refined sentiment which now generally prevail. This renders it disagreeable, and sometimes highly improper to read certain portions of the version before our families or in public assemblies. It is a pleasant consideration, that all the most objectionable passages can be properly translated, so as to convey the real meaning of the inspired text by idiomatic words and phrases in our language, which are in no way offensive to good taste or pure feeling.

No one who duly values the word of God would desire to see such a principle carried so far, as, for the purpose of gratifying a sickly sentimentality, to conceal or obscure any part of the truth of revelation. But where the true idea of the original can be conveyed in pure and intelligible English, unobjectionable to a justly refined taste, the obligations of the people of God to their own families, and to society in general, require that this should be done. No forms of expression, not required by faithfulness to the original, should be retained, which we do not wish to make familiar to the ears and minds of those for whom the version was designed. Purity and delicacy of language have much influence in cherishing purity and delicacy of feeling; and those who have most to do with the education of the youthful mind, most sensibly feel the necessity of the suggested improvement in the English Bible. The phraseology of the Book of books ought to be such in every respect, as to command the respect of all who hear it read, and to afford the best models in purity and delicacy of speech to the youth of both sexes.

We have heard that the school authorities of a town in New England, have substituted Webster's Bible for that of King James, on account of the indelicate forms of expression in the latter. It is certain, that these expressions have afforded much ammunition for infidels and skeptics, in the sneers and ridicule with which they have attacked the Bible. Robert Dale Owen, in his controversy with Batchelor, revels in objections of this character.

A minister of the Gospel is said to have so shocked the sensibilities of his people by reading the Bible through in course, from the pulpit, not omitting the passages offensive to modesty, that they dismissed him. Can any good reason be given why these things should so remain? Shall we prevent the Book of God from being read in our schools, our families, and our churches, because of blemishes, which can be removed, not only without injury, but with great advantage to the full and truthful translation of the meaning of inspiration into our own vernacular tongue.



### MISSIONARIES NEED A REVISED ENGLISH BIBLE.

The English Bible must ever be THE BIBLE FOR THE WORLD. It is already used by far more than half of all who really study the sacred scriptures. In other countries, the daily readers of the Bible are counted by hundreds, and by thousands, but, in Britain and America, they are numbered by millions. It is impossible to exaggerate the importance of preparing a pure version for such multitudes of people.

Whatever is done for the English scriptures, is done for all new translations. The great body of missionaries and scripture translators use the English tongue. For their knowledge of the Holy Oracles, they are more dependent upon the English version than upon all others together. Distinguished, though some of them are, for scholarship, they have neither the time nor the facilities, to make the thorough investigations into the meaning of the original, required of the Bible Union's Board of Final Revisers. They have not the life-long training in biblical criticism—the varied authorities in hand for consultation—the constant intercourse with learned men of the same profession. The chief business of a translator of scripture into a heathen dialect, is to render himself familiar with the idioms and peculiarities of that dialect; and as he is usually a pioneer in the work, it requires the devotion of his life to make even tolerable proficiency. It is not, then, a matter of wonder, that he finds little time, even if he had the facilities, to go far behind the English version, and to make new and thorough investigations, which, to be suitably conducted, would require all his attention. The errors of the English version are, in consequence, frequently transferred to the versions for the heathen. The correction, then, of this version, is the most direct and effectual aid which we can render to missionaries and translators, in all parts of the world; and the notes by which the Bible Union accompanies its revisions, are to them an invaluable repository of those very facilities for comparing biblical authorities on each passage, of which they feel the greatest need. Missionaries of different denominations testify most strongly to these facts.

Another view of this subject is worthy of attention. There are hundreds of languages and dialects into which the Bible must yet be translated, and in every heathen tongue into which it has already been rendered, it will need revision and correction. Nearly all the time, which would otherwise be spent by the numerous missionaries engaged in such work, in an imperfect and unsatisfactory examination and comparison of the original scriptures, will be saved to the benevolence of this and succeeding ages, by a thorough and faithful English version, accompanied, as it must be for such purposes, with full philological notes and authorities.

But not only versions for the heathen are largely influenced by the English. Every European version, made since the common English version was issued, has been greatly influenced by it, and the thorough correction of the one, will render inevitable the correction of the others.

## CORRECT VERSIONS FOR THE HEATHEN, DO NOT AGREE WITH THE ENGLISH VERSION.

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Dr. Judson's version of the New Testament into the Burmese language, has been compared by one of his colleagues with the common English version, and in many passages is found to agree with the original Greek, and not with the English. These passages have been collected for the use of the revisers employed by the Bible Union.

Dr. Yates testified to the same fact regarding the Bengali, and other versions made into the languages of India, and proposed to have the passages in which they differed from the English, collected into a book to aid the correction of the English version.

Rev. John H. Chandler, missionary at Bangkok, Siam, stated in an address, delivered before the Bible Union in 1852, that the present King of Siam, having compared the Siamese version made by that eminent scholar, Dr. Jones, with the English version, declared "that he thought Dr. Jones did not fully understand the Siamese; for he had mistranslated in some places, supposing of course the English to be correct. It would, I doubt not, have been less painful to the feelings of Dr. Jones, to have ascertained that his translation was incorrect, than to have felt obliged to say, that the English was wrong and the Siamese right. I gave away several copies of the Bible to the Siamese, to aid them in the study of English, and, as might be expected, they will take our translations, read and compare them, in order to understand it. The English language has become very popular since the accession of the present King, and many are studying it. You can see from this, some of the reasons why I wish a revision of our English Bible."

What a humiliating confession for a missionary to have to make to his converts and others in heathen lands, that the Bible used by the pious in his own country, contains known and acknowledged errors, which his countrymen do not correct, although they have the means! In what light does this present Christianity to the heathen?

The instances in which the English version differs from the original Hebrew and Greek, are now numbered by thousands. Hence it is inevitable that the translator must make a version for the heathen different from the English, or he must be unfaithful to the words of inspiration. This creates a palpable and positive difference between that which the missionary and his family use in their own language, and that which he gives to his converts. The results of such a difference are, as yet, only partially felt. As intelligence progresses, and idolatry loses its hold upon the heathen mind, the greatest danger to be apprehended, and that which is already partially experienced in India, is the proneness of the human mind to skepticism, and nothing is more adapted to cherish skepticism in an intelligent heathen, than the knowledge of the fact, that the Bible, which he is required to believe, is not the same in his language as in that of England and America, and that Christians in these lands tolerate what they know to be errors in what they call the word of God.

## SECTARIANISM OF THE COMMON VERSION.

The revision of the English Bible, known as the common version, was suggested at the conference of divines, held at Hampton Court, shortly after the accession of James I. "I wish," said the King, "some special pains were taken for a uniform translation, which should be done by the best learned in both universities, then reviewed by the bishops, presented to the privy council, and lastly, ratified by royal authority, to be read in the whole church, and no other."

King James was one of the most bigoted churchmen that ever sat on the throne of England, and he is distinguished for persecuting to the death those who differed from him in doctrine or practice. For the work which he contemplated, he selected fifty-four men, all connected with the Church of England, except one. When it was completed, it was dedicated to the Sovereign, as the Head of the Church, in a preface in which the translators thus speak of their work:

"And now at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion, as that we have great hope that THE CHURCH OF ENGLAND shall reap good fruit thereby, we hold it our duty to offer it to your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work."

This object, so ingenuously acknowledged, was kept in view, whenever the circumstances of the case would permit.

The translators use the word BISHOP in the translation of EPISCOPUS, except in such cases as Acts xx. 28, where such a translation would militate against prelacy, as showing that all the elders of churches were bishops, and here they translate the word OVERSEER. The latter undoubtedly conveys the proper meaning of the word in all cases.

They publish, as part of inspired truth, that which is acknowledged by scholars to be destitute of such authority, that Timothy was "ORDAINED THE FIRST BISHOP OF THE CHURCH OF THE EPHESIANS." They also publish as the word of God, that TITUS WAS THE FIRST BISHOP OF THE CHURCH OF THE CRETIANS.

These human appendages to the Holy oracles are not found in Tyndale's or Coverdale's version, nor even in the Latin Vulgate.

EASTER.—This word, for which there is no authority whatever in the original scriptures, they put in the place of *passover*, the proper translation of PASCHA, in Acts xii. 4. The Episcopalians, in common with the Romanists, observe a day which they call Easter (from the name of a Saxon goddess), and to furnish divine authority for the observance, the name is introduced as a part of sacred scripture.

CHURCHES.—In Acts xix. 37, they call *robbers of temples* "ROBBERS OF CHURCHES," to sustain the Episcopal and Romish idea that edifices of wood and stone, consecrated to divine worship, are churches.

They translate the word BAPTIZO, and its cognates, in some cases, and transfer them in others. Had it been transferred where it is translated, or translated where it is transferred, the real meaning of the original would not have been so effectually concealed, and the absurdity of the translation which they have given, would have been exposed.

SAINT.—They canonize the writers of the Testament by prefixing *Saint* to their names.

The command of the king prohibited the translators, if they had been disposed, from changing "the old ecclesiastical words." He particularly specified "the word 'church,' not to be translated 'congregation.'"

1. The author of the work was a bigoted Episcopalian.
2. The translators or revisers were Episcopalian.
3. The rules under which they worked were designed to favor Episcopacy.
4. The Bishops' Bible, the work of other dignitaries of the Episcopal Church (the Church of England) was, by royal command, made the basis of the revision.
5. Everything was done that could possibly be done, to make it favor Episcopalianism.
6. The work, when completed, was acknowledged by those who did it, to have this as its object, the benefit of the Church of England, and they hoped that the object was attained.



## THE BIBLE UNION NOT SECTARIAN.

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The American Bible Union originated from a single MOTIVE, *the love of the pure word of God*. The CALL, by which it was summoned into existence, invited and welcomed "all persons to coöperate, who embrace the principle" of faithful versions, "without regard to their denominational positions."

The PRINCIPLE is stated in the Constitution as the sole OBJECT of the organization.

*To procure and circulate the most faithful versions of the sacred scriptures in all languages throughout the world.*

The sole BASIS of constituency is *the payment of money for the object*; thirty dollars for Life Membership; and one hundred dollars for Life Directorship; and ten for annual representation. Persons of any denomination, or of no denomination, may become Life Members, or Directors, or Representatives.

The OFFICERS and MANAGERS are chosen by a majority of the Life Members and Life Directors, and no other qualification is required but this choice. Persons of different denominations are chosen according to the will of the majority.

AGENTS are appointed without respect to their denominational connections, but solely with reference to their qualifications to advocate the claims and advance the interests of the Union. They are connected with different denominations.

The PRELIMINARY REVISERS were selected as the very best scholars that could be procured, from nine different denominations.

The FINAL COMMITTEE is chosen without any reference to denominations. It was necessary that they should all be the best scholars that could possibly be found, even if all had been Presbyterians, or all Episcopalians, or all Baptists. Among the four already chosen, three denominations happen to be represented, but this fact had nothing to do with the principle of the choice.

The RULES and INSTRUCTIONS to Revisers, have no reference whatever to anything sectarian or denominational. They simply require the exact meaning of the inspired originals of sacred scripture, in the languages in which it is translated.

There is nothing, then, in the principles or proceedings of the American Bible Union that partakes of sectarianism. It appeals to all who love the pure word of God to coöperate with heart and hand.

Some persons have proposed that certain words of sacred scripture should be excepted from the General Rules and Instructions. This the Bible Union has uniformly refused. It has insisted that such a course would be sectarian; that the Bible is not sectarian, but pure, unadulterated truth, and that the faithful and accurate translation of the Bible into any language, cannot be sectarian. To apply the same rule to every word and phrase, seeking only to transfer the exact meaning of the sacred scriptures into each language, having no regard to denominational preferences, but giving the truth, the whole truth, and nothing but the truth, is, in the judgment of the Bible Union, the only course which will please God, satisfy an enlightened conscience, and benefit mankind.



### EXPENSES OF REVISION.

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In calculating the expenses of the revision of the English scriptures, it must be borne in mind that this is very far from being the only business of the American Bible Union. It has procured and issued, at considerable expense, a revision of the Italian Testament, which has already accomplished great good. In New York City alone, in a single year, twenty-three Italians were led, by reading it, to embrace the truth as it is Jesus. Many thousand copies have been printed and circulated in Italy. We have expended a large amount of money in the preparation of a thorough and faithful revision of a Spanish New Testament, and the result is a book, which the best Spanish scholars acknowledge to be faithful, accurate, and idiomatic. The Union has been largely engaged in circulating it.

The revision of the German, and also of the French, has been prosecuted to some extent.

In various languages, especially in the German, and among the heathen, large numbers of Bibles and Testaments have been circulated by the Union. In one of the Annual Reports, the number of copies circulated, or provided for by the Bible Union, was computed at that time at more than a quarter of a million, and every year adds to the number.

A very large amount of other publications has also been issued by the Union, all showing the necessity of revision, and the value of the pure word of God.

The moneys expended for these various objects, ought not to be regarded as expenses of the revision of the English scriptures. As a general Bible Society, the American Bible Union, in addition to this special object, has accomplished an incalculable amount of good, which may justly rejoice the hearts of God's people throughout the world.

The revision of the English scriptures is expensive. This was anticipated by its earliest friends. If done at all, it must be well done. Books cost money; and books needed for revisers, are often rare and valuable. Who would advise to spare the money needed for any one book, if thereby the work of revision should be impeded, or the merit of the results diminished?

Revisers must be employed and paid. They are chosen for their qualifications, and they must be supported while engaged in the work. Who would be willing to forego the service of any eminent scholar, if needed for the completion of the revision in the best possible manner?

The principles which have guided the Union from the beginning, in the expenditure of money, are these:

1. Never to spend a dollar which is not believed at the time to be essentially necessary to the prosperity and success of the enterprise.

2. Never to withhold a dollar, if it can be procured, and if its use appears to be requisite to make the revision what the friends of the Bible Union wish it to be—a complete and faithful transcript in the English language, of the meaning of the inspired original. Every possible safeguard is thrown around the expenditure of money, to prevent the unnecessary use of a single cent.

## TIME SPENT IN REVISION.

A member of the Final Committee thus expresses his views of the time occupied in revision :

"I am much interested in the frequent and earnest expressions of impatience for the work to be sent forth. This is right. I should be sorry to see indifference. But there must be the exemplification of a *wise* impatience. Let the work be hastened, but not hurried. All necessary, all reasonable time ought to be granted and taken. I have made but one answer as to the question of time ; it is always : 'Just as soon as it can be *satisfactorily* done.' That is time enough."

Time, and care, and skill are required, to secure each shining particle of truth and, also, to distinguish and remove the dross, which has hitherto passed with the people for fine gold. In some instances, the laborers are rewarded by discovering large masses of the precious metal, which had not been brought to light by those who preceded them.

The result will repay a thousandfold all expenditure of means and labor. Every particle of divine truth is a precious gift from God to man. It is of greater value than all the gems and gold of earth. Brought into direct contact with the mind of man, it is made, by the power of the Holy Spirit, the means of his conversion and sanctification. Error is never employed for this purpose. If received into the human mind for truth, it always produces moral disease, tending to spiritual death. If, then, any particle of error is disseminated in a version labeled as the word of God, it is the poison of death, administered to the soul as the medicine of life. The ages of eternity only can reveal the amount of evil that may have been caused, of the amount of good prevented, by the errors and obscurities of our common English version. It is this view that reconciles the friends of revision to the length of time unavoidably consumed in the work. The longing of the people to see it more rapidly advance, is a cheering indication ; but any measures to accelerate it, which may justly expose the final revision to the charges of haste and imperfection, would be wrong. Time, as it is diligently employed by the revisers, is merit and value transfused into the revision. The work is for the world, and every enlarged conception of its importance, imperatively demands that it should not be hastened.

It is worthy of consideration that those enterprises among men, are least subject to change or injury from time, which have occupied most time in their accomplishment.

It would be unwise to regard the period thus spent, as confined to the preparation of a future publication. So great an object in prospect, ought not to draw off attention from the large amount of good constantly accomplished by the Bible Union. It is extensively engaged in the business of circulating the sacred scriptures in different languages, and, in various ways, it has already performed an amount of useful labor, in the home and foreign field, which would have been both surprising and gratifying in an organization of so few years, and so limited means, even if it had not so far advanced the revision of the English scriptures.

One thing is certain. The completion of the work will not be delayed one day beyond what is indispensable to its highest merit. The Board are as anxious as possible to press it forward. No pains or necessary expense will be spared to accomplish it at the earliest practicable period. To urge it forward faster than it can be well done, would not be wisdom.

## PRELIMINARY REVISIONS OF THE BIBLE UNION.

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The original plan of the Bible Union for the revision of the English scriptures, provided for a twofold system of proceeding. The first part was preliminary. The second contemplated the formation of a Final Committee of Revision. The preliminary part embraced the employment of a considerable number of scholars, among whom the New Testament was divided. As their work was expected to be preparatory to something more finished, a greater latitude was allowed in making engagements. A larger number could thus be employed, and a better opportunity afforded to ascertain their varied qualifications. The revisions would not commit the institution, or render it responsible for any of their faults or defects.

The preliminary revisers were ecclesiastically connected with nine different denominations. They worked under the same rules, in some instances being associated in their labors. No pains or expense was spared in procuring for them any books which they requested, or any other conveniences or accommodations which they required. When any portion was published, it was sent to numerous scholars besides the revisers; and the criticisms and suggestions which it drew forth were submitted to the party who had prepared it for the press, and he had opportunity to reconsider and improve the work.

This part of the plan has furnished the Board with nearly sixty manuscript revisions, each of some whole book of the New Testament, embodying an immense amount of research on almost every important question connected with the translation, which cannot fail to be of very great value in maturing the work.

It has already drawn out much useful criticism, and will call forth much more, as the preliminary revisions continue to be published.\*

It has enabled the Union to secure a most valuable library, which, with the additions that the Board hopes still to make, will afford all the advantages required to complete the ultimate revision.

It has brought the Union into friendly communication with many eminent scholars, in addition to those who have actually taken part in the work, and secured their coöperation, in a greater or less degree, in its further prosecution and improvement.

It has afforded time and opportunity for maturing the ultimate part of the plan, before engagements were undertaken which would more fully commit the Union.

It has furnished invaluable experience in the conduct of so important an enterprise, which was indispensable before the final arrangements.

It has given confidence to the public, and especially to scholars, in the permanence and continued support of the institution, and its ability, with the divine blessing, to accomplish its purposes. This enables the Board to secure upon the Final Committee the men best qualified to discharge its duties.

In the meanwhile, the preliminary publications have brought a revenue of credit to the Union, which has raised up for it a host of sterling friends. They have awakened an interest in revision throughout the religious world. They have attracted the attention of philologists in all civilized countries. They have placed the American Bible Union in an elevated position, which it could never have attained, had it started the ultimate work without such preparation. Had such a course been adopted, so far as human foresight could discern, a failure would have been inevitable, and its effects fatal.

At first, it was contemplated to make the contracts for specific sums; but, in almost every instance, the labor enlarged as the reviser proceeded, and eventually the Board was obliged to employ the majority of the revisers upon salaries. This, undoubtedly, has greatly increased the amount of expenditure; but, in an undertaking of this kind, it will never answer the object to diminish the value of the ultimate work by sparing needful expenses. A rigid economy has been maintained in all departments, and no money has been spent which did not at the time appear necessary and useful.



## THE FINAL COMMITTEE OF THE BIBLE UNION.

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From the origin of the Bible Union, it was the settled purpose of the Board to select for the Final Committee none but scholars of acknowledged qualifications. The highest order of talent, a life devoted to philological pursuits, thorough acquaintance with biblical literature, habits of close application and research, a discriminating judgment and good taste, with a distinguished reputation for thoroughness, accuracy, and integrity, and also for success as authors, were ranked among these qualifications. No regard to denominational connection was allowed to intervene. The best qualified men alone were sought. After years of correspondence and inquiry, four men were found who are believed to possess the required qualifications. The names of the following persons, since their appointment on the Final Committee, have become familiar to the world, in connection with the sacred trust confided to them :

REV. T. J. CONANT, D.D.,  
*Late Professor in Rochester Theological Seminary, N. Y.*

REV. H. B. HACKETT, D.D.,  
*Professor in Newton Theological Seminary, Mass.*

PROF. DR. E. RÖDIGER.  
*Professor in the Royal University in Halle, Germany.*

And the fourth is equally eminent. His superior qualifications as a christian scholar, have laid him under great obligations to the world, and in the discharge of these kindred duties, it has been impossible for him to assume all the responsibilities of the committee, though he consents to aid them as a scholar, in any way which they or the Board may wish, and is so employed in contributing the results of his learning, to the perfection of the work of the Final Committee.

These four men are familiar with the inspired originals of the sacred scriptures, and with every modern language which is requisite to aid their investigation. Three of them are distinguished for the Saxon simplicity and beauty of their style. The reputation of all is equally high in Europe and in America, and their personal estimation in the republic of letters is such as will enable them to obtain the aid of any scholars whose services in criticism or investigation they may require.

It is regarded as a striking evidence of the confidence placed in the Bible Union, that Dr. Conant has been willing to relinquish the advantages of his honorable position in the University of Rochester, and to devote all his time and energies to this enterprise. The moral influence of such a step is decidedly beneficial. It strengthens our position with all who know his character and standing. As the step is taken with full knowledge of the history and condition of the Bible Union, it gives assurance to all, that the institution is regarded, not only as safe and permanent, but as prosecuting an object to which a scholar of the highest reputation may feel it an honor to devote his life.

A similar impression is produced by Dr. Hackett's relinquishment of his professorship for a whole year, to devote his time exclusively to the business of the Final Committee. The alliance of such men as Drs. Rödiger, Conant, and Hackett, in any scholarly enterprise, would give to a discerning public, so far as human instrumentalities are concerned, the most ample assurances of its high respectability and certainty of success. But the Bible Union has still a higher assurance, in the approbation and blessing of the God of the Bible.



# THE BIBLE UNION QUARTERLY.

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MAY,]

NUMBER THIRTY-SIX.

[1859.

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## CONDITION OF THE AMERICAN BIBLE UNION.

The friends of the Bible Union are always desirous of knowing its condition, and it is a pleasure to the Officers and the Board to gratify a curiosity founded upon affection for the pure word of God. A long time has elapsed since we made any appeal for funds. This has not arisen from an abundance, nor from any fear that such an appeal would not call forth a suitable response. It is a pleasing peculiarity of the Bible Union, that the utmost confidence always exists between the Board and the numerous members and directors and subscribers for membership, however distant many of them may be from the principal seat of operations. Our appeals have always appeared to be received with pleasure and responded to with alacrity. And therefore we avoid making them, unless there occur a special necessity. Such does not exist at the present time, and has not existed for many months. Our receipts are better than they were last year : our friends are increasing, and our influence extending. The Lord is manifestly prospering the Bible Union. We feel no disposition to boast, but rather to call upon the friends of the cause to be humble and prayerful. We are out of debt, but have no surplus. The Lord teaches us by His providence the principle of daily dependence inculcated in His word. The experience of past years, and especially that of the last two years, affords strong encouragement to expect that we shall be sustained by the voluntary contributions of those who love the truth. There is also much satisfaction in looking at the receipts of the last eight months, to note the apparent regularity with which funds come in, so that one month does not largely differ from another. We hope that all who feel interested in our objects, will continue thus to aid and encourage us, and remit their contributions without waiting to be visited by an agent, or urged by a written appeal.

Another circumstance is equally gratifying, the profound harmony that reigns throughout the Bible Union. Peace founded on principle, union cemented by singleness of object and oneness of plan, shield us, under the benignant smiles of Providence, from all that could annoy or distress us. No changes are proposed, and none desired.

The work of revision is prosecuted with unabated zeal and energy. We have every reason to expect results by the next anniversary, which will delight all who are interested in the enterprise.

The extracts from a letter received from Dr. Hackett, which we publish in this *Quarterly*, will furnish the information which our friends desire regarding his movements and purposes in connection with the work of the Union.

Special attention is requested for the letter of Bro. Oncken and the reports of German colporteurs. The lovers of the Bible are not doing all that they ought to do for the circulation of the sacred Scriptures in Germany.

The circulation of the Scriptures in heathen lands, is likely to become a prominent part of the business of the Bible Union. We have already published numerous extracts from letters of missionaries, urging us in that direction. At our last anniversary, the importance of aiding in the circulation of the Karen Scriptures was incidently brought up in a crowded meeting, and the appeals of the missionaries met an unexpected and most animated response, accompanied by contributions for that object, in which the whole assembly expressed their ardent sympathy. The friends of pure versions are as anxious to circulate, as they are to procure them. At the last meeting of the Board the subject of the Japanese Scriptures occupied a very large share of attention. Interesting letters have been received from Siam, with renewed applications for aid in printing Siamese Scriptures. Applications have also been received from the missionaries in Burmah for similar aid in reference to Burmese Scriptures.

Important additions have been made, of late, to our means for the final revision of the English Scriptures, by the purchase of rare and valuable works in Biblical criticism and philology.

These works consist of early editions of the original Hebrew and Greek texts; of the early printed copies of the ancient versions of the Scriptures into the Latin, Syriac, and other languages; of the

first efforts in Biblical lexicography and exegesis among Christian scholars; of the oldest vernacular translations of the Bible into the languages of modern Europe, several being anterior to the version of Luther; of collations of Hebrew MSS.; of recent collations of ancient MSS. of the Greek Testament, and of the old Syriac version of it; besides other classes of works bearing directly on the revision of the Scriptures.

Most of these works are now extremely rare and difficult to obtain, and of course command a high price. The opportunity for purchasing many of them was afforded by the auction sale of the private library of a scholar (the accumulation of two generations) in Amsterdam, and of another in Paris. Among these precious treasures of Biblical criticism is the Complutensian Polyglott, in six vols. folio, published in 1514-17, of which only six hundred copies were printed, and which has now become very rare. The fac simile of the celebrated Codex Vaticanus (the oldest and most important MS. of the New Testament), in five volumes imperial quarto, was added to our Library some months since.

## LATEST FROM GERMANY.

### LETTER FROM BRO. ONCKEN.

HAMBURG, GERMANY, *March 31, 1859.*

MY DEAR BROTHER :—Enclosed I beg to send you two journals from the brethren, Windolf and Koch, though the latter has been dismissed for some time. Our Bible Depot is now quite empty, whilst the demand for Scriptures is greater than ever. I would therefore implore all the friends of the German Baptist Mission, once more to come to our aid, that the work which has been blessed to thousands, may be sustained and carried forward with unabated zeal. \* \* I am engaged more than ever, having at present, with my ordinary engagements, sixteen missionary students with me.

Yours in the Lord,

J. G. ONCKEN.

### LETTER FROM BRO. WINDOLF.

We are permitted to make the following extract from a letter of Rev. H. Windolf, Colporteur at Hamburg, addressed to Bro. Carroll Clark, under date of April 26th :

"I have been very happy to hear, through your favor of December last, that many are interested in, and praying for a blessing on the work of the Lord among

the seamen, in whose behalf I am engaged. I beg to send to all of them my most cordial christian thanks, and to tell them that through the Lord's preserving care I am still permitted to go about in my boat within the ports of Hamburg and Altona, and down the Elbe, with the glad tidings of salvation through Christ Jesus. The Lord has enabled me, in spite of all difficulties, to scatter the good seed in hope.

"From April 1st to the present time (25 days), I have visited 300 vessels, sold 30 Bibles, and 100 Testaments. I have distributed 1000 Tracts and conducted 4 meetings. During March I visited 330 ships, sold 26 Bibles and 90 Testaments, distributed 1020 Tracts, and conducted 7 meetings.

"From this you will see that every moment is precious to me. With a firm determination, and by the help of God, much may be done. I hope soon to haul up the "Bethel Flag," and preach the glad tidings on the ships.

"It is now almost 14 years since I first heard the Gospel in Hamburg. Seven years since I became a Colporteur of a Jewish Missionary Society. Four and a half years ago I entered the service of the American Bible Union; and now it is you who have the privilege and joy of indirectly preaching the Gospel to many poor sinners. May the Lord preserve your love to His work. The harvest will surely follow. May the Lord bless you richly, so that you may have no want; and may you continue till the evening of life to offer up your gifts on the altar of God. Great will be their reward who turn many to righteousness.

"Your brother in Christ,

"H. WINDOLF."

### INTELLIGENCE FROM DR. HACKETT.

The Corresponding Secretary has received a letter from Dr. HACKETT, dated at Athens, March 24, 1859. He was about to leave Greece, in two or three weeks from that time, intending to pass through Germany and England, and to arrive in this country by the end of June or early in July. He says :

"I have never had a moment's misgiving as to the utility of this journey. I feel much stronger for the work, and am sure that I can now perform it with much more satisfaction to myself, and that the result will vindicate fully the wisdom of the course. I shall allow nothing, hereafter, to interfere with my devoting my full energy to the labors before me, in connection with the New Testament.

"In passing through Western Europe, I shall make it a special object to collect accurate information in regard to the efforts now simultaneously made in so many different quarters, to revise the translations of the Scriptures, which sprung up in the train of the Protestant Reformation. It will be my object, also, to form personal acquaintances with Biblical scholars in Germany and England, whose counsel and correspondence may hereafter aid me in my undertaking. These collateral benefits of the journey will have a value, which it is hardly possible to over-estimate.

"I visited Macedonia during the winter, chiefly in order to see Philippi, and settle some questions of interest in relation to that place and Neapolis. As they both lie considerably aside from the ordinary route of travelers, they have seldom been visited, except by those attracted to them as places of Biblical interest. I was able to make



some observations which will be of value, I trust, to the cause of Biblical studies. On the same tour, I visited Thessalonica ; so that I have now seen, with my own eyes, almost every one of the places from which, or to which, Paul addressed the epistles of the New Testament written by him."

A copy of a modern Greek newspaper, *Ὁ Ἄστηρ τῆς Ἀνατολῆς* (The Star of the East), dated at Athens, Feb. 28, 1859, has been received at the Rooms. In an article on the character and value of the modern Greek, the editor says :

"Dr. Hackett came here for the sole purpose of studying our language, and thus qualifying himself more fully for the great and noble work of translating the New Testament into the English tongue. And we doubt not that the continuous and unremitted study of it, to which he has devoted himself with youthful ardor from the time of his arrival here, has placed him in a more favorable situation than that of many others for judging of the worth and utility of our language."

### IMPORTANT BIBLICAL DISCOVERY.

The public mind has never before been so fully awakened to the importance of extended and thorough research in biblical matters. In consequence a flood of light is beginning to pour upon the present age. The age in which our common version was made, enjoyed, in comparison, only the early twilight, which succeeded to the dark ages. We hail with pleasure every new discovery of valuable manuscripts, and every well-directed effort at translation. The following notice of some results of Tischendorf's labor, is full of interest :

"Prof. Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states, to the Minister of Saxony, Herr von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century ; consequently, as old as the famous manuscript of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly-discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautifully-fine parchment leaves, of such size that only two can have been cut out of one skin, it contains the greatest part of the Prophets, the Psalms, the Book of Job, the Book of Jesus Sirach, the Proverbs, the Songs of Solomon, and several of the Apocryphal Books of the Old Testament. But then the whole of the New Testament is complete. Another valuable discovery of Prof. Tischendorf's, is described as an undoubted and complete manuscript of the Epistles of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian era, and originally standing in the esteem of Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian Government, that he will be enabled to give immediate publication to these three manuscripts."

To say nothing of the books of the Old Testament, should the manuscript of the New Testament prove to be a genuine production of the fourth century, it may largely aid in perfecting the Greek Text, and thus contribute to our procuring a thorough and most faithful version of the sacred Scriptures for those speaking our own language. But the benefit will not be confined to the English version. It will be of equal avail in making faithful translations in all languages throughout the world.

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## THE BIBLE REVISION ASSOCIATION.

### SEVENTH ANNIVERSARY.

The Seventh Anniversary of the Bible Revision Association was held in Louisville April 6th, in the Walnut Street Baptist Church. Dr. T. S. Bell, President of the Board, presided, in the absence of the President of the Association, Rev. Dr. Crawford.

The Treasurer reports a gratifying increase in the receipts of the past year. The sum total amounts to \$17,602 64. The work is being prosecuted with much energy. The aid now rendered to the Bible Union from this source is very great, while the prospect of still greater efficiency by this influential Association, furnishes a strong assurance of the successful issue of the revision enterprise. The Association now numbers six thousand three hundred and eighty-seven Life Directors and Members, in whole or in part.

Addresses were made, on the importance of revising the English Scriptures, by Brethren James Edmunds, Rev. A. C. Osborne, D. P. Henderson, A. C. Wheat, Dr. Everts, and Dr. T. S. Bell.

The subject of Rev. Mr. Wheat's address was, "*The Time Needed for Revision.*" It was an able and forcible appeal, setting forth the patience of God in the accomplishment of His purposes of love. Too much depends upon the issue of a revised English Bible to hasten it at the expense of any attainable perfection. Brother Wheat was followed by Rev. Dr. Everts, who portrayed, with thrilling eloquence, the folly and wickedness of mutilating the Bible, or perverting its teachings. With a faithfully translated Bible to direct us, he claimed that there could be no excuse for party strifes and divisions among those who bow to the supremacy of the great Protestant principle—that the Bible is the only rule of faith and practice.

The address of Rev. Mr. Henderson was a truthful exhibition of the origin of the Bible Union, and of the Revision Association. These Institutions were not the creations of men, but of a principle which God had honored. The founders were few, and in their work were treated with contempt. But the principle which they were called to defend had life in it; and the smile of God would continue to rest upon these noble Institutions while its managers remained faithful to their holy trust.

Dr. Bell closed the session with a few touching reminiscences upon the difficulty which Dr. J. L. Waller and himself experienced in finding men enough to unite in a meeting to organize the Association. What a change has a few years wrought! The President stated that there has not been a collision, discord, or semblance of division in the whole history of the Revision Association. The Board is composed of persons connected with various denominations. Yet all are earnest and harmonious upon the principle of the Bible faithfully translated for all the world.

With so much to encourage, we bespeak the continued prayers and support of the brethren who sustain the Bible Union, through this important Association.

## NECESSITY

FOR

## A RENEWED REVISION OF THE ENGLISH BIBLE.

## PREVALENCE OF THE GREEK LANGUAGE.

The wide diffusion of the Greek language, which was one of the leading results of the conquests of Alexander, is a point of great interest and importance in the history of the Holy Scriptures. In all quarters of the world, cities grew up in the train of his victorious arms, which became centres of Greek civilization and culture, and made the Greek language the common medium for the administration of government and the daily transaction of business. The Jews, scattered through all countries, and then as now the busiest and most successful traffickers of the time, congregated in large numbers at these great world-marts, and of necessity adopted this universal language. It thus became necessary to translate the Hebrew Scriptures into Greek, for the use of Jews outside of Palestine. Hence originated the famous Septuagint version, commenced at Alexandria, in Egypt, near the beginning of the third century before Christ, and completed before the close of that century. It was disseminated through all the Greek-Jewish communities, was adopted in their synagogue worship, and even gained a wide currency in Judea. The quotations in the New Testament from the Old were, to a great extent, made from this version.

The first preachers of the Gospel found the Jewish synagogues furnished with this Greek translation of the Scriptures, which was read every Sabbath day in the hearing of the people; and from it they reasoned with their countrymen on the claims of Jesus as the true Messiah. From the Acts of the Apostles we learn that the synagogue worship was also frequented, to some extent, by thoughtful persons from the surrounding Gentile population; and thus a knowledge both of the Old Testament, and of the New History of a crucified and risen Saviour, was spread far beyond the limits of the Jews.

As might naturally be expected, the written records of this New History, with the other portions of the New Testament, were given to the world in the Greek tongue. Thus it at once became, what it could have been through no other language, a book for the world. Copies both of the Old and New Testaments were numerously multiplied, to meet the new want everywhere created by the preaching of Christianity. The same demand soon gave rise to vernacular translations. It may here be remarked that all periods of high vitality

in the Church of Christ, when through a fresh outpouring of the Spirit she assumes her normal condition, and puts forth with joyful energy the faculties of spiritual life, have been distinguished by this spirit of vernacular translation. It is only when that inward life has been forcibly repressed, or has been corrupted by worldly prosperity, or diverted from its grand practical ends by the fury of theological strife, that this tendency fails to manifest itself, and the effort ceases to give to every man, each in his own native tongue, the inspired record of the wonderful works of God.

#### EARLY VERNACULAR VERSIONS.

A few instructive examples of this spirit in the early Christian Church must suffice. The Old Testament was translated from the Hebrew into the Syriac language before the close of the first century from the birth of Christ, and the New Testament into the same language as early as the latter half of the second century. Before the close of this century, both the Old and New Testaments were translated from the Greek into the Latin language, the old Latin version, or so-called *Itala*. Versions of both (of the O. T. from the Septuagint) were made into the Upper and Lower Egyptian, near the close of the third or beginning of the fourth century. Both were translated (the O. T. from the Septuagint) into the Aethiopic as early as the fourth century; into the Gothic in the fourth century; into the Armenian in the fifth; into the Georgian in the sixth; and to these others might be added. In the fourth century, a very important revision of the *Itala* (the common Latin translation above mentioned) was made, directly from the Hebrew and Greek, by Jerome, the most eminent Biblical scholar of his age. This version, known as the *Vulgate*, was executed in the noble Christian purpose of giving to the Latin Churches a purer transcript of the word of God, and in its original form was a work of high critical value.

#### INFLUENCE OF THE PAPACY.

From the establishment of the Papacy, in the eighth century, the spirit of vernacular translation languished in the western Churches. The Bible, pronounced unfit for the laity, was locked up in a dead language, under the custody of an interested priesthood. As a necessary consequence, sacred learning soon ceased to be cultivated, even by this favored class, and the twilight of ignorance and superstition deepened into that night of centuries, known as the Dark Ages. During this gloomy period, the knowledge both of Hebrew and Greek had wholly died out in Europe; nay, even the tradition that such languages had ever existed, and contained the original record of Divine revelation, had nearly passed out of the minds of



men. In England this darkness was, if possible, even more intense than on the continent. In 1358, it is stated that not even a copy of the Latin Bible was to be found at the University of Oxford.\* Thousands of priests never saw more of the received Scriptures of their own Church than was contained in their mass-books, nor understood even these.

#### WICKLIFFE'S ENGLISH BIBLE.

The last half of the fourteenth century witnessed the dawn of a new day. John Wickliffe, the great English Reformer, by his resistance to the Papal power, by his preaching and his writings for the common people, gave birth to an impulse which not only extended into Europe at the time, but continued to work like a secret leaven there, as well as in England, till the way was fully 'prepared for the Reformation in the sixteenth century. The place of this great man in the history of modern christianity and civilization, has not been properly recognized. His crowning work was the translation of the Scriptures into his mother-tongue—the first Bible ever given to the English people. This version, though made from the Latin Vulgate, and circulated only in manuscript, exerted a deep and lasting influence among the classes for whose benefit it had been undertaken. As the only English Bible for nearly a hundred and fifty years, it was the chief means, during that period, of perpetuating and extending the Church of God in our father-land.† But, circulated in manuscript only, it could effect no general change in the long-settled condition of things. Another century and a half, marked by the most striking providential events, must contribute its preparatory labors, before the common people could be put in actual possession of the Scriptures, and the vernacular Bible become a household book in England.

#### REVIVAL OF HEBREW LEARNING.

From the date of Jerome's labors in the fourth century, till near the beginning of the fourteenth, little attention was paid to Hebrew learning in Europe. The conversion of Jewish scholars to Christianity gave the first impulse to the study of the Old Testament Scriptures in the West. At the council of Vienna (1311–1314), it was decreed by the Pope that the Hebrew, Chaldee, and Arabic, should thenceforward form a part of the University course of instruction. Nicolaus de Lyra, a learned Jewish convert to Christianity (died about 1340), led the way, among Christians, in the interpretation of the Holy Scriptures from the original text. His commentaries were

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\* Mrs. Conant's History of the English Bible, p. 45.

† Those who are desirous of further information in regard to the labors of Wickliffe, and the history of the first English Bible, are referred to Mrs. Conant's History, Part first.

much relied on by Luther in his translation of the Bible. He was followed by Wessel, Reuchlin and others, in the fifteenth, and by Pagnino, Münster, Buxtorff and others, in the sixteenth, and beginning of the seventeenth century. A foundation was thus laid for the progressive study of the Hebrew ; but little advance was yet made in it.

#### INVENTION OF PRINTING.

Meantime that greatest and most beneficent of inventions, the printing press, had been given to the world, and had imparted an unparalleled impulse to human progress. Sacred learning was foremost in seizing on the new power, and applying it to the advancement of Scriptural knowledge. The first printed portion of the Hebrew Bible (the Psalter) appeared in 1487 ; and in 1488 was printed the first entire Hebrew Bible. In 1494 it was printed for the second time ; and from that date frequent editions appeared, and the Hebrew Scriptures were placed within the reach of all Christian scholars.

#### STATE OF HEBREW LEARNING.

Much had thus been gained ; but more in the way of awakening interest in the study of the original Scriptures, than in accurate and reliable knowledge. These learned Jews, on whom Christian scholars depended for instruction in the Hebrew, had themselves only a narrow traditional acquaintance with it. Their manuscripts were few and of recent date. The comparison of the kindred languages, which in later times has given birth to the science of comparative philology, and has established Hebrew grammar and lexicography on a permanent, scientific basis, shedding a flood of light on the Old Testament Scriptures, was then almost unknown. In the historical and narrative portions, the translators, aided by the old Latin and Greek versions, were able to fix the sense for the most part with sufficient clearness. But the poetical and prophetic books bear melancholy tokens of the inadequacy of the scholarship of that day. Luther, in a letter to Spalatin, in 1524, thus naïvely describes the unsatisfactory character of his own labors : " In the translation of Job we have so much difficulty, on account of the elevated style of composition, that he seems to take our rendering even harder than the consolation of his friends, and would rather stay sitting among the ashes. Therefore the press must often wait for this third part of the Bible." And in 1530, he again writes : " In Job we toiled so, Philippus, Aurogallus and I, that sometimes we could scarcely get three lines ready in four days."

## FIRST PRINTING OF THE GREEK NEW TESTAMENT.

*Complutensian Text.*

The fall of Constantinople, in 1453, drove many Greek scholars into Italy and the more western parts of Europe, who carried with them Greek manuscripts, and taught their language. Thus, at length, the long-forgotten medium, through which the New Testament had been given to man, became once more an object of interest and study to Western scholars. The Greek New Testament was first printed in Spain. In the year 1502, Francis Ximenes, Archbishop of Toledo, commenced his preparation for that great work, known as the *Complutensian Polyglott*, intended to present a standard text of the original Scriptures. In the Old Testament, the Hebrew, Greek Septuagint, and Latin Vulgate are printed in parallel columns, with the Chaldee Paraphrase and a Latin translation at the bottom of the page; in the New Testament, the Greek text and the Vulgate are placed side by side. The fifth volume, containing the New Testament, was first finished, and was printed in 1514; but it did not receive the authorization of Pope Leo X. to whom it was dedicated, till 1520; and two years elapsed before it came into general circulation.

*Text of Erasmus.*

Meanwhile, a Protestant printer at Basle, by the name of Froben, having become aware of what was going on in Spain, conceived the idea of anticipating this part of Cardinal Ximenes' work. In April, 1515, he proposed to Erasmus, who was then in England, that he should undertake the task. Acceding to the plan, Erasmus repaired to Basle in the following summer; and with such haste was the labor driven through, that the printing was completed in March, 1516. Being published at once, the New Testament of Erasmus thus gained a priority of six years over that of Ximenes, and enjoyed the honor of presenting to the world the first printed representation of the original text of the Christian Scriptures.

*Critical Value of these Texts.*

Before proceeding to subsequent editions of the Greek New Testament, we will add a few remarks on the character and critical value of the first two. In the *Complutensian Polyglott*, the highest rank is assigned to the Latin Vulgate, as the text authorized by the infallible authority of the Church. In the Old Testament it occupies the central column, with the Hebrew on one side and the Greek Septuagint on the other; a position which the editors compare to that of Christ "between the unbelieving Jewish synagogue, and the schismatical Greek Church." Ximenes and his coadjutors aimed, however, to furnish a Greek text from very ancient authorities, and claimed that they had

done so. From the known fact that they had the use of manuscripts from the Vatican library, it was long supposed that the famous *Codex Vaticanus* had been placed in their hands, and that their text, in contested passages, contained the readings of that venerable manuscript. It has long since been ascertained, by internal and external evidence, that they could never have seen it ; and that the Greek Mss., from which their text was formed, were all of recent date.\* Nor do they give a wholly reliable representation even of these ; certain important, though not numerous, additions and omissions having been made in the Greek text, to conform it to that of the Vulgate. This they justify on the ground, that "the copies of the Greeks are corrupted ; but ours contain the very truth." The most marked of these altered passages is 1 John v. 7, 8, in which the testimony of the heavenly witnesses was foisted into the Greek text, and the last clause of the eighth verse was omitted, on the authority of the Vulgate. At a later period of the controversy on the text, which arose between them and Erasmus, they appealed to an ancient Ms. in their possession, called by them the *Codex Rhodiensis* ; but they could never be induced to exhibit it, and no trace of the existence of such a Ms. has ever been discovered. For the most part, however, the Complutensian edition simply gave the text of their Greek manuscripts, even where it differed from the Vulgate, beside which it stood ; thus affording a mainly fair representation of their readings, which is of value in the comparison of Mss. Their text of the Vulgate, though still very faulty, was a decided improvement on the previous printed editions. Only six hundred copies of this Polyglott were struck off, and it has never been reprinted.†

*Erasmus' Subsequent Editions.*

The text of Erasmus' first edition was drawn from a very few modern Mss., whose character is no matter of doubt, as most of them are still preserved at Basle. The supposed errors and defects of these Mss. he corrected, with much more frequency than the Complutensian editors had done, from the Latin Vulgate ; supplying omissions in a number of cases by retranslating from the Latin into Greek. This first edition, brought out by Erasmus in such fatal haste, was followed

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\* "Wherever modern Greek Mss. (Mss. written in the thirteenth, fourteenth, or fifteenth centuries), differ from the most ancient Greek Mss., and from the quotations of the early Greek fathers, in such characteristic readings the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the ancient Mss. There cannot be a doubt, therefore, that the Complutensian text was formed from modern Mss. alone."—*Bishop Marsh's Lectures on the Criticism of the Bible*, p. 96.

† One of these precious copies is in the Library of the American Bible Union.



by a reprint at Venice in 1518, and by four editions from his own hand, printed in 1519, 1522, 1527, 1535. In these, numerous errors of mere oversight were corrected, and many of the readings were amended by the Greek text of the Complutensian Polyglott, and by a wider study of Mss., all, however, of modern date. In a single instance, that of 1 John v. 7., he obtained a collation of the Vatican Codex; but through a mistaken point of honor, and to escape the clamor of his adversaries, its reading was subsequently abandoned. Some of his Greek translations from the Vulgate were left standing in the text, and have remained in the so-called Received Text to our own day.

Erasmus' New Testament was, from the scantiness and imperfection of his materials, and the haste in which it was executed, of but little critical worth. Its chief value to its own age is found in the fact, that it supplied and increased the demand for access to the original Scriptures, and gave a strong impulse to the work of vernacular translation. It was undertaken not, like the work of Ximenes, to add to the power of an ambitious hierarchy,\* but in the truly Protestant purpose of furthering the knowledge of God's word among all classes; not merely among the clergy, but among the laity and the common people. The point to be deplored in its history, is the influence it has been suffered to exercise in retarding the progress of sacred criticism; its inadequate and faulty reflexion of the original Christian Scriptures having been made, for three hundred years, the basis of the received Greek text of Christendom.

#### *Text of Stephens.*

Robert Stephens, a scholar and printer of Paris, in the years 1546 and 1549 brought out two small editions of the Greek New Testament of great typographical beauty, but of little critical value, the text being a mixture of the Erasmian and Complutensian. In 1550 he issued a folio edition, in which the text of Erasmus' fifth edition was followed in part, and in part that of the Complutensian Polyglott.

This edition presented the new feature of various readings in the margin, drawn from the printed Complutensian text, and from fifteen Mss. But this collation was not applied to the correction of the text; nor were the Mss., or the Complutensian text, by any means fully or accurately represented in it. "In fact," as Tregelles remarks, "these various readings seem rather to have been appended as an ornament to the text, than as giving it any real and fundamental utility." Even this humble attempt to increase the facilities of the New Testament

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\* See Mrs. Conant's History, pages 404, 405.

student, was, however, regarded as a dangerous innovation by the doctors of the Sorbonne, who held the office of censors of the press at Paris, and he was obliged to take refuge at Geneva. Here he published his fourth edition, containing the same text with the third. Its most remarkable feature is the division of the inspired composition into verses, a device executed while he was making a journey on horseback, for more convenient reference in a Concordance he was intending to publish. From this source we inherit the verse divisions in our English Bible, by which the divine word is presented to us chopped up into minute and isolated propositions, and in a multitude of cases the force and beauty of the connection is obscured, if not wholly destroyed. Were not the Holy Scriptures "of meaning all compact," so that even its violently disintegrated phrases, like the particles of crushed diamonds, still scintillate with living light, the effect on the interests of Christian truth would have been still more disastrous. But a composition, a train of thought, the record of a fact, as such, must suffer by this violent process, and none the less because they are divine. To creed-makers and concordance-makers, alone, has it been of any advantage.

*Beza's Editions ; Elzivir Editions ; Received Text.*

The celebrated Theodore Beza succeeded Stephens as editor of the Greek New Testament. In his five editions, the last published in 1598, he followed for the most part the text of Stephens' third edition, though he not unfrequently mentions various readings, and occasionally introduces them into his text, on Ms. authority. He had at his command two Mss. of considerable value, the *Codex Bezae*, containing the Gospels and Acts in Greek and Latin ; the other, the *Codex Claromontanus*, containing the Epistles of Paul in the same languages ; but his use of them was at once sparing and ill-judged ; and in most cases where he differed from Stephens, it was with little improvement to the text. Beza's last edition preceded the publication of King James' version by about thirteen years, during which no progress was made in textual criticism. In 1624, thirteen years after the appearance of that version, the Elzevirs sent forth, from their press at Leyden, the first of the celebrated editions of the New Testament, which bear their name. The editor is unknown ; the text is mainly that of Stephens' third edition, with a few changes from Beza, and a small number of variations from both, whose source cannot be traced. The second Elzevir edition claimed this to be "the text now received by all, in which nothing is altered or corrupted ;" an expression which came to be understood as a pledge of the critical value of the text. Hence it acquired and still bears the name of the Received Text. Of

this edition, a writer in the *Edinburgh Review* (1851), in an article on the Greek text of the New Testament, justly remarks: "It has enjoyed, and among all but professed scholars still enjoys, a reputation to which the whole history of literature can hardly produce a parallel, either for its magnitude or its baselessness. . . . The real reason is to be found in the fact, that it was, however critically worthless, a compromise between the Roman Catholics and the Protestants, to which the disputants on each side were willing to appeal. The one regarded the Complutensian Polyglott, published at Alcala in Spain, under the auspices of Cardinal Ximenes, as the standard printed text; the other held by the text of Robert Stephens. But in the third edition of Stephens, a considerable step had been made towards a compromise of critical exactness in favor of theological convenience; and it is by an arbitrary union of this text with that of Beza, that what has since gone by the name of the 'Received Text' was produced."

#### THE ENGLISH BIBLE.

From the above statements it will be seen, that the English Bible, as we now possess it, must rest its claims to our regard on other grounds than critical accuracy. These grounds are not few or small. It has been justly said, that "no people has ever possessed a vernacular translation, so consecrated by the tears and blood of the faithful." It may be added, that no people ever possessed one so well worthy of the sacrifices it has cost. It is not necessary to the interests of Revision to depreciate the merits of our common version. Nay, we claim that it is just those who best understand its excellencies, who are most desirous to see it freed from every imperfection, and rendered worthy to hold in perpetuity the place it has so long held as the People's Bible. But to claim for it a perfection impossible under the circumstances in which it was made, and which was by no means allowed even by the age which produced it, savors more of superstition than of intelligent veneration.

#### *Was one of a Series of Revisions; Qualifications of the Revisers.*

To this latter point, the estimate in which it was held in the seventeenth century, we wish to call a moment's attention. The attempt in this country, to procure a revision of the common version, has been decried as a presumptuous and unheard of innovation. The cry has been raised that this sacred book, on which was expended the fruits of profound learning and the labor of intellectual giants, and was spontaneously adopted by its age as the last result of critical research, and the perfect reflection of the divine word, is now, for the first time in its long history, impiously assailed, and the endeavor made to wrest

from it the implicit trust of Christians. This claim is without foundation. From the first rude but noble effort of the great Wickliffe, till some time after the date of King James' version, progressive revision was the settled law ; and it was only through the absorbing political interests of this latter period, that the public mind was effectually drawn off from the subject. The common version is the last of a series of revisions made within the compass of a single century. The version of Tyndale, in the beginning of the second quarter of the sixteenth century, the first made directly from the Hebrew and Greek, is the true original English Bible. It furnished the substance of the phraseology of all that came after, and imparted to our vernacular Scriptures that stamp of simple majesty, and that indescribable spiritual savor, in which we fully believe it has never been surpassed. To this followed the revision of Coverdale, of Cranmer, of Taverner, the Genevan, the Bishops', and finally that of King James. Those of Tyndale, Coverdale, Cranmer and Taverner, were all in general use at the same time ; nor does the idea seem then to have entered the minds of Bible-loving men, that this variety of versions could have any other effect than to confirm the faith of Christians. All these were in great measure superseded by the Genevan, which remained the family Bible of England for a period of nearly a hundred years. During much of the same period, the Bishops' was the Church-Bible, and both at length yielded to the revision of King James. In some respects it well deserved this honor. On the whole, it was an improvement on its predecessors ; though the great inequalities which it exhibits, in portions equally difficult, sufficiently prove that it was not exclusively the best scholars even of that day who were employed on it. A few of the best were called to the important task ; but most of the forty-seven translators had little claim to profound learning or critical skill. It was well that they found so much already well done to their hand ; and a pity that they had not the judgment to avail themselves of it to a greater extent. In some cases, it is hard to account for the fact, that they should have mis-stated and obscured what was correct and clear in some or all of the previous revisions. Unquestionably, it was the purpose of King James to secure a version that would command respect ; but political objects compelled him to make this subordinate to its speedy completion. Hence he was obliged to increase the number of translators, without special regard to their qualifications. Had he committed the great work to a few of the choicest scholars of his kingdom, and allowed them time enough to bring all the resources of the age to bear upon it, they would have lightened considerably



the labor of subsequent revisers, and saved all that part of it which consists in the correction of its errors by the previous versions.\*

#### NEW REVISION PROJECTED.

Of the political and ecclesiastical influences, which left their stamp on the work, and long delayed its acceptance among the common people, we have not space to speak. That it did not satisfy the ripening scholarship of the latter half of the seventeenth century, is evident from the fact, that in 1652 measures were set on foot for a new translation, which enlisted the sympathies of the most eminent scholars of the period, leaders in the new epoch of sacred learning. The project engaged the serious attention of Parliament ; and we have no reason to doubt, that the political agitations of the time alone prevented its realization.†

#### CONCLUSION.

It is now two and a half centuries, since the last in the series of revisions of the English vernacular version was made. It has been shown, that this revision was executed in the infancy of sacred learning ; that the Greek text, which it followed, was derived from a small number of Mss., and those of modern date ; and that it did not fully represent the scholarship of its own age. The intervening period has been one of unprecedented activity in every department of biblical inquiry. To it, in fact, belongs nearly all that has been accomplished in sacred Geography, History, and Antiquities, as well as in Philology and Textual Criticism. The apparatus now at the service of the translator bears much the same relation to that of King James' scholars, as a modern ship, the result of ages of accumulating maritime observation, of scientific study and practical experiment, does to the clumsy craft in which the first navigators crept timidly along the coast. All that is needed, to make it available for the revision of the English Bible, may be comprised in three words, Money, Men, and Time. Embracing, as it does, every branch of biblical knowledge, it will readily be seen that a complete apparatus requires a large outlay on books. The translator, to do justice to the great work committed to him, must have access to the whole field

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\* One of its most marked defects, and one which calls loudly for revision, is the great number of *italicized words*. Let one direct his particular attention to this point, and he will be astonished to find how many passages are thus branded, as if defective or unintelligible in the inspired text.

† For a particular account of the origin of our common version, the plan on which it was executed, and the various influences which affected its character, the reader is referred to Mrs. Conant's *History of the English Bible*, chaps. xxi., xxii.

of biblical research. The works necessary for this object, selected with a wise economy, which would waste nothing on trash, and grudge nothing for what is essential, would constitute an extensive library. Many of these works, moreover, such as the Fac Similes of ancient Mss., the early Polyglotts, primary editions of the text, and of the early vernacular versions, are very expensive. In the old world, such collections are made by kings and princes, as monuments of royal munificence. It is now to be seen whether a free Christian people, stimulated by no motive but love for the pure word of God, and the desire to give it uncorrupted to the world, can do the same. Already has a noble beginning been made; so that even now the Bible Union Library in New York City is, for its special objects, the choicest in this country. We look with confidence to the intelligence and liberality of christian brethren, that they will continue their contributions till the apparatus is complete in all its parts. It is not enough, indeed, to have secured such an apparatus; we must have men competent to use it, and we must allow them time to use it rightly. The more extensive and complicated is a system of machinery, the worse work will an unskillful or hurried hand make of it. We have cause for devout gratitude, that Providence has enlisted in the service of revision in this country such as are qualified for the task; accomplished scholars, grave, considerate, and conscientious men, who understand their work, and who ask for nothing but the means and the time indispensable to do it thoroughly.

*Apparatus for the Criticism of the Text.*

On one branch of Biblical science, the Criticism of the Text, it is proper to add a few words.

The most ancient Mss. now known, these chiefly relied on for determining the original inspired text, have been brought within the reach of scholars since the date of our common version. Of these we have space to notice only a few of the most important.

The *Codex Alexandrinus*, a manuscript of the fifth century, containing the Old and New Testaments in Greek, was presented to King Charles I. by the Patriarch of Constantinople in 1628, and is now in the British Museum. Its variations from the Received Text were first given to the world by Walton in his Polyglott, published in 1657, about half a century after the date of King James' revision. A Fac Simile of the New Testament was published by Woide, near the close of the last century, and of the Old Testament by Baber, in the first quarter of the present century. It is now one of the chief authorities relied on for the Greek text of the New Testament.

The *Codex Vaticanus*, a Greek Ms. of the Old and New Testaments, of the first half of the fourth century, the most important Ms. of the New Testament extant, first became known in England by a collation of it made for the celebrated Bentley in the first quarter of the eighteenth century. This collation was first published in 1799. The text of the whole Ms. has recently been published, and is now in the Bible Union Library.

The *Codex Ephræmi* is a Ms. of the first half of the fifth century. In the twelfth century, the original sacred writing was washed out, and a Greek version of some writings of Ephraim the Syrian was written over it. On the overthrow of the Greek empire, the Ms. was brought to Italy, and was afterwards deposited in the royal library of Paris, where it is now preserved. Near the end of the seventeenth century, traces of the original writing were observed, though in great part illegible. But the long buried treasure has at length been brought to light. By the application of a chemical infusion, the color of the original writing has been brought out again; and the sacred text was published in 1843. This Ms., thus providentially preserved and restored, now ranks among the most important means for ascertaining the true text of the New Testament.

Numerous other ancient Mss. have either been published in *fac simile*, or collated with the Received Text, and the variations from it carefully noted. The earliest copies extant of the ancient versions have also been critically examined, and their true text given to the world; thus furnishing another and independent class of witnesses to the words of the sacred text.\* Of the *Codex Amiatinus*, an invaluable Ms. of Jerome's version, now belonging to the Laurentian Library at Florence, the New Testament has already been published by Tischendorf. It is greatly to be desired that means might be raised in this country for completing the work, by the publication of the Old Testament.

The above are but specimens of the extensive critical apparatus now available for recovering the true text of the original Scriptures. Instead of about a score of Mss., from which the text of King James' revisers was formed, the Mss. now known are numbered by

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\* An interesting fact, of recent occurrence, may be stated in this connection. Some ancient Greek and Syriac Mss. were brought from a Syrian Monastery in the valley of the Natron lakes (in Egypt) in 1842, and deposited in the British Museum. Among them was found a very ancient Ms. of the Syriac version of the Gospels, dating many centuries earlier than those from which this version has heretofore been printed. It was published in 1858, and is now one of the most essential helps in ascertaining the Greek text of the Gospels.

hundreds; and to these are added critical editions of the ancient versions, and numerous citations of the original text in the earliest christian writers. Scholars are enjoying the use of them, for their own benefit. Of the Greek Testament, edition after edition has appeared, in which have been incorporated the progressive results of learned research, till the SCHOLAR'S TEXT dates a thousand years earlier than that of the unlearned. For two hundred years, scholars have had one text, and the common people another. It now remains for the people to say whether this sacred knowledge shall still be a monopoly in the hands of the initiated few, or shall be made the common property of all who take the Bible as their rule of faith.

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### THE VATICAN MANUSCRIPT.

We have already announced the gratifying intelligence of the publication of the Vatican manuscript of the Sacred Writings. It is the most famous codex of the original Scriptures of the New Testament in the world. By many it is regarded as the oldest copy of that priceless volume now in existence. For the last two hundred years, Biblical critics have taken long and expensive journeys to examine this manuscript. Up to the present time, it has been guarded as jealously by the myrmidons of the Vatican, as if the safety of "Saint Peter's See" depended on keeping its contents concealed from the vulgar eye. Such is the celebrated document, which is now published, and of which we have a copy. From the London *Eclectic Review* we copy part of an article furnishing interesting particulars regarding the publication. Some of these we have already given to our readers :

"A manuscript which could only be consulted by visiting the Library of the Vatican, is now open to all who can afford to spend nine or ten pounds to gratify their curiosity.

"Still, nine or ten pounds, it will be said, is rather a costly sum in these days, to pay for a copy of the Greek Testament; especially as it consists of one volume only, and contains the bare text, without notes of any kind, or critical apparatus. But the cause of this exorbitant price of the volume is easily explained. The Vatican MS. contains not only the New Testament, but also the Septuagint version of the Old Testament Scriptures. The publication before us comprises the whole contents of this famous codex. It is published in five folio volumes, the four first containing the Old, and the fifth the New Testament; and the latter cannot be purchased separately. Thus the only means of obtaining



a copy of this celebrated text of the Greek Testament, is by purchasing the whole work.

"The illustrious scholar to whose indefatigable labors we are indebted for this boon—costly though it be—is Cardinal Mai, the learned editor of *Script. Vet., Collectionis Vaticanæ; Spicilegii Romani; Nova Patrum Bibliotheca*, &c., &c. He it is, who, at an advanced age, and amidst the most multifarious engagements, contrived to print the famous Vatican MS. And if he has not executed the work as we could wish he had—still to him belongs the distinguished merit of conceiving and executing the project. Sad to say, however, he did not live to see the work issued to the world. He died whilst busily engaged in correcting the errors of the press, and upon another has devolved the task of completing that correction, and publishing this world-renowned copy of the Greek Testament Scriptures.

"It is no secret to those versed in Biblical criticism, that the history of the Vatican MS. is involved in impenetrable obscurity. The keepers of that famous library are unable to give its most enthusiastic admirers, the slightest hint as to whence it came—or at what period it was first placed on the shelves of the Vatican. It has enriched that famous collection of literary antiquities some three or four hundred years—and so far back as early in the sixteenth century, was highly prized by editors of the Greek Testament: but here our knowledge terminates. As regards the name or character of the scribe who traced its beautiful old letters, or the country from whence it originally came, or the precise period when it was written, not the most remote clue is afforded. Still those who are skilled in the art of palæography agree that it is the most ancient copy of the Greek Testament now extant. So old is it that Chrysostom might have read the texts of his favorite homilies from its pages. Nay, Eusebius might have quoted from it whilst composing his History of the Church. In short, it appears to be an admitted fact amongst modern Biblical critics that its date reaches back to the first half of the fourth century!

To all who highly value such monuments of ancient times, it has been a source of deep regret that this *codex antiquissimus* has come down to our times in so imperfect a condition. As regards the New Testament portion, with which alone we are concerned, it is complete so far as the middle of the ninth chapter of the Epistle to the Hebrews. All besides is wanting. It should be remembered, however, that the order of the several writings of the New Testament is not the same as in our present copies. The General Epistles of James, Peter, John, and Jude, occur immediately after the Acts of the Apostles. So that the only portions really missing are, part of Paul's Epistle to the Hebrews, the Epistles to Timothy and Titus, and the Apocalypse of John.

"The information may be new to some of our readers, that this most ancient MS. is written on thin vellum. The letters—as in the

case of all MSS. transcribed before the tenth century—are all capitals, of about the same size as those used in the pages of the present work. Three columns occur on each page. Originally the initial letters were of the same size as the others—unlike most other uncial MSS.—but a later hand has crased these smaller capitals, and substituted others, many times larger. It is altogether destitute of interpunction: and is said to have been at first written without accents or breathings.

“Such, in brief, is the history and character of this celebrated MS., a printed copy of which now lies before us. As far as the typography of the work is concerned, the style of printing is admirable, and the paper stout and good in all respects. It is indeed a splendid edition of the Vatican codex. But we cannot speak in the same commendatory terms of the manner in which the editors have executed their parts.”

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### VALUABLE FRAGMENTS.

From the article in the *Eclectic Review*, from which we have quoted under another caption, we make the following extract, affording information of facts, which to many will be new, and to all interesting:

“There exist in certain Museums of Europe, a few precious fragments of a Greek MS., the text of which is of such high value, that Tischendorf has published the whole of it in his well-known *Monumenta Sacra*. Both our principal collators of ancient MSS., Drs. Tischendorf and Tregelles, think that this codex may be assigned to the sixth century. It is called the *Codex Purpureus*:—having been originally written on purple vellum, in silver letter. The words *Ιησους, Θεος, υγιος, υιος* and *σωτηρ* are distinguished by gold letters, which still retain their brilliancy, whilst the silver letters have turned black from age. *Four* leaves of this fragment are deposited in the British Museum, *six* are in the Vatican library and *two* are in the Imperial Library at Vienna.”

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### ITALIAN SCRIPTURES.

The country which at the present time attracts more interest than any other, is Italy, the original seat of powers both temporal and spiritual, which for the longest periods controlled the civilized world. Two or three years ago the attention of men was fixed upon a remote and barren spot in the Euxine sea. The armies of Europe were gathered there for mortal combat, and the arts of war and the

resources of nations were exhausted upon a spot a few miles in circumference. But now larger armies are gathered in the very heart of civilized humanity, in fertile and populous lands, celebrated in history and song long before the Christian era. Italy is the scene of strife, and Rome itself, seated upon her seven hills, is involved in the results of the contest.

For a Roman Catholic country, Sardinia has the most free and liberal government on the continent of Europe. From her, liberal ideas have been diffused throughout Italy; and through her, many copies of the sacred Scriptures have been distributed in the Papal States, and not a few in the very home of Antichrist. The following extracts of letters received by Dr. Achilli, relate to the circulation of the Italian Testament prepared by him for the Bible Union. At this period they possess a more than ordinary interest in consequence of the war for independence now waging in Italy. But, aside from this incidental interest, they will abundantly repay perusal to all who love to learn of the progress of divine truth.

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*Translated Extracts from recent letters from Italy.*

**FROM NAPLES.**

There has never been so much religious excitement as now, at any previous time. The best educated classes feel the necessity of examining, not only themselves, but also their creeds, and the doctrines which they have hitherto believed. It would seem that an invisible hand is opening the eyes of many, to see what it is that they have been told to believe. Do you not know that the Providence of God has made the people in this part of the country very intelligent? The kingdom of Naples has in fact been, at all times, the land of science and letters; and of this our great writers bear witness. Heretofore, true religion—the clear understanding of the word of God—has been neglected, in consequence of the Church, which, from malice and selfishness, made herself mistress and exclusive depository of the truth of God. This science, which became the theology of the Church, was converted into a monopoly of the clergy, and was imposed upon the people. But now, the rights of men of various classes, are being vindicated. This imposition of the priests upon the laity is found out. The latter have resolved to throw off the yoke, and recover their property, in the right belonging to every person, to examine for himself *what* he believes in matters of religion, and the reason *why* he believes. Hence, the necessity is felt of studying the Bible, in which everybody is convinced, the word of God is found. This desire of the best educated classes, has naturally been communicated to the classes who wish for instruction, and to all who feel the need of being taught in things so important as religion. The Bible has now become the book most desired, I mean the Bible in our language; for the Latin, among those who understand it, is generally suspected, as the translation of the

Church, to be accommodated by the priests to their own interests. A translation which shall guarantee the Bible faithfully translated from the Hebrew and the Greek, into our tongue, as it is spoken and written in our day, will be all that we have desired. And this, thanks be to God, we now have, in the new version of the American Bible Union, made by you, and revised by the most learned men of Italy. It is therefore received as the authentic translation of the Catholic Christian Church (not the Papist) in Italy. The edition which is now being made in Piedmont, the New Testament first, and then the whole Bible, we hope will be extensively circulated even here. I do not believe it will meet opposition if made without noise. At any rate, if you can find a way to reprint it here also, it would be providential. It might be done without extensive observation, and persons would be found to speak of it, unless when the effect was seen to be injurious. I rejoice to find that some religious societies and private persons, can be found, willing to unite in this holy work of fraternal Christian love. An edition of the Bible in the kingdom of Naples would not fail to produce the best result. We pray for you, that the Lord may give you strength and help, and open a door by which you may return to Italy, and complete the mission which the Lord has entrusted to you. This we hope may be soon realized. Amen, Lord Jesus, Amen.

#### FROM TUSCANY.

Our friends in Piedmont inform us, that several thousands of copies of the Italian New Testament, reprinted by them, will soon be in circulation in Tuscany. The first copies which were introduced encountered no difficulty. The government pay no attention to New Testaments printed *in Italy*; the duty was paid, and they were admitted; and so we hope for the rest. At any rate, we can form a little depository. \* \* \* I believe that the governments of Italy, excepting the Pope, are tired of interfering in religious matters, and of making opposition to freedom of conscience, while they have so much trouble in preserving their political power, and securing even their own existence. All are, therefore, agreed, excepting perhaps the Jesuits, that Rome does wrong in prohibiting the circulation of the Bible. With respect to the new translation which you have given to the public, it is acknowledged to be the most faithful and literal that can be made. Even the Church of Rome could not but confess it, that you have made it without party-spirit, and, I will add, under no theological influence. One is convinced by this, that you, having left the Church of Rome, have not devoted yourself to any of the other Christian sects. I repeat what I have before said, your translation is all that we need. Diodati, beside his too antiquated style, has made a paraphrastic translation. In some passages, instead of the simplicity and purity of the original word, there is plainly perceptible a partiality for certain theological interpretation. Of Martini we must say still less; for his translation is the Vulgate itself, with all its errors and some more. We Tuscans, as you know, are enamored of the Bible; and, when the government has sought to suppress it, it has only increased the desire for it. If the Piedmont edition shall be in any manner put in circulation here, I am certain it will be so acceptable, that the great demand will prove the necessity of reprinting it here; and, if the government should oppose it, means will still be found to do it secretly. Nobody scruples to elude the government, when it opposes



the liberty of the spirit in the things of God, as the spirit is above everything, commands everything, and is itself commanded by nothing.

### ROME.

A letter addressed to the Translator of the Italian New Testament, says :

"These priests always retain the remembrance of you. A few days ago, a little article in the *Monitore Romano*, said they had put you to silence in America ; that you are degraded, and are now more than ever convinced of your mistake in leaving the Roman Church. They say, however, that they pray the Lord to touch your heart, and call you to repentance ; that the Mother Church, being merciful, always has her arms open, to receive you to her bosom ; although you may be a heinous sinner, she will be the more rejoiced, if you return to her, contrite and penitent. What do you say to this ? We, who know you, and what you think, are well persuaded that you desire nothing else so much as to return to Rome ; not, however, to shake hands with the Pope (unless to greet him as a convert to the faith as it is in Jesus), but to embrace and cheer your brethren who wait for you, and who pray the Lord soon to open a door for you, to return as you are—not the repenting disciple of that Judas who still calls himself an Apostle, sitting in the Vatican, but a faithful follower of the Divine Master, who many years ago called you "out of Babylon," and whose word you have been led to translate into our language, for the salvation and redemption of our people.

"O, dear brother ! You may feel proud that they do not love you, but seek every way to speak evil of you, and to persecute you. They are of the world, exactly what, in the Gospel, is in opposition to Jesus Christ. If you were of them, they would doubtless love you ; and you would now be a Cardinal of their so-called Holy Church, that is—"Synagogue of Satan." O bless the Lord, and thank Him, that He, instead of this, made you an instrument of conversion to your brethren, and a standard-bearer of His truth. Yes, you will return to us, and that soon. We shall hear you speak at our meetings, and learn from your experience, what you have already learned from the Lord.

"Let us now speak of the Bible—I mean your translation of it. The New Testament is in the hands of many, who have made it their companion both in and out of the house. We have received that last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book *is printed in Italy !* Italy, this unhappy country which we inhabit ! In Italy—thanks be to God, the word of God is now printed in our own language. Yes, and it is read, it is meditated upon, and contemplated. What effect it produces you know in part. For myself, *this is the great revolution* which I am desiring, and by which I believe our countrymen will be delivered from their oppression. Well may we exclaim with the prophet, in the Vulgate *Patres nostri peccaverunt, et non sunt, et nos iniquitates eorum portavimus*. As for our fathers, it was easy for them to love liberty ; but for their children it is difficult to regain it. Yet as God is a father, and we are penitent, there is no doubt we shall attain, through Him, to our rights and privileges. O yes ! God is the Father of the people of Italy, as He is of the Americans ; and why should we not be brothers ? Tell them that we feel that we love them, and they must love us in the Lord.

"The arrival of your wife and two children at Florence, has been spoken of here, and all naturally make their remarks upon it. One, for example, says that you have sent them here in advance, to be here at the first opening of Italy, which everybody foresees to be near, that you may return hither. If it is so, *Amen*.

\* \* \* \* Salute those who love us in the Lord, not the sectarians perhaps, because they, before accepting our salutations, would inquire what sect we belong to, while we, thank God, glory according to the Apostle's counsel, in being neither of Cephas, nor of Paul, nor of Apollos, but only, *only of Christ*. This is all that we propose for ourselves. And who will hinder us? Perhaps he who calls himself His vicar? We have had enough of him—the self-styled vicar,—and now we wish to have our Divine Master and Lord Himself.

"We pray for you, and the other brethren who are in America, beloved in the Lord."

#### TURIN.

The publication of the New Testament proceeds very satisfactorily. The number of copies already issued exceeds 15,000. As you know, we propose to publish 50,000 of your translation, which is most preferred and popular, on account of the style in which it is written. It is regarded by the learned as the most literal of all, which is as much as to say, the most faithful. The Committee have resolved not to reprint Diodati, partly because as many copies as are wanted may be obtained from English Bible Societies. The style of it is not that of our day; and, in many places the Old Testament is not according to the Hebrew meaning. Martini we do not recommend at all; and it is painful that any Protestant Society should encourage its circulation. Persons who do not know enough of our language, would do well to leave it to us to judge of our Italian translations.

You wish to know what amount of money is recorded on the books of the Committee, sent by you at different times. I and the Secretary have examined the the cash-book together, in different parts, and found that, up to this day including two hundred dollars received eight days ago, beside the thousand francs (\$190 42), obtained by you from Paris, the whole amount is four thousand five hundred dollars. You may well feel content at having found so much favor and sympathy for our cause among the good Christians of the United States, especially in New York. If they understood it well, all who are called Protestants would unite under the flag of the Bible, to make war against the priestly corruption in Italy, as well as in every place where God's truth has been made void through vain traditions. The Bible in Italy will be worth more to us than all the sermons and books in America. The papacy is not disturbed by all the blows struck at her from a distance. Her heart is in Italy. Here is the life-blood of her existence. From hence it flows; and this is the only place where she fears the fatal blow. This is especially so now. She is weak, and every day more abandoned by the people. It is certainly an important fact, that the priests are abandoned by the people. Here, in Piedmont, they are hated by most of them. Now is the time to circulate the Bible. The people are withdrawing from the priests. The Church is seeking a refuge for their souls, a substitute for their old creed, something to confirm and tranquilize them, in the innate sentiment of Religion. The Bible operates effectually in such circumstances. Say to such people that Christianity is one, that our cause is also theirs, that if we can revive it, it will be a great honor to them to have had

a hand in it. Salute particularly our brethren of the Bible Union, who aided us at the first, and are always disposed to assist us all they can.

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### WHAT HATH GOD WROUGHT?

The month of May has been distinguished by the largest assemblies in this city of delegates from Baptist Churches that have ever met, so far as we are informed, in this or any country. At the first session of the Consolidation Convention, between eight and nine hundred delegates presented their names, and many more subsequently arrived. This Convention was called for the ostensible purpose of diminishing the number of benevolent societies among Baptists, by consolidating such as were capable of consolidation, and of improving the efficiency and usefulness of all by new arrangements concerning their constituencies, and the respective spheres of their operations. The Bible Union took no part in the various projects thus brought forward, as we were not directly concerned in any of them, and our organization is not denominational.

Still, the occasion was to us one of special interest. It brought to our Rooms great numbers of persons who had never before visited them, and it called forth from many expressions of favorable opinions regarding our enterprise and prospects, which we hardly expected to hear from such quarters. The fact was so manifest as to become a general topic of conversation, both here and in the meetings of the different bodies which sat successively for a fortnight, that the Bible Union was steadily overcoming all the former prejudices against it, and rapidly growing in the affections of those who love the pure word of God.

We think it due to the friends who have stood by us, bearing the burden of the day, and the burning heat, that they should know that the fruit of past labors begins in some measure to be enjoyed. While God requires us to adhere to right and truth, even though we stand alone, and has made it our privilege to draw upon Him for all needed resources of sympathy and support, He has also taught us the necessity of aiding each other, when duty calls for coöperation, by making us keenly alive to the sympathies as well as to the reproaches of our fellow-believers. And as we once felt the deepest

grief, from the severe condemnation of brethren whom we most highly esteemed, so now we experience proportionate pleasure from the whole-hearted approbation by the same persons, of those very principles and plans of operation which formerly subjected us to their censures. We have never claimed to be infallible, and we do not expect infallibility in others. When we make mistakes, we esteem it a privilege to correct them ; and we are delighted to find so many, who once opposed us, prepared to act upon the same principle. We have no reproaches for them, as we would not be met with reproaches, when we wish to correct our own mistakes. Our prayer is, that God may bless His truth, and enable us to work together in its support, to be prayerful and earnest, humble and forgiving, and cordially to unite in procuring and circulating faithful versions of the Sacred Scriptures in all languages throughout the world.

We see no reason why all who love the pure word of God, however much we may have differed in former years, should not now rally together and unite upon this platform, and by our aggregated numbers and resources, accomplish the great objects for which we labor, not only in our own land, but also in heathen lands, and sustain the great and imperishable principle of

### THE BIBLE FOR THE WORLD.

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### IMPORTANT IN MAKING WILLS.

We remind the friends of pure versions of the importance of doing all that lies within their means for this cause. In making their wills, the following is a legal form of a Bequest to *the American Bible Union* :

“ I also give and bequeath to the AMERICAN BIBLE UNION, [here amount should be stated] for the uses and purposes of said Union ; and I hereby direct my executor to pay the said sum to the Treasurer of the said Union, within — months after my decease.”

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The work of the American Bible Union is attracting more than ever the attention of men of learning. Through the united labors of the best scholars in the world, our English Version is destined to come forth under circumstances favorable to its general circulation. On its completion, the Bible Union should have the means needed to place a



copy in the hands of every person, who desires fully to know all the revealed will of God. Remember, then, the Bible Union, in your prayers and present benefactions, and provide for its continued usefulness, when you shall have departed hence ; so that whether living or dying, you and your treasures after you, may be consecrated to the Lord, in the circulation of His Holy word, which received with meekness is able to save the souls of them that believe.

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#### TO-MORROW ! TO-MORROW ! TO-MORROW !

No class of men in modern times have been more zealous for the truth than the friends of pure versions. Many of them have made noble personal sacrifices, and have endured much persecution in consequence of the firm, unwavering maintenance of their principles. They have labored, and toiled, and given freely of their means for the support of the cause. And yet, in one respect, some of the most zealous have disappointed expectation. The natural reluctance which all men feel to make direct preparation for death, has induced them to postpone until it was too late, the provision which they fully purposed to insert in their wills for the revision and circulation of the sacred Scriptures. We have before alluded to several striking cases of the kind. In one of them, the matter was delayed till "*to-morrow*," but when *to-morrow* came, it was *too late*. God had called his servant home.

These remarks are suggested by a late occurrence. A friend and brother, who had always acted with us, and been almost enthusiastic in the cause, frequently assured us of his settled purpose to leave a very considerable bequest to the Bible Union. As we never interfere in such matters, we made no inquiries, while we listened with interest to his voluntary communications. A very short time ago, he stated particularly to the Corresponding Secretary his reasons for leaving the bulk of his property to benevolent societies, and preferring among them the Union. He was a man famed for method and regularity in his business, and we felt no misgivings about his having made the requisite provisions for carrying out his plans for doing good with his money. He died rather unexpectedly, and we have now reason to believe that he, too, postponed till too late a day the fulfillment of his religious purpose, and died without making a will !

Friends of the Bible Union, we beseech you not to follow these examples. What your hand findeth to do, do with your might. If you design to leave something to the Bible Union, any arrangement which you can make to-day, that is requisite to secure this object, delay not till to-morrow.

## THE WAR IN EUROPE.

## ONE HUNDRED THOUSAND TESTAMENTS FOR THE ARMIES.

THE last steamer from Europe brought the following from Brother ONCKEN, addressed to the American Bible Union :

HAMBURG, May 14, 1859.

My heart bleeds at the fact that because our highly favored American brethren are doing so little, at present, for the spread of God's holy word in Central Europe, we are now losing the most inviting opportunities of supplying the large armies with the New Testament.

ONE HUNDRED THOUSAND TESTAMENTS in different languages ought to be at our disposal during the ensuing Summer. In Germany alone we shall have an army of more than SIX HUNDRED THOUSAND MEN in a few weeks. Oh that God would move the hearts of all who can give, to come forth to the help of the Lord against the mighty at this critical position of Europe.

Yours in the Lord,

J. G. ONCKEN.

These One Hundred Thousand Testaments can easily be furnished. Let us do it. One dollar will supply more than five copies. *One dollar from each person* who hears this cry for the Bread of Life, will furnish the means needed to send these ONE HUNDRED THOUSAND NEW TESTAMENTS to the unhappy soldiers ere they perish, or become scattered again. No time is to be lost. The whole sum can be raised, and

the presses set in motion in less than one month, if every brother and sister, and every friend of the Bible, who hears this cry for the Bread of Life, immediately on receiving this statement, will send one dollar each.

“Work while the day lasts.”

The Bible Union will keep a separate account of all moneys received for this object, and publish the names of all the donors in full, in connection with its next *Quarterly* publication. Will not each father and mother see that the names of all the members of their families appear in this list?

The friends who were present at the Bible Rooms, on the receipt of Bro. Oncken's letter, started the work immediately on reading it, by contributing each for himself and for the members of their respective families One Dollar each, thus making the beginning.

We beg you, then, the very moment you read this, to do likewise. Mail your donation for this object at once. Then get your neighbors to follow your example, and the work will be done.

“What thou doest, do quickly.”

Enclose your donation, addressed to

C. A. BUCKBEE, *Ass't Treasurer*  
*American Bible Union*, 350 Broome Street, New York.

## STUDY THE BIBLE.

It is the special duty of all who would understand the truth of God, and know how to preach the truth, to study the word. There is no greater evil among Christian professors, than that of neglecting a careful study of the Bible.

The capital error, says Burnet in the History of his own Times, is that ministers study books more than men, and read divinity more in the productions of men, than in the Scriptures. Melancthon recommends the daily study of the Sacred Scriptures, both morning and evening. Luther's daily study of the Scriptures is well known. It was this that made him strong in the Lord, and in the power of his might. Dr. Campbell recommends the study of no systems of theology which can have a tendency to warp the judgment. President Edwards testifies that a thorough acquaintance with the Scriptures is of very great advantage in reading doctrinal and controversial works. With such a knowledge, he adds, I can proceed with abundantly more confidence, and can see upon what foundation I stand. Such is the testimony of uninspired men as to the value of Scripture knowledge. No wonder, then, that the inspired apostles urged the disciples diligently to study the Scriptures. These, they declare, are able thoroughly to furnish the man of God unto every good word and work.

## REVISION REQUIRED FOR THE PERFECTION OF CHRISTIAN CHARACTER.

The Bible contains the revealed will of God. This is the whole of religious truth as communicated to man. The belief and practice of this truth, constitutes Christian character. Our Redeemer prayed to the Father on behalf of His disciples: "Sanctify them by thy truth; thy word is truth."

Any error cherished in the mind as part of this truth, will produce its corresponding effect upon the heart and life. "As a man thinketh in his heart, so is he." "Can a man take fire into his bosom, and not be burned?" Some weakness of principle, some proneness to sin, some relaxation of zeal, or deficiency of holy affection, must ensue. An error never abides alone. It opens the door for its friends, and one error makes way for many. Hence, the necessity of a translation of God's word, freed from every known error.

Obscurity of the truth, although not so destructive as error, is prejudicial to the formation of a complete Christian character. So far as it extends, it precludes the benefit which the truth was designed to convey. Obscurity intervenes between the renewed soul and the food which is adapted for its nourishment and growth in grace.

"Who," inquires the venerable Köbner, "can measure the consequences of an unfaithful translation of a single sentence."

Among the doctrines partially obscured in our present version, is the divinity of Christ. This shines out far more conspicuously in the original Greek, where our Redeemer is frequently acknowledged as "our God and Saviour Jesus Christ," which in the common version is translated "God and our Saviour Jesus Christ." Wherever the believer meets with this doctrine in reading the sacred Scriptures, he feels his faith strengthened, his affections quickened, his hope and zeal invigorated. Why should a soul, born from above, be deprived of the aliment thus prepared for it by the Holy Spirit in His word?

Precept, as well as doctrine, is obscure, if not perverted, in the common version. The believer is entitled to know just what Christ has commanded him, in order that he may prove his attachment by obeying his Master. "Then are ye my friends, if ye do whatsoever I have commanded you." Our Redeemer has not clothed His requirements in obscure phraseology. The original, to those who are familiar with the language, is clear and perspicuous in regard to all His commandments. Why should there be error or obscurity in the translation?

Every lover of God's word, knows that, just so far as he receives clear perceptions of the truth, he is spiritually benefited. In order to attain to that completeness of christian character, which the Scriptures enjoin, he must have the truth in its purity, and must believe and practise in accordance with it. Nothing, therefore, will more directly tend to elevate the standard of piety in our Churches, than to procure a thoroughly faithful and accurate version of God's revealed will.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. There has been just enough revelation given for these purposes; and if any part is obscured, or perverted by error, the man of God cannot be *thoroughly* fitted by it for *all* good works.



## NEW TRACTS ON REVISION.

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Nothing has demonstrated more clearly the general interest felt in revision than the demand for our small tracts. Scarcely a day passes without orders for them, and sometimes several thousands are required to meet the demands of a single day. They are economical as an agency, and effective in their results. Several editions have been issued during the last quarter, making, in the aggregate, *more than five hundred thousand* tracts distributed within the past four months. We have observed that, in cases where friends order a package, they are not content to let these messengers of truth remain upon their tables. They distribute them among the people. They converse in respect to the truths they inculcate, and awaken inquiry in the minds of those who would otherwise have remained comparative strangers to our great work.

We have also been requested to issue new editions of some of our former tracts, such as were published in the early history of the Union. We have this work now in hand, and will make such selections as may seem desirable, to make up two other packages, from the pens of those early defenders of the Union, whose pleas for the Bible Union, have been strengthened by the lapse of time and the developments of that gracious Providence that has guided us hitherto in all our movements. We may mention the following names of writers, as those, among others, whose tracts on Revision will be given in the forthcoming series :

REV. DR. EATON, *President of Madison University.*

REV. DR. LYND, formerly *President of Western Theol. Ins., Kentucky.*

REV. DR. WHELOCK, *Fredonia, N. Y.*

REV. J. M. PENDLETON, *Editor Southern Baptist Review.*

REV. C. P. SHELDON, *Troy, N. Y.*

REV. ISAAC ERRETT, *Secretary Am. Chr. Miss. Society.*

REV. DR. CONANT, *Member of the Final Committee on Revision.*

REV. DR. HOTCHKISS, *Theological Seminary, Rochester.*

REV. DR. MACLAY, formerly *President of the Am. Bible Union.*

DEA. WM. COLGATE, late *Treasurer of the Bible Union.*

REV. DR. CONE, late *President of the Bible Union.*

REV. J. S. BACKUS, *Syracuse, N. Y.*

REV. J. W. SARLES, *Brooklyn, N. Y.*

REV. EALON GALUSHA, late *Agent of the Bible Union, &c., &c.*

*Concluded on third page of cover.*

Orders for packages Nos. 3 and 4 of Tracts are now being received ; and packages will be forwarded as soon as they can be made up, uniform with Nos. 1 and 2. They can be furnished at the subjoined rates, without exhausting the means of the Bible Union, which is all we desire. It is our earnest wish that these tracts may come within the means of every friend of the cause, that they may become a powerful agency for revision, and be self-sustaining in their mission. They are, therefore, furnished on these terms :

Packet, No. 1, 350 Tracts.....	25
"    "    "    "    by mail.....	30
Packet, No. 2, 1,500 Tracts.....	\$1 00
"    "    "    "    by mail.....	1 20
Packet, No. 3, 350 pages.....	25
"    "    "    "    by mail.....	30
Packet, No. 4, 1,500 pages.....	1 00
"    "    "    "    by mail.....	1 20

We refer our friends to the last page of the cover of this *Quarterly* for a list of the subjects treated in the first two packages.

#### DOCUMENTARY HISTORY—VOL. 2.

The interest in the Bible Union is not confined to its own members. Since the issue of the second volume of our *Documentary History* the demand has been such as nearly to exhaust the edition, and we are obliged to put to press a second edition, which we shall print accompanied with a carefully prepared index to the contents.

Volumes 1 and 2 comprise more than\* one thousand octavo pages, consisting of the reprint of the constitution, annual reports, quarterly papers, select addresses, tracts, etc., etc., of the American Bible Union, in the form of the *Quarterly*, under the editorial supervision of the Secretaries of the Union. The first volume contains a beautifully engraved likeness of the late Dr. Cone, the first President, and volume second is adorned by an engraved likeness, equally good, of the present President, Rev. Dr. Armitage. The two volumes, beautifully bound in uniform library binding, will be sent free of postage, on receipt of the price—\$1 50 per volume. Volume third is in course of preparation, and will be completed with the next (August) number of the *Quarterly*. It will bring down the history of the Bible Union, complete, to the present time.

# THE BIBLE UNION QUARTERLY.

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AUGUST,]

NUMBER THIRTY-SEVEN.

[1859.

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## THE APPROACHING ANNIVERSARY OF THE AMERICAN BIBLE UNION.

The next anniversary of the American Bible Union, will be held in the city of New York, Wednesday and Thursday, October 5th and 6th, 1859.

The exercises will commence at nine o'clock, A. M., in the meeting-house of the First Baptist Church, corner of Broome and Elizabeth streets, at the usual time for the election of Officers and Managers for the ensuing year, and for the appointment of Committees.

Members and delegates are invited to call at the Bible Rooms, No. 350 Broome street, immediately on their arrival, and have their names registered, and places of entertainment assigned to them. Our friends, in New York and vicinity, will do all in their power to accommodate all who may attend the anniversary.

## OUR ANNUAL LETTER.

We invite special attention to the following annual letter of the Corresponding Secretary to our generous friends and contributors. We are now relying upon their united and prompt efforts in behalf of this holy enterprise. During the past year, we have been graciously sustained in seasons of emergency, by the unexpected liberality of those, who at the time of their offerings, knew not how much they were needed. At the close of the year, however, our receipts are unavoidably required to be large, in order to meet the demands that come upon us at this season. We are confident that we are not forgotten in your prayers, and relying upon your usual aid, we anticipate that the Annual Report of the Treasurer will be as encouraging to the hearts of our friends, as the report of the progress made in our great work will be an occasion of joy to all who are looking to the American Bible Union for a speedy and thorough

revision of the word of Life, for the millions who speak our language, as well as for faithful versions of the Sacred Scriptures in all languages throughout the world.

### A GENEROUS LIFT NEEDED.

The close of the financial year is approaching. In our last Quarterly we spoke of the receipts as meeting expenditures, and of the prospect that the year would result more favorably than the last, so far as the treasury was concerned. We still believe that such will be the case ; but, in order that our faith may be justified by facts, a general, cordial effort on the part of the friends of pure versions, is indispensable. The last two months have not brought in so much as was anticipated. There is still time, however, for every one who feels interested in our objects, to aid effectually.

What is done, we hope, will be accompanied with heartfelt prayer. How delightful to remember that the Bible Union is the child of prayer, that all our anniversaries have been distinguished by no less fervency of devotion, than by the outpouring of joy and gratitude ! So may it ever be.

Friends of the Bible, think of the great want of the age, a pure version of God's word. Pray over it. Observe how the Lord has blessed you. And then, mail to the Bible Union a thank-offering. Be liberal. Blessed is the man that has a liberal eye ; that takes liberal views of God's dealings with him, and of the obligations thence resulting ; that looks upon the necessities of the world as respects faithful versions of the Sacred Scriptures, and cherishes a liberal regard for the purposes for which his Master has bestowed on him any amount, however small, of this world's goods.

Selfishness is not a characteristic of the supporters of the Bible Union. They have often proved themselves willing, and generous, and liberal. An opportunity is again afforded to evince the same disposition, and the occasion is worthy. Our work is satisfactorily advancing, and the prospect of completion is most encouraging. And now we wish to come out of the year entirely free from debt, and, if possible, to commence another year with some balance in the treasury. Will not every one who loves the cause exert himself to accomplish an object so desirable ?

If the brother or sister who reads these lines, owes anything on a subscription for life membership or directorship, we hope that it will be promptly remitted. And if he does not owe anything on



subscription, we entreat him generously to give the Bible Union a lift.

Do let us furnish occasion for a repetition of the joyous scenes which have hitherto distinguished our anniversaries.

We invite you, if you can do it conveniently, to attend the next anniversary. It is appointed for Wednesday and Thursday, 5th and 6th of October.

We shall be much disappointed, if we do not have, as has always been the case at the meetings of the Bible Union, a season of harmonious counsels, and united action, of pure, spiritual sentiment, and almost enthusiastic zeal and devotion.

Speakers of distinguished merit have been engaged, and nothing will be wanting, if the blessing of God rest upon the arrangements, to secure hospitable entertainment for all who attend, and to render the meeting interesting and profitable.

Very affectionately,

WILLIAM H. WYCKOFF, Cor. Sec.

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### VERIFICATION OF THE SCRIPTURES.

One of the most interesting of the monuments of ancient Rome, and one which strikingly confirms an important portion of the Scripture prophesy, is the triumphal arch which was erected to commemorate the conquest of Jerusalem by Titus Vespasian. After the destruction of the Temple, the victorious conqueror made a triumphal arch at Rome, bringing with him a long train of captive Jews, and the spoils of war; among which were the sacred vessels of the Temple. This procession is represented in the beautiful arch, which thus furnishes an illustration of the Bible that is nowhere else to be found, these being the only existing representations of the sacred vessels—the table of the show-bread, the golden candle-stick with its seven branches, and the silver trumpets which were used by the priests to proclaim the year of jubilee. The Roman Senate and people little thought, when they were erecting this monument to a deified emperor, that they were also erecting a monument to the true God, in the verification of prophesy and divine history. A recent traveler says that not one of the Jews of Rome, of which there are about six thousand, will pass under the arch of Titus, even to this day, though it spans one of the thoroughfares of the city. They shun it as a memorial of a subjugation of their nation, which has never been retrieved; and hence they regard it with aversion.

## THE TIME APPROACHING.

## A WORD TO THE FRIENDS OF REVISION.

As the time approaches when we anticipate the appearance of a portion of the Sacred Scriptures of the New Testament from the hands of the Final Revisers, there is an anxiety among thousands to possess this treasure. Our friends will examine the work with a favorable eye. They naturally anticipate that it will be as perfect as human patience, learning and candor can accomplish it; while others will search for faults and grounds for condemning the enterprise. We do not fear the result, and shall prayerfully commit the work to Him who loves His own word, and has magnified it above all His name—to Him who has granted to us numerous tokens of His favor, which has been the life of our enterprise, and to His loving kindness which is better than life.

This long looked for event, is made, by the *Christian Union*, an earnest advocate of pure versions, “a fitting occasion to review the principles upon which the Bible Union was founded, the organization of labor under those principles, and the steadfastness with which the institution has adhered to the letter and spirit of its obligations.” We take pleasure in presenting the substance of the article to our own readers.

Whatever of good is to be reaped from the research and toil of years, will be due to the blessings of God upon an enterprise which had no other aim than to make His words plain to the comprehension of His people. Just so far as the Union has shut its eyes to the allurements of denominational preferment or aid; just so far as it has closed its ears to the clamor of sectarian reproof, has it prospered in the smiles of Providence. The prejudices which the announcement of a new revision of the Sacred Oracles excited in the minds of those who had been brought up in the belief that King James’ Translators were inspired men, have disappeared before the light which has been shed upon the history of that undertaking: and the fears which conservative Christians entertained of innovations have been dissipated by the development of a purpose to rid the common version of all blemishes, and to deliver the pure word of the Spirit as it was uttered when there was no division in the body of our Lord.

The trammels with which King James bound his translators, made a correct version at once an impossibility, and the allurements of promotion which were before the executors of his plans,

were such as to make impartiality nearly so. The dedication of their translation, "To the King," is an illustration of the influence of prospective mitres or livings, upon the chosen translators. In this, they appear before the world as Episcopal courtiers rather than Biblical critics; rather as the supporters of the divine right of kings to rule the people than of the divine right of the people to know what God has said to them.

But even had King James' Translators been left free to render the words of the Holy Spirit into English so as best to express the mind of God, the opportunities of that day were not such as could enable them to make a perfect version. How manifest is this to all Christian people? Scarcely a preacher rises in the pulpit who does not, before he closes his sermon, render some portion of the Scriptures in language different from that of the version—and that, too, with the distinct announcement that it should read "thus," or "so," instead of the way it is printed in the book.

The necessity of a new revision is too universally acknowledged by men of learning in all denominations, to be any further questioned. Every educated preacher, who substitutes language of his own for that employed in the version before him—language often essentially changing the idea as expressed in King James' version, confesses it. Thus, the question arose as to whether the people should be left to the interpretation of their pastors for the word of inspiration, or should have it always before them in their Bibles. In other words, whether the Bible should be an open book with hidden meaning, or an open book meaning precisely what it says. There could be but one voice if the question were put to the people in this plain manner. This is the great want of the day, and the reason why it has been so long withheld is the dread lest the utterances of the Holy Spirit, in their simplicity and power, might be found repugnant to some doctrine or practice founded on the imperfect rendering of the common version.

The Bible Union was organized to supply this deficiency. It was a fearful undertaking—a work of labor, of patience, of love. Its projectors encountered the opposition of many influential persons in all denominations. They were derided, and scoffed, and threatened. Threats, and scoffings, and derision were met with prayer, and humility, and perseverance. They answered revilings with works, they retorted reproach with meekness, they sought

the Lord the more as men withdrew from them, and in His strength have they been recompensed. They raised the snow-white banner of the Redeemer, refulgent with a single blazon, "A pure version of the word of God for all people." That banner has never yet been defiled; its blazonry has never yet been assailed. They invited all the people of God to join in the good work. They proclaimed their principles and the rules upon which they intended to act. To these there has never been an objection. They address themselves not to any division of the people as such, but they invite all who will come as lovers of the Lord and His Christ to do so. They have made their appeal to the lovers of pure versions only, wherever they may be found. They have drawn to their aid the learned and the pious of many nations by the charm of principle and the perfect fairness and efficiency of their rules of procedure. They have invited scholars of all countries and of all persuasions to criticise their work, as it has progressed. They repel all mere theological discussion, all party commentary, all speculative philosophy. They bind themselves and their laborers to the simple meaning of words, the signification of sentences, and the power of phrases. They propose a daguerreotype of the mind of the Holy Spirit, whatever the speculum may be, whoever it may please, whoever it may offend.

The Documentary History of the Bible Union will become a text-book, in which may be learned how the blessings of Heaven will accompany those who undertake a great work in the fear of the Lord. The rise and progress of the association is a marvel in the current events of the age. The spread of Biblical knowledge, the stimulus to Biblical learning, are amongst its hopeful achievements. The published works of the Union have everywhere commanded the applause of the learned as specimens of consummate criticism; and the admiration of the pious, as exemplars of severe impartiality. They incur no obligations to any man or party. What is done for the association is paid for, and the doer has no further claim against it. Several of the primary revisers have at times sent in revisions of the same portions of Scripture. They have all been carefully noted, and many of them published for further criticism. The strictures of the world, of scholars, of the secular and religious press, are all weighed, whether for or against the Union. Whatever is said by friend or foe is equally valuable, according to the knowledge of the writer. No one need fear



wounding the self-pride of the association by condemning its work. If the objections contain anything important to be known, they are thanked rather than blamed for their objurgation. The spirit of an assailant is forgiven if the assault embody one useful idea. The libraries of many countries have been searched. The wealth of all the languages in which the Bible was early written has been appropriated. Manuscripts which, for ages, have slumbered in dusty uselessness in the archives of cloisters, and on the shelves of private collections, have been collated. Much of what has been done is before the world. And surely there has never been, in the history of man, an enterprise, regarded merely in a philological and critical sense, which has summoned to its aid so great an amount of learning, and has been productive of so thorough and searching a scrutiny into all the sources whence knowledge might be obtained, for its perfectness.

Let it not be imagined, that the accession of strength, the multiplication of supporters, or the approach of the hour when the promises of the Union are to ripen into fruit, have brought with them a diminution of either toil or responsibility. With increase of contributors has come increase of labor; the accumulation of material has magnified the work of collation; and as the hour draws near for a final review of all that has been done, and is doing, the anxiety of the association deepens in intensity, and widens in responsibility. There has been no season when the Union needed more the sympathy, the assistance, and the prayers of the people of God. The preliminary revisions have been the work of many volunteers, learned, wise, conservative, and God-fearing men.

But the selection of the Committee on Final Revision has been the great duty of the Union. The publications of the preliminary revisers have been open to criticisms and amendment. What the Final Committee shall send forth to the world must stand as the consummate work of the Union. No one who is not familiar with the methods and proceedings of the Union, can form the faintest idea of the solicitude with which this task was undertaken—a solicitude which amounted to an anguish, which could alone be supported by the confidence of truth, which finds relief alone in the ardor of prayer. In meeting this last, grave duty, there could be no compromise with policy, no parley with expediency. There was but one principle which could bear us safely through; that was, "*the best man for the work.*" Whoever he might be, or

wherever found, "that was the man." To this discovery the Union dedicated all its appliances. Opinions were gathered from the widest fields of inquiry. Assistance was sought and obtained from every source of reliable information. There was no effort made by any denomination to secure a member upon the Board. No consideration of creed or communion was weighed in making this selection. The deliberations, the prayers, and the search, were limited to "the work" and "the man." And if the selections have not been the very best possible to be made, it has not been because the very best means have not been employed, with the best motives on the part of the canvassers.

In so far as we know and believe, the universal response of the members of the association, and those out of it who have been consulted upon the subject, has been this: "*Select the Committee of Final Revision with an eye single to the work to be done.*" It has been a source of the profoundest satisfaction to the members of the Union that there has been no attempt to confine the members of the Final Committee to any particular Church, or to distribute the selections amongst many. Considering the frequent inquiry that has been raised about the rendering of the word *baptizo*, a worldly consideration might have induced the association to place upon the Final Committee a majority of so-called Pedobaptists. There is no discrepancy among the learned as to the proper meaning of that word. But this would have been acting upon *policy*, in a matter which God requires should be decided upon *principle*. A wordly appreciation of their duty might have induced the Union to offer a seat upon the Final Board to the great leading lights of the various communions into which the Church of Christ has been broken, who, from age, or the coercion of other engagements, would not have devoted themselves to the work; but this would have been making the truth as it is in Jesus subsidiary to the courtesy of an empty compliment. A place has been offered to no one who has not been designated in many counsels as "*the man*," able in learning, competent in physical strength, and so disembarassed from other engagements as to make his physical and mental endowments the property of the Union. Another course might have conciliated men, but this was the only one to conciliate God. And this course all good men approve.

Among the preliminary revisers there were Latin and Greek scholars; many of them were familiar with the Hebrew tongue;

some were experts in the living languages of Europe, and others more or less familiar with the Chaldaic, Arabic, and Syriac. But for the Final Revision of the written word of God, it is necessary that every member of the Board should understand them all. The New Testament was originally written in the Greek language; the Old Testament mainly in the Hebrew. They were early translated into the languages spoken around Palestine. To correct the errors which were designedly or accidentally made in transcribing the books of the Bible, it is necessary to compare these copies with the manuscripts of the first translations into neighboring and different tongues. As a work of the highest philological art the Final Version must be collated with these ancient manuscripts—many of them written whilst yet the Church of Christ was a unit. It has been seen to how few, comparatively, the selection was narrowed down. But these have the benefit of the labors of all the preliminary revisers, as well as the criticisms of eminent scholars, who have reviewed their works as specimens of philological and Biblical science.

The revisers of the present day have great advantages over King James' translators; such as the better understanding of the Greek language; the lights of cotemporaneous manuscripts in the spoken languages of the East; the exhuming from their hiding places of many Greek transcripts to them unknown; a larger knowledge of patristic writings; and lastly, a freedom from the restraint of ecclesiastical glossaries, without which all others would not avail.

Acting steadfastly upon the principles laid down for their guidance, the communions to which the Final Revisers belong, or whether they are of any, is purely accidental in so far as the Union is concerned. These were not enquired into. The Association knows no creed. Its members subscribe their assistance as individuals, as searchers after truth; its scholars labor as philologists, as explorers of the pure utterances of the Holy Spirit; its Revisers crystallize the results of all their labors, combined with their own, into a text which will stand the test of "human scrutiny, of talents, and of time." The first act of the Union, upon its formation, was to turn its face against whatever might give a sectarian direction to its labors; its last act will display the same spirit in its sternest manifestations.

We can bear witness to the firmness with which overtures of a narrow and time-serving policy, with proffers of large pecuniary

assistance, have been discountenanced and repulsed. The temptation was such as might have undermined an organization which was not founded on a rock. No amount of money can purchase an entrance into the Union on any other terms than those laid down in its constitution. The door is wide enough to admit all who seek the pure word of the Lord. All must come alike or not at all—they must come in as individuals, and so coming, their theological peculiarities are not enquired into, for with these the Union has nothing to do. They would not barter the least of their principles for a duke's ransom. The fathers of the Union laid its foundation broad in the confidence of the Lord. Though by parties derided and misrepresented they looked to Him for people. They have not been disappointed. The people have come from all parties and from all countries, bowing with supreme reverence only to the pure word of Jehovah.

The solemnity which the approaching crisis inspires is broken, occasionally, by murmurs of impatience, and now and then by graver complaints. There is no ground for either—though both may be natural. We can well appreciate the impatience of the people for the pure word of God; we can well imagine how the expectations of some may have been disappointed in the absence of a favorite from the Board of Final Revisers. But we are persuaded that a calm review of all the exactions of the work before the Union will subdue for a little while the over wrought anxiety of our friends, and that the action of the Union in the matter of the Board of Final Revisers meets the hearty approval of those whom we could wish had a seat amongst them. Well we know that no one can complain of being slighted, that those who were expected to be chosen and are not, were among the first to be consulted and counseled with on the subject. We believe all has been done right and in the right way. And now that the eve of the great day of expectation is at hand, let us all strengthen the hands of those who, under Providence, have had to bear the heat of the day, and who will have much yet to endure. Upon them will burst the storm of sectarian opposition, and on them will be waged the war of party. Whilst King James' men are burnishing their arms for an indiscriminate onslaught, let the people of God accustom themselves to work together for the maintenance of truth. Let us rally around the standard of "Pure Versions," ready to do and to suffer for the word of God. No people should do more for the Master, for none enjoy



in a larger measure His blessings. Whilst the iron heel of war is crushing the nations, we sit in peace under our "vine and fig tree" and none to make us afraid. Whilst other peoples and other nationalities are fettered to the car of a triumphant priesthood, we are free to seek the Saviour in His own words of life. How the captive would sing and the priest-ridden leap, if such a boon were vouchsafed to them. It is a part of the great design of the Union to spread the pure word of God in these dark places. Here alone can the work be done. To whatever country we turn our eyes we find the people oppressed by Government establishments, the truth overlaid by traditional observances, and the spirit crushed by the terror of ecclesiastical denunciations. Here we are free. From this country the friends of pure versions are awaiting the going forth of the utterances of the Holy Spirit in their ample grandeur. Should the Bible Union fail in the completion of its mighty purposes, the hopes of the century would be darkened as with a thick pall. But it cannot fail. The hand of the Lord is visible in its progress. Let us not, however, hold back in the good work. Let us rather draw nearer to the cause as the end approaches. Let us be amongst the first to welcome the dawn of the coming day; to witness the triumph of light over darkness; to herald the reappearing of the word of God, as it was thundered on Sinai, as it was proclaimed at Pentecost, as it was sung by Miriam, and as it was preached at the foot of the Cross.

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THE SUPERLATIVE EXCELLENCY OF THE BIBLE.—The Abbe Winkleman, one of the most classical writers on the fine arts, after descanting with great zeal upon the perfections of Sculpture, as exhibited in the Apollo Belvidere, says to the young artists: go and study it, and if you see no great beauty in it to captivate you, go again, and if you still discover none, go again, and again. Go until you feel it, for be assured it is there. So say we of God's holy word.

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READING THE BIBLE.—I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

## DR. CONANT'S TRANSLATION OF JOB.

We have before had evidence of the favorable reception of Dr. Conant's translation in England. In two of the leading English theological Reviews for July, we find critical notices of the work, from each of which we present a few extracts.

The "British and Foreign Evangelical Review" (Episcopal), in an article on the character and contents of the book of Job, after exhibiting the views of the leading German scholars who have written on it, speaks as follows :

"IX. We now come to notice the last work on the list, the work of Conant. There are several reasons which should induce us to give this book a welcome reception. (1.) Because, with the exception of translations from German commentaries, a scientific work on the exegesis of the Old Testament appears but seldom in the English language. The study of the New Testament has been zealously, assiduously, and successfully cultivated in England during the last few years. The works lately published in this department are based on the investigations of the Germans ; but the thoughts are reproduced in an English spirit, and the works are admirably adapted to the present condition and taste of the English literary public. Under present circumstances, the English works cannot but differ from the German in essential points ; for not only the tastes of the two nations vary, but also their early training, and the character of their minds. The English care more for results, the Germans more for investigations. The inquiry after truth is more valuable to the latter than even truth itself.

"When we take into consideration the low standard of Hebrew philology in this country, we need not be surprised that so few important works on the exegesis of the Old Testament are produced in the English language. As far as the knowledge of the Hebrew is concerned, we find Conant is a man capable of executing the task which he imposed upon himself ; for in the capacity of a grammarian he has been well and favorably known for some time.

"2. Another circumstance which should dispose us favorably towards the work is, that its results are based on German investigations. At present this is so far from being considered derogatory to the character of a work, that it constitutes one of its chief excellencies. In the exegesis of the Old Testament we are almost entirely dependent upon the Germans ; and if more of their excellent works in this department were reproduced in an attractive form, a

valuable contribution would be made to our theological literature. Conant's work is adapted to give the English reader, not versed in German, an idea of the views which have been held concerning the book of Job, as well as the several interpretations which have been given to its several passages. It would have been more practicable, had the author translated into English the extracts from German writers with which this book is interspersed ; for, in the form they appear in, they will not be understood by many who take a lively interest in the subject. When we take into consideration Conant's extensive acquaintance with the literature of the book of Job, and the ample proofs furnished by the work of his having mastered the topics of which he treats, we are the more surprised that he should, in the notes, show himself to be so dependent upon his materials.\* The revised version, being based upon the most approved results of modern criticism on the book of Job, is a great improvement upon our common English version.

"In quoting from the book of Job, we have frequently in this article used Conant's version, in preference to the common English translation."

The "Journal of Sacred Literature and Biblical Record" (Congregational) devotes an entire article to Dr. Conant's work. From this we make the following extracts:

"That the English translation of the Book of Job, in our authorized version of the Scriptures, is exceedingly faulty, is, we presume, generally admitted by all persons competent to form an opinion on the subject. It is, in fact, incomparably the worst translated book in the whole volume—almost every page abounding with errors more or less serious.

"Indeed, King James' translators found the task on which they had entered so far beyond their ability, that in many instances they not only failed in giving the *true* meaning of the passage before them, but were reduced to the deplorable necessity of inserting sentences which have *no meaning at all!* Nothing would be easier than to extract scores of passages from the book of Job, which convey to the English reader no more meaning than if they had been couched in Egyptian hieroglyphics!

"As regards the qualifications of Dr. Conant, there can be no

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\* The Reviewer, not unnaturally, overlooked the object of the notes (there being no preface to explain it), viz., to show that the improved version is sustained by the best scholarship, of the present as well as of former times.

question that he is thoroughly competent for the important and responsible task which he has undertaken. He is well acquainted with the original language of the book. Report speaks of him as the first Hebrew scholar in America. He is moreover a good German scholar—familiar with the works of most of the continental commentators and philologists. The importance of this knowledge can hardly, we think, be overrated. To the want of it may be ascribed the signal failure of all the attempts, hitherto made by our own countrymen, to produce a translation of Job worthy of supplanting that in our English Bible.

“A very careful and minute examination of the whole work has impressed us with the belief, that it is unquestionably the best English version yet executed. Barnes’ translation, at the end of his commentary on Job, occupied that position previously; but it must certainly yield to that now before us. The two translators, indeed, cannot for a moment be placed on the same footing as Hebrew scholars. Many passages in Barnes contain errors which have no place in Conant’s translation. The acquaintance of the former with modern German commentaries appears also to be very slight indeed; a circumstance which seriously detracts from the value of his translation.”

The article closes with the following words :

“The present translator, as we have already observed, is fully qualified as a first-rate Hebrew and German scholar, for the task to which he has given himself. He also possesses what is almost equally necessary—a good knowledge of vernacular English—and moreover a sound judgment, not easily led astray by ingenious fancies and unfounded theories. Thus furnished, he has produced a work of which America may well be proud; a work which we fully believe is destined to remain an enduring monument of the ripe scholarship, solid judgment, and unquestionable ability of the learned translator.”

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## DISCOVERY OF AN ANCIENT BIBLICAL MANUSCRIPT.

In our last QUARTERLY we gave a brief notice, taken from the weekly press, of the discovery of an ancient manuscript of the Greek Scriptures. We have now the pleasure of giving, from Dr.



Tischendorf's own hand, a more minute account of it, in a letter to the Saxon Minister, Von Falkenstein, dated March 15, 1849.\*

"The kindness shown to me by your Excellency on my departure from my native land, makes it my agreeable duty to address to you the first account of a very important literary discovery, which the Lord's good hand has vouchsafed to my new investigations in the East. You know what weight the learned world attaches to the famous Vatican MS. of the Bible, and how it has for centuries been esteemed one of the special treasures of the Papal library; you are aware how anxious men have been, and how difficult they have found it, to collate even single passages; how earnestly Mai's edition, undertaken by order of the Pope, had been looked for since 1828, and how gladly it was at last received, at Easter 1858, after thirty years' delay.

"If I should now say that Providence has preserved, in the corner of the so-often ransacked cloisters of the East, a MS. which may rank with the Vatican in regard to its character, extent, and age, and which on some accounts claims the precedence of it, I shall not be surprised if some doubt my skill, and the question be put—Is it indeed true? Is it even possible? And yet as I held in my hands for the first time the precious leaves, in a Convent chamber at the foot of Moses' Mount (Ghebel Mousa), my own astonishment and wonder were as great as can be imagined.

"The MS. of whose discovery I inform you, consists of 346 fine and fair parchment leaves, of so large a size that two of them have required a whole gazelle skin. The writing, upon each leaf and arranged in four columns, is of the most ancient character, and is mostly (and especially on the outside of the skin) preserved with wonderful distinctness; but on the flesh side it is sometimes less legible, and much more difficult to decide respecting the numerous and certainly very ancient corrections to which the Codex has been subjected.

"Such MSS. confessedly never have a date. It is the problem of palæography, by careful attention to all the peculiarities of each separate MS., from the character of the letter forms employed, from the interpunction, from the use of initials, and subscriptions, and inscriptions, from the parchment, from the tints of the ink, the old corrections, to ascertain more or less satisfactorily its antiquity. As to this MS., there scarcely was needed a date to fix its century;

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\* Taken from the "Journal of Sacred Literature and Biblical Record," for July, 1859.

for that it was written in the fourth century can be confirmed by all the arguments which have any weight in palæographic science, almost beyond all question.

"This MS. still contains, first, considerable portions of the Old Testament, namely, most of the greater and lesser prophets, the Psalms, Job, Jesus-Sirach, Wisdom, and several other Apocryphal books. These are followed by the entire New Testament. And herein lies the extraordinary significance of the discovery. Only three extensive Biblical MSS. of high Christian antiquity have come down to us from the fourth century to the ninth. The most comprehensive among them is the London Codex Alexandrinus, which wants almost the whole of Matthew's gospel, as well as considerable part of 2 Corinthians, and two chapters of John's gospel. From the Vatican MS. still more is absent, namely, the Apocalypse and four Pauline epistles altogether, with a third part of the epistle to the Hebrews. But of the MS. of the New Testament now found, not a single leaflet is wanting! It is, moreover, the only one among the MSS. of the New Testament of a thousand years old and upwards, which is complete. The divine who knows the importance attached to the MSS. of that age, in the endeavor to fix the apostolic text, will accept this as a principal authority. It is a new pledge of the possibility of deciding and restoring the genuine apostolic text, to which this doubtless is a close approximation, as to the main features of it. I only add that my examination of the MS. convinces me of its perfectly coinciding in age with the Vatican MS.

"I am glad that the scientific mission committed to me by the Russian Government, and promoted by you, has at its outset so noble a literary discovery as its result. Relying upon the Imperial favor, I venture already to set before the learned world the hope of the publication of the MS. A carefully revised copy of its 132,000 columnar lines will be completed by the beginning of April, if God permit. The Vatican MS. was known 300 years before many cherished wishes were gratified in its publication. It may perhaps only need so many years, instead of so many centuries, to enrich the Christian literature with that most precious document now discovered.

"CONSTANTINE TISCHENDORF."

The readings of this important MS. can doubtless be obtained, without waiting for its publication.

## THE EUROPEAN ARMIES.

## SCRIPTURE DISTRIBUTION AMONG THE SOLDIERS.

The last number of the Bible Union Quarterly contained Mr. Oncken's thrilling appeal for one hundred thousand Testaments for the armies in Europe. Thousands of Christian and generous hearts have responded to his call, made through the Bible Union; and we have been enabled to remit to him about three hundred dollars a week, until the present time. As the friends are still responding, and sending in to us their offerings, we will give an opportunity to unite in this work to all who desire to do so, and will publish the list of donors in connection with the November *Quarterly*, from which we trust, it will be seen that by apparently small means, a great work will have been accomplished.

By the steamer's mails received July 12, we are in receipt of the following from Brother Oncken, dated, Hamburg, June 23.

WM. H. WYCKOFF, *Cor. Sec., American Bible Union.*

MY DEAR BROTHER:—My earnest thanks to yourself and dear Brother Buckbee, for your loving and earnest efforts on behalf of Germany. May our gracious Lord crown them with success, and thus gladden my heart, whilst thousands of our poor, perishing fellow-sinners are enriched with heaven's best gift, to their eternal salvation. Not a few of our brethren, in every part of the country, are obliged to serve in the large armies now forming; among them, some of our Missionaries. We have thus, a most efficient and gratuitous agency prepared for the circulation of God's holy word.

Oh that our brethren in the United States may hear the voice of God in these leadings of Providence, inviting them to occupy this new and unexpected missionary field.

With reference to one remark, in your circular (as at first issued), I am happy to be able to say that *one dollar will supply ten copies of the New Testament*, instead of five.

Will you kindly remit what money you may have in hand for us, as we are most anxious to print new editions, as fast as we have the means.

With the most affectionate regards,  
Yours in the Lord,

J. G. ONCKEN.

Still later Brother Oncken writes in the midst of his overwhelming labors. The fields around him are white for the harvest. The cessation of actual hostilities, without the disbanding of the armies, furnishes one of the most eventful openings for the successful labors of the Scripture colporteur, throughout the Central portion

of Europe. The Version circulated by Mr. Oncken is that of Luther, which is regarded as a very faithful translation for the millions who read in the language of the Great Reformer of the Sixteenth Century. Brother Oncken says, addressing the Corresponding Secretary of the American Bible Union :

To you I unburthen my heart, certain that you will plead for us with our American Brethren. I have been engaged in the glorious work of circulating the word of God in this and the adjacent countries for the last thirty years. Nearly EIGHT HUNDRED THOUSAND COPIES have been sent out from the depot, under my direction. Millions of our fellow-sinners have read these Scriptures, and many from among them have, under divine teaching, have been enriched for eternity, by this knowledge conveyed to them.

A valuable agency of colporteurs, missionaries, and many other devoted brethren, has been raised during this period, by which the Scriptures have been judiciously circulated, watered by many a fervent prayer

It is cheering to read the responses to Bro. Oncken's appeal for 100,000 testaments for the armies of Europe. A few brief extracts from papers and letters will show how it is received and enable others to share with us this pleasure.

*The True Union.*—Baltimore, Md.

This is an urgent call, which comes to us from across the blue waters, to send the word of God to the teeming thousands of soldiers on the battle-field, which arena may soon become gory with the red blood of the warrior. Who can tell how much comfort the precious Bible may afford the wounded soldier in his death struggles? That lamp of life may shed celestial radiance on his path to immortality, amid the gloom and darkness of death. Who will send a gold dollar by mail? This is a golden opportunity for doing good to the dying soldier.

*The Religious Herald.*—Richmond, Va.

We hope that our readers will not turn with indifference from the proposal. It is an opportunity for spiritual usefulness not to be disregarded without guilt. A thousand barriers which peace interposes to the circulation of the Scriptures are broken down in war, and multitudes who would otherwise live and die beyond the reach of the colporteur, may receive the precious volume in the camp.

*The Examiner.*—New York.

One dollar will pay the expense of printing five copies, and the Union solicits dollar subscriptions to meet the demand "at this critical position of Europe." If a hundred thousand Testaments



could be got into the hands of as many soldiers who would read them, a great work would be done with the \$20,000. \*

*New York Chronicle*—New York City.

In many an English soldier's knapsack, its owner lying stark in the Crimea, was found the Testament, which a mother or sister, or it may be some stranger whose heart God touched, had placed there. "What shall I do for you?" kindly asked a British officer of one of his dying men on the field. "Take a testament from my knapsack," gasped the poor fellow, "and read to me the marked verse." The officer opened the book, where a leaf was turned, and read this marked passage—"Peace, I leave with you; my peace I give unto you." The dying man's eye brightened once more—it was the last upshooting of the flame before it went out, and repeating the words faintly, "Peace—my peace," he died.

If, too, our testaments, costing \$20,000,\* could include in the scope of their influence the conversion of a single soul, would it not be a noble investment? Yet who can doubt that their agency would be the means of the salvation of many, perhaps of many thousands?

*The Christian Messenger*—Canada.

Refers to Mr. Oncken's appeal, publishes his letter, and quotes the touching remarks of the editor of the *Chronicle*, in urging every friend of the dying soldier to unite in this effort to lead men to the Lamb of God

*The Telescope*—N. C.

What an opportunity to do good with small means! One dollar, a small matter, will supply five of our dying fellow-mortals each with a copy of the word of Life. The wide influence for good, which will, in thousands of instances, grow out of this, in leading hundreds of thousands to the Fountain of Life, can only be estimated when the donors shall have enjoyed that interchange of state which alone can enable them to comprehend the result. Can any christian whose heart throbs for the salvation of immortal souls, resist the impulse to immediately enclose one dollar to satisfy this urgent cry from beyond the blue waters, which can so easily be done? Or will this golden opportunity for scattering wide the principles of truth be suffered to pass unheeded?

*The Christian Union*—Louisville, Ky.

We earnestly call the attention of the readers of the *Christian Union* to this call for help. If each one who feels that he enjoys an inestimable privilege in the possession of the word of God, shall take hold of this in the proper spirit, we shall be able to send the word of life into vast regions where it has hitherto been obstructed. We pray all lovers of the Bible to take hold of this work with zeal, energy, and perseverance. We have not yet

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\* We are glad to be able to say, on behalf of Mr. Oncken, that only \$10,000 will be needed.

called upon any one in this city who has refused. Let each member of the body of Christ consider himself, or herself a missionary in this work ; and let all labor as Paul labored for the spread of the truth.

*Christian Herald*—Detroit, Michigan.

*The Christian Secretary*—Hartford, Conn.

*Zion's Advocate*—Portland, Maine.

These three papers all give prominence to the appeal with accompanying exhortations. From other papers we have not yet heard, but doubt not that the list of those favoring the appeal will be very largely increased.

We rejoice that the prayer of Mr. Oncken is heeded.

*The Home and Foreign Journal.*

Man's extremity is the Christian's opportunity. Next year thousands of these soldiers will be in eternity. *What will our brethren and sisters of the S. B. Convention do towards preparing these souls for their rapidly approaching destiny?* Every member of the Bible Board will respond to this call. What will you do, reader? O, let not one who reads this delay a day to enclose their subscription in obedience to this unmistakable call of Providence.

Time and the work of death calls for immediate action.

One dollar apiece from all the families who see this appeal will supply the demand.

#### SAMPLES OF THE LETTERS BRINGING REMITTANCES.

*From Henry Grew—Philadelphia, Pa.*

I rejoice to read an appeal for aid to Brother Oncken. May a gracious God move thousands of hearts to respond, in love to dying men. I enclose a draft for fifty dollars, "from sundry persons in Philadelphia," to send to our beloved Brother Oncken. I am glad that it will be sent "*without deduction for agency.*"

*D. E. Brower—Doylestown, Pa.*

Enclosed find \$5 for Brother Oncken. It is from our own and mother's family.

*"A Mother"—Wheatland.*

I enclose \$2 from my children, Laura and William. This money is their reward for learning portions of the Scriptures. When I read to them the call from Brother Oncken, they wanted to send it all.

*S. A. Phillips—Parks' Ferry, Va.*

In looking over the *Herald* I see Mr. Oncken's earnest call for Testaments for the army. Here are \$5, for S. W. and Sarah A. Phillips, and for our three children, Samuel E., John R., and William P. We hope the Lord will constrain all His people, to send for themselves and their children, as he has prospered them.

*Mary Ann Shedd*—Truxton, N. Y.

I most cheerfully respond to your call. My daily prayer is that the Lord would hasten the time when His precious word shall be put into the hands of every one.

*John Palmer*—Noank, Conn.

I read the appeal of Mr. Oncken for funds to assist him in supplying the armies with the Gospel of salvation, and send \$5 to help on the work.

*A friend to the cause*—Winchester, Va.

You will find enclosed one dollar in answer to the call of our Brother Oncken. I would that it were one hundred instead of one dollar ; but I know that even this (widow's mite) will not be unacceptable to God.

*Edward Griffin*—Oyster Bay, N. Y.

Enclosed we send four dollars, collected in this place, as a mite towards Brother Oncken's appeal to furnish Testaments for Europe.

*Warren King*—East Trenton, Me.

I have heard the cry of Brother Oncken, for the word of life to distribute among the soldiers in Germany, and herewith enclose to you three dollars to be expended in the publication of Testaments for their benefit.

*A. H. Esty*—Alabama.

I hasten to reply to Mr. Oncken's appeal, counting it a great privilege to take stock in this enterprise. Though it should take the last dollar, I could not stand aside at such a time as this. I have many notes deposited in the bank of Heaven. That bank has never failed me yet, nor suspended. I shall present the subject to my Church, and you will hear from me again ; when I hope to send to you more funds from my brethren, for the never failing Bank. Brother Oncken I have known for years. I hope all the money will be speedily raised, that he may supply the armies with the word of life.

*F. H. J.*—N. Cumberland, Va.

I send \$5 for the purchase of Testaments for the army in Europe.

*E. M. B.*—Washington City.

Enclosed please receive one dollar towards paying for the one hundred thousand Testaments for the army in Germany. If my means were equal to my desire, it would be \$100. I care nothing about seeing my name published ; I send it as the widow's mite, in the name and for the sake of the Saviour.

*Wm. Bayne*—Alexandria, Va.

Enclosed find check for \$10 in aid of fund for purchasing Testaments for the European army, by the request of Mr. Oncken.

*Joseph Hildreth*—Cheviot, O.

I hasten to respond to the call of Brother Oncken for money to furnish the word of God for the army in Europe.

*A. S. Robinson*—Evansville, Ind.

I have this moment read Brother Oncken's appeal for Testaments for the soldiers in Europe, and I enclose \$1 for that fund. I will see that the subject is presented also at our prayer-meeting this evening, and also on next Sabbath to our German brethren.

*Thos. Fears*—Griffin, Ga.

I see the proposition in the *N. Y. Chronicle*, for the Bible Union to receive all appropriations for furnishing Testaments for the soldiery under arms. I approve to the amount of the enclosed \$4.

*E. T. Powell and wife*—Ayletts, Va.

Enclosed find \$2, as a mite for Testaments for the soldiers in Europe. Oh, that the blessed influence of the blessed book could be diffused over the world.

*R. C. Fox*—Washington, D. C.

I enclose \$2—one for myself and wife, and one for my little girl, her first offering to God, in response to your call for \$1 from each person for 100,000 Testaments for the armies. May God bless this little offering to the salvation of some soul.

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### ADDITIONS TO THE LIBRARY.

It has been found necessary, for the successful and thorough prosecution of the work of revision, to make considerable additions to the library of the Union, of which some notice was given in the last *Quarterly Reporter*. Without these works, many of which are very rare and expensive, it would have been impossible to proceed satisfactorily with the final revision of the New Testament. The bills are already sent in for payment; and we doubt not that the friends of pure and faithful versions, for the whole world, will cheerfully respond to this call, for the means of defraying these necessary expenses of the work.

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We give the following specimens of Dr. Conant's translation of the Book of Proverbs (now in press by the Bible Union), with the Notes for the English reader :



## THE BOOK OF PROVERBS.

## CHAPTER V.

- 1 My son, give heed to my wisdom ;  
to my understanding incline thine ear :
- 2 so as to regard counsels,  
and that thy lips may keep knowledge.
- 3 For the lips of a strange woman drop with honey,  
and her mouth is smother than oil.
- 4 But her end is bitter as wormwood,  
sharp as a two-edged sword.
- 5 Her feet go down to death,  
her steps take hold on the underworld ;
- 6 that thou mayest not ponder the way of life :  
her paths waver, ere thou knowest.
- 7 Now then, children, hearken to me ;  
and turn not away from the words of my mouth.
- 8 Remove thy way far from her,  
and come not nigh the door of her house :
- 9 that thou give not thy strength to others,  
and thy years to the cruel ;
- 10 that strangers may not sate themselves on thy wealth,  
and on thy labors, in the house of a stranger :

V. 6. That she may not ponder the way of life :  
her paths waver, ere she is aware,

Chap. V.—Sixth discourse, in three parts.

VV. 1-6. Admonition to heed and retain instruction, repeated ; fatal seductiveness of the strange woman.

V. 3. *Strange woman* ; see remarks on ch. 2 : 16.

V. 5. The path in which she leads is the way to death. Her steps already take hold on the realm of death ; they cleave fast to it, with a firm and unyielding hold.

V. 6. *That thou mayest not ponder*, etc. ; such is their influence, viz., to turn off the thoughts from the way of life. He who follows her steps is led further and further from that way, and from all reflection upon it.

Second member :—Her ways lead down to death ; and the victim, ere he is aware, finds the path shaking and giving way beneath his feet.

The form of the Hebrew allows also the translation given in the margin. This is thought preferable by some, but erroneously ; for it is not the writer's object to describe the fate of the adulteress, but that of her victim.

VV. 7-14. Admonition to beware of her, and of the fate of her victims.

V. 7. *Children* : see remark on ch. 4 : 1.

V. 9. *Give not thy strength*, etc. Compare ch. 31 : 3. *The cruel* ; as selfish, mercenary, and reckless of all consequences to those ensnared by her. *Thy years*, the same as *thy life*, a prey to the cruel and insatiable consumer of thy youthful strength.

V. 10. That others, not of thy own household, but in the house of a stranger, may not revel on thy earnings, the fruits of thy labor. *Labor*, used here for fruit of labor, as in Deut. 28 : 33, Ps. 78 : 46.

- 11 and thou groan in thy latter end,  
when thy flesh and thy fullness are consumed ;
- 12 and say : How have I hated instruction,  
and my heart depised reproof ;
- 13 and I hearkened not to the voice of my teachers,  
nor inclined my ear to my instructors.
- 14 Almost was I in all evil,  
in the midst of the congregation and assembly.
- 15 Drink waters from thine own cistern,  
and streams out of thine own well.
- 16 Shall thy fountains spread abroad,  
streams of water in the streets ?
- 17 Let them be for thee, by thyself,  
and not for strangers with thee.
- 18 Let thy fountain be blest ;  
and have joy of the wife of thy youth.
- 19 The lovely hind, and graceful roe !  
let her breasts satisfy thee at all times,  
and be thou always ravished with her love.
- 20 And why wilt thou, my son, be ravished with a strange woman,  
and embrace the bosom of a stranger ?
- 21 For a man's ways are before the eyes of Jehovah,  
and all his paths He ponders.
- 22 His own iniquities ensnare him, the offender,  
and in the toils of his own sin shall he be holden.

V. 14. Another aggravation of this guilt and folly. All this wickedness has been wrought in the midst of God's chosen people, whereby that holy relation was profaned and his name dishonored. Compare Gen. 34 : 7 ; Deut. 22 : 21 ; Judg. 20 : 6.

VV. 15-23. Divinely instituted relation of the sexes (Gen. 2 : 24 ; Mark 10 : 7-9) ; severity of God's displeasure toward those who violate it (vv. 20-23).

V. 15. By *waters from thine own cistern* are meant the pure and healthful influences of connubial love. With these are contrasted, in the next verse, the impure and unwholesome streams, the corrupt and unsatisfying pleasures, of unlawful connections.

V. 16. *Thy fountains*, at which thou drinkest. Shall they be such (i. e. wilt thou seek such) as are common to all, streams of water in the streets, where all may drink who will ?

V. 18. *Let thy fountain* (that at which thou drinkest) be blest,—be one which God has made so, the relation ordained and blest by him ; all other lies under his ban and curse.

V. 19. The sentiment is : Let thy love for her be unchanging ; let her ever be "the joy of thy heart and the delight of thy eyes," and let no enticement allure thee from her.

V. 20. *Of a stranger*. The point of the remonstrance is : forsaking her whom God has made one with thee in interest and affection, for the mercenary and heartless embrace of a stranger, who has neither affection nor interest in common with thee.

V. 21. The admonition is enforced by reference to the Supreme Judge, in whose sight are the ways of all, and who will bring every work into judgment, with every secret thing.

- 23 He shall die, without instruction ;  
and shall reel with the abundance of his folly.

## CHAPTER VI.

- 1 My son, if thou hast become surety for thy friend,  
hast struck thy hands for a stranger ;
- 2 thou art snared with the words of thy mouth,  
art taken with the words of thy mouth.
- 3 Do this now, my son, and deliver thyself,  
for thou art come into the power of thy friend ;  
go humble thyself, and be urgent with thy friend.
- 4 Give not sleep to thine eyes,  
nor slumber to thine eyelids ;
- 5 deliver thyself as the roe from the hand,  
and as the bird from the hand of the fowler.
- 6 Go to the ant, sluggard ;  
observe her ways, and be wise ;
- 7 who, having no prince,  
overseer, or ruler,

V. 23. and shall perish in the

V. 23. *Without instruction* ; in voluntary ignorance, as one who refuses instruction, and resists every means of correction. Compare the remark on Job 4 : 21, at the end. The second member continues this thought, and represents him as already the helpless victim of his own folly, reeling as one giddy with an intoxicating drug. Such is the fatal spell of an overmastering passion ! The text and margin are the same in effect ; but the version of the text is now preferred.

Ch. VI.—Seventh discourse, in five parts.

VV. 1-5. Against becoming surety for another.

V. 1. *Striking hands* was the customary form of confirming a contract, or a promise of any kind. The borrower or debtor, e. g., confirmed the promise to pay at the appointed time by giving his hand ; the surety bound himself for the fulfillment of the promise, by giving also his hand to the lender or creditor.

The surety thus became subject, in his property and person, to the same liabilities as his principal, in case the latter was unable to make payment, or neglected to do it. The power of the creditor over property and person is shown in ch. 22 : 26, 27, and 2-Kings 4 : 1. Compare Lev. 25 : 39-43.

By *stranger* here is meant *one of another family* (as in Deut 25 : 5) ; one who has not, therefore, the natural rights and claims of a kinsman.

V. 2. There is an emphatic repetition of the principal thought, *with the words of thy mouth*. Thou art ensnared with thine own words ; and hast done thyself an injury, which no other could have done thee.

V. 3. *Art come into the power of thy friend* ; since it depended wholly on his fidelity and promptness in making payment, whether the sponsor should be held to his liability for the debt.

VV. 6-11. Against slothfulness in business. Compare Rom. 12 : 11.

V. 7. Her industry and providence are not compulsory, and enforced by authority. *Overseer* : properly, the one who registered the amount of labor performed by each, and was held responsible for the full amount required. Such were set over the children of Israel by Pharaoh's taskmasters ; see Ex. 5 : 6, 10, 14, 15, 19, where they are called in the com. version *officers*.

- 8 provides her meat in the summer,  
gathers her food in the harvest.
- 9 How long, sluggard, wilt thou lie;  
when wilt thou arise from thy sleep?
- 10 A little sleep! a little slumber!  
a little folding of the hands to rest!
- 11 So comes thy poverty like a rover,  
and thy want as an armed man.
- 12 A vile man, a base man,  
is he who walks in falsehood;
- 13 winking with his eyes, talking with his feet,  
pointing with his fingers;
- 14 in whose heart is perverseness;  
devising evil at all times;  
who scatters discords.
- 15 Therefore shall his calamity come suddenly;  
in a moment shall he be destroyed without remedy.
- 16 Six things there are Jehovah hates;  
and seven are the abomination of his soul.
- 17 Lofty eyes, a lying tongue,  
and hands that shed innocent blood;
- 18 a heart devising wicked counsels,  
feet running with haste to evil;
- 19 who breathes out falsehoods, a lying witness,  
and who scatters discords between brethren.

V. 10 is thought by some to be the language of the sluggard, pleading for a little longer rest; but more probably (in connection with the following verse), the taunting expostulation of the writer, exposing his folly and its consequences.

V. 11. *A rover*: one who has no settled abode or regular occupation, but roves about in search of opportunities for plunder. Poverty and want will come upon the sluggard like armed banditti, and leave him nothing.

VV. 12-15. A covert and insidious mode of communication is the characteristic of this class. They "walk in falsehood," for their life is a deception. By sly winks, by significant gestures, they covertly convey their insidious meaning; so as to incur no danger of detection, or of being held to the just responsibility which no honest man shuns. The crafty intriguer thus screens himself, while he "devises evil," and "scatters discords." The dastardly defamer securely aims his poisoned shaft at the unconscious victim:

"Willing to wound, and yet afraid to strike;  
Just hints a fault, and hesitates dislike."

There is nothing new under the sun. The types of humanity, depicted in this ancient book, are repeated with every generation; and though sketched three thousand years ago, are still as true to nature as if now drawn from their living representatives. The one here described is the most odious and infamous of them all; and hence it is stigmatized with double emphasis.

VV. 16-19. An enumeration of seven things abhorred by Jehovah. They require no comment.



## CHAPTER VII.

- 1 MY son, keep my sayings ;  
and treasure up with thee my commands.
- 2 Keep my commands and live,  
and my law as the apple of thine eye.
- 3 Bind them on thy fingers ;  
write them on the tablet of thy heart.
- 4 Say to wisdom : My sister art thou !  
and call understanding : Kinswoman !
- 5 to guard thee from the strange woman,  
from the stranger who flatters with her words.
- 6 For at the window of my house,  
through my lattice I looked forth ;
- 7 and saw among the simple,  
I discerned among the youths,  
a young man without understanding,
- 8 passing along the street by her corner,  
and he went the way to her house ;
- 9 at twilight, in the evening of the day  
in the depth of night and gloom.
- 10 And lo, a woman meeting him,  
with the attire of a harlot, and deceitful in heart.†
- 11 She is loud and stubborn ;  
her feet abide not in her house.
- 12 Now before the house, now in the streets ;  
and by every corner she lies in wait.
- 13 And she laid hold on him, and kissed him ;  
with impudent face she said to him :
- 14 There are peace-offerings by me ;  
to-day I have paid my vows :

Ch. VII.—Eighth discourse. Admonition renewed to filial obedience, and to the love of wisdom and understanding ; especially as a security against the wiles of the adulteress (vv. 1-5). Her seductive and fatal arts (vv. 6-23) ; warning to beware of her (vv. 24-27).

V. 3. *Bind them on thy fingers* ; compare Deut. 6 : 8, 11 : 18. The meaning is : Let them be ever in remembrance, as if written on scrolls and bound on the fingers, where they may be always seen.

VV. 6-23. The need of this heavenly monitor is here shown, by an example of the dangers to which the heedless and unguarded are exposed.

VV. 11, 12. *She is loud*, etc., is descriptive of her general character and deportment, not of her manner on this particular occasion.

V. 14. *Peace-offerings* ; described Lev. ch. 3. The blood of the animal was sprinkled on the altar (Lev. 3 : 2, 8, 13), and an offering was made by fire of the fat, kidneys, caul, etc. (see vv. 3, 4, 9, 10, 14, 15.) The flesh was required to be eaten within one, or at most two days, including the day of the offering (Lev. 7 : 15, 16). Thus it was

- 15 therefore came I forth to meet thee,  
to seek thy face, and have found thee.
- 16 With coverings I have spread my couch,  
with embroideries of Egyptian thread.
- 17 I have sprinkled my bed,  
with myrrh, aloë-wood, and cinnamon.
- 18 Come, let us drink our fill of love till the morning,  
let us delight ourselves with love.
- 19 For the goodman is not at home ;  
he has gone on a journey far away.
- 20 The purse of silver he has taken in his hand ;  
at the day of the full moon he will come home.
- 21 With her much ensnaring art she inclines him,  
impels him with the flattery of her lips.
- 22 He goes after her straightway ;  
as an ox comes to the slaughter,  
and as a fool to the gyves for correction :
- 23 till an arrow cleave his liver ;  
as a bird hastes to the snare,  
and knows not that it is for his life.
- 24 Now then, children, hearken to me,  
and attend to the words of my mouth.
- 25 Let not thy heart turn aside to her ways ;  
go not astray in her paths.
- 26 For many has she cast down wounded,  
and numerous are all her slain.
- 27 Ways to the underworld—is her house,  
going down to the chambers of death !

made the occasion of a religious festival ; compare 1 Kings 3 : 15. If the offering was made in fulfillment of a vow (as professed in this case), all except the portion burned on the altar was required to be eaten on the same day, or at furthest on the day following (see Lev. 7 : 16). Hence the import of her language is : *I have a banquet prepared at my house* ; but expressed under the form of a religious observance.

V. 16. *Embroideries of Egyptian thread.* Egypt was celebrated for its fabrics of cotton and linen. Compare, e. g., Ezek. 27 : 7, *Fine linen with bordered work from Egypt* ; Is. 19 : 9, *They (of Egypt) that work in fine flax (prop. in combed flax).*

V. 17. *Aloe-wood* : a highly fragrant substance, produced by age or disease in the *aloe-tree* (Num. 24 : 6, properly *aloe-trees* ; Common Version, *trees of lignaloes*). It was brought from India (and, as said by some, from Arabia) ; and was so much prized and so extremely rare, as to be worth its weight in gold.

V. 19. *The goodman* : meaning the master of the house, and expressing also his relation to herself as her husband.

V. 20. *The purse*, etc. That he would not speedily return, is indicated by the provision made for a long journey. *At the day of the full moon* may mean, on the next coming full moon. It is quite probable, however, that the full moon of the seventh month is meant, the time of the great convocation of the whole people at the *feast of tents* (Lev. 23 : 34-36), which would naturally be so designated ; compare Ps. 81 : 3.

VV. 26, 27. *She*, namely such as she, the class she belongs to and represents. The

## PROVERBS OF SOLOMON.

## CHAPTER X.

- 1 A WISE son makes a glad father ;  
but a foolish son is the grief of his mother.
- 2 Treasures of wickedness profit not ;  
but righteousness delivers from death.
- 3 Jchovah will not let the spirit of the righteous famish ;  
but he repels the longing of the wicked.
- 4 Poor is he that labors with a slothful hand ;  
but the hand of the diligent makes rich.
- 5 He that gathers in the summer is a wise son ;  
he that sleeps in the harvest is a son that brings shame.
- 6 Blessings are for the head of the righteous ;  
but the mouth of the wicked covers violence.
- 7 The memory of the righteous is blessed ;  
but the name of the wicked shall rot.

## V. 6. violence covers.

truth of these warning words is attested by the records of all ages and nations. Her house may be termed *ways to the underworld* ; for there meet and combine all the corrupting and destroying influences, that ruin body and soul, and lead down to endless perdition.

*Chambers of death* : the mansions of the dead, in the realm of death ; so called from the mystery and gloom resting on those dreaded abodes. But as death is the lot of all, of the good and the evil, there is something special intended in the application of such language to the wicked. It is well illustrated in Ps. 49 : 14, 15, 19. The wicked are there said to be "laid in the grave like sheep ;" like brute beasts, having no hope beyond it. "But God," says the righteous, "will redeem my soul from the power of the grave" (certainly not from subjection to physical death, as some absurdly interpret, for this no one can claim) ; while of the wicked it is said (v. 19), "they shall never see light," they shall lie forever under the frown of God !

Ch. X.—Here commences the second division of the book, extending as far as ch. 22 : 16. It consists of single sentences, unconnected with each other, conveying in few words the choicest treasures of practical wisdom.

V. 2. While riches gained by wickedness are of no profit, serving no really valuable purpose, *righteousness* delivers from all evil ; for death itself is no evil to him who has nothing to fear from it. Compare 1 Tim. 4 : 8.

V. 5. *A son that brings shame* ; one that is a reproach to his father and mother, instead of being their joy, as the wise son is represented in v. 1.

V. 6. *The mouth* is the organ that makes known, or conceals, the workings of the heart. The mouth of the wicked covers (that is, hides from view) the violence which his heart meditates. It is the office of his mouth to conceal his evil thoughts. On the contrary, the just man has nothing to conceal, and he is the object of blessing.

The words are by some translated as in the margin, meaning : His violence (his own wrong doing) covers his mouth, that is, puts him to silence ; he can say nothing for himself. The sentiment is just ; but the version in the text is doubtless the true one.

- 8 The wise in heart will receive commands ;  
but a prating fool shall fall.
- 9 He that walks in integrity will walk securely ;  
but he that perverts his ways will be known.
- 10 He that winks with the eye causes sorrow ;  
and a prating fool shall fall.
- 11 A well of life is the mouth of the righteous ;  
but the mouth of the wicked covers violence.
- 12 Hatred stirs up strifes ;  
but love covers all offenses.
- 13 In the lips of the discerning is found wisdom ;  
but a rod is for the back of him that lacks understanding.
- 14 The wise treasure up knowledge ;  
but the fool's mouth is a near downfall.
- 15 The rich man's wealth is his strong city ;  
the downfall of the needy is their poverty.

V. 9. will be taught.

V. 8. The wise seeks to know his duty, and he is consequently secure from harm ; but the prating fool, less intent to hear than be heard, is always liable to mistake and ruin.

V. 9. *That perverts his way* ; that is, who makes his ways perverse, in other words, walks in perverse ways. *Will be known.* His only safety is in concealment ; but his perverseness will betray itself, and he will be exposed to just punishment. Margin : *will be taught*, as is said in Judg. 8 : 16, *with them he taught the men of Succoth* ; that is, he chastised them. Or the meaning here may be simply : shall be taught better, shall be made to know the folly of such a course. Compare the same expression in Jer. 31 : 19 (Common Version, *I was instructed*).

V. 10. *That winks with the eye* ; compare remarks on ch. 6 : 13. *A prating fool* (second member) represents folly of another class ; and the relation of the two members is not at first obvious. But the same mischiefs are caused by the malicious artifices of the sly intriguer, and by the careless gossip of the prating fool. Hence the two are here classed together ; and the declared fate of the one is, by implication, the fate of both. Or the meaning may be, that covert insinuations and foolish prating are both to be avoided ; for by the former one injures others, and by the latter he harms himself.

V. 11. The mouth of the just is like a well of living water, pure, wholesome, and refreshing, the source of life and joy to all who partake of it. Second member : Compare remarks on v. 6.

V. 13. The man of true discernment is not liable to speak rashly with his lips, and is safe from the correction to which the ignorant exposes himself.

V. 14. A sentiment similar to the preceding one, expressed with great point and force. The fool's mouth is a *near* downfall ; for he cannot open it without imminent risk of a blunder, which may do him serious harm. But the wise treasure up knowledge ; so that what they have to utter is well considered, and is profitable to others and themselves.

By treasuring up what they know (first member) may possibly be meant, that they are not eager to exhibit it on every occasion. Compare ch. 12 : 23.

V. 15. Wealth furnishes means of protection against many of the calamities of life ; while for want of it, the needy sink under them, and perish.



- 16 The wages of the righteous is life ;  
the gain of the wicked is sin.
- 17 A way of life is he who heeds correction ;  
but he who forsakes reproof leads astray.
- 18 He that covers hatred with lying lips,  
and he that publishes an ill report, the same is a fool.
- 19 In the multitude of words there will not be wanting offense ;  
but he that restrains his lips is wise.
- 20 Choice silver is the tongue of the righteous ;  
the heart of the wicked is of little worth.
- 21 The lips of the righteous feed many ;  
but fools die for lack of understanding.
- 22 The blessing of Jehovah, that makes rich ;  
and he adds no sorrow therewith.
- 23 It is as mockery to a fool to execute counsel,  
out wisdom to a man of understanding.
- 24 The dread of the wicked, that shall come upon him ;  
but the desire of the righteous He will grant.
- 25 As the whirlwind passes by, so the wicked is no more ;  
but the righteous is an everlasting foundation.

V. 16. *The wages of the righteous* (what he earns by his industry) *is life* ; because it is acquired by a course of uprightness, to which life is promised. *Life* here means all that is comprehended in the favor of God (*in his favor is life*, Ps. 30 : 5). On the contrary, *the gain of the wicked is sin*. It is gained by wickedness, and is a sinful possession ; the acquiring and the holding it is a sin.

V. 17. Only he who himself heeds correction is a safe guide to others ; and in this sense he is to them a *way of life*, his example and precepts being a way which they may safely follow.

V. 18. *He that covers*, etc. He that cloaks his secret enmity under false professions ; of sorrow, e. g., for a slander, which he helps to spread more widely, by telling all how much he laments it.

V. 20. Compare ch. 8 : 19. The parallelism of the second member is by contrast ; and on the principle, that "out of the abundance of the heart the mouth speaketh."

V. 21. Many are fed (with instruction and knowledge) from the lips of the righteous man ; but fools, so far from helping others, perish themselves for want of understanding.

V. 23. *To execute counsel* ; that is, to act upon a well considered plan. He never counsels (with himself or others) before he acts. He accounts this a mockery, a thing to be scoffed at ; but to the man of understanding, it is the part of wisdom.

V. 25. The wicked is suddenly swept away, as by a whirlwind ; but the righteous is a foundation that cannot be moved.

- 26 As vinegar to the teeth, and as smoke to the eyes,  
so is the sluggard to them that send him.
- 27 The fear of Jehovah will prolong days;  
but the years of the wicked will be cut short.
- 28 The hope of the righteous is gladness ;  
but the expectation of the wicked shall perish.
- 29 A stronghold for uprightness is the way of Jehovah ;  
but destruction to the workers of iniquity.
- 30 Forever, the righteous shall not be moved ;  
but the wicked shall not inhabit the land.
- 31 The mouth of the righteous brings forth wisdom ;  
but the perverse tongue shall be cut out.
- 32 The lips of the righteous know what is acceptable ;  
but the mouth of the wicked is perverseness.

V. 26. As vinegar only sets the teeth on edge, and as smoke only blinds and offends the eye, so a sluggish messenger serves only to annoy and vex his employer.

V. 28. *The hope of the righteous is gladness.* There is gladness in his hope ; a joyful confidence that all shall be well, for he knows in whom he trusts. The wicked also has his expectation ; but it is full of trembling and uncertainty (for he knows he has no sure ground of confidence), and will fail him in the end.

V. 29. *The way of Jehovah is his way of acting*, the course which he takes in the government of the world. This is a *stronghold* (a perfect security) for uprightness, for all who walk uprightly ; but a destruction to evildoers.

V. 30. *Forever.* It shall never be otherwise, is the meaning ; this is the perpetual and unchanging law of the divine government. *Shall not be moved* : he shall remain firm and unshaken on a secure and immovable foundation. Compare v. 25.

*Shall not inhabit the land.* The form of expression is taken from the promises and threatenings made to those who occupied the land of Canaan, and to whom these words were first addressed. See, for example, Ex. 20 : 12 ; Lev. 20 : 22 ; Deut. 11 : 8, 9 ; 25 : 15 ; Ps. 37 : 29. The principle, however, is universal in its application, and is intended for all.

V. 32. *What is acceptable* : in the sight of God is meant ; what he is pleased with, and will accept. They are able to utter it, from the dictation of a heart that is right with God ; and hence, by a happy figure, are said to *know it*.

## REVISION OF MATTHEW'S GOSPEL.

The issue of Dr. CONANT'S Revised Version of the Gospel by Matthew, with critical and philological notes (now in press by the Bible Union as a preliminary revision), may soon be expected. Specimen pages may now be had on application. The received Greek text is printed from Bagster's 8vo. edition ; and under it are placed the more ancient readings followed in the revised version.

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TENTH ANNIVERSARY  
OF THE  
AMERICAN BIBLE UNION.

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# THE BIBLE UNION QUARTERLY.

NOVEMBER,]

NUMBER THIRTY-EIGHT.

[1859.

## TENTH ANNIVERSARY OF THE AMERICAN BIBLE UNION.

The Tenth Anniversary of the American Bible Union was held in the meeting-house of the First Baptist Church, New York, October 5th and 6th, 1859.

The business of the first day was introduced at nine o'clock, A. M., the President, Rev. T. Armitage, D.D., in the Chair. The 514th hymn was sung. Prayer by Rev. A. C. Wheat, of Virginia.

Committees were ordered, and on subsequent nomination by the President, unanimously appointed by the Union, as follows:

**Nominations.**—Rev. F. Remington, Geo. J. Byrd, Rev. L. C. Bates, Rev. R. Harris, N. Y.; Rev. J. Duncan, Mass.

**Arrangements.**—W. S. McIntosh, J. B. Durbrow, Rev. H. Hutchins, N. Y.; Elder Wm. Rowzee, Pa.; Rev. H. F. Smith, N. J.

**English Scriptures.**—Rev. S. Baker, D.D., Prof. N. N. Whiting, Rev. Geo. Webster, N. Y.; J. M. Carman, O.; Rev. J. E. Rue, S. C.

**German Scriptures.**—Prof. C. L. Loos, Va.; Rev. C. Graves, S. T. Hillman, Elder R. McBrair, N. Y.; Thos. A. Taylor, Pa.

**Spanish Scriptures.**—Rev. J. W. Sarles, Rev. J. H. Parks, A. Peck, N. Y.; Rev. C. Pavey, England; John Syms, N. J.

**Italian Scriptures.**—Rev. N. B. Baldwin, Rev. W. B. Tolan, Pa.; J. D. Grove, N. C.; Rev. Wm. A. Barnes, N. Y.; Rev. W. W. Meech, Mass.

**Matthew.**—Rev. G. W. Eaton, D.D., Rev. W. H. Pendleton, Rev. C. C. Norton, N. Y.; Rev. A. G. Palmer, R. I.; Elder J. Challen, Pa.

**Luke.**—Rev. P. Church, D.D., Rev. W. W. Clayton, Rev. John Bray, A. Hall, N. Y.; Rev. S. W. Folsambie, Mass.

**John.**—Rev. William Garner, Rev. W. B. Maxson, D.D., Rev. W. B. Matchett, Wm. Hillman, N. Y.; Rev. T. L. Breckenridge, Ind.

**Scriptures for the Heathen.**—Rev. H. C. Vogell, D.D., Rev. J. L. Batchelder, Rev. F. Remington, J. B. Wells, N. Y.; Rev. G. R. Darrow, N. J.

**Dr. Mason's Letters.**—Rev. Wm. Cathcart, S. W. Van Culine, Pa.; Rev. S. White, A. Benton, N. Y.; Rev. John Ring, Conn.

**Letters of Messrs. Rose and Brayton.**—Rev. W. S. Hall, Rev. N. Brown, D.D., Dr. Hassent, Pa.; Henry Tower, N. Y.; Rev. E. M. Barker, N. J.

**Scripture Distribution.**—Rev. I. S. Kalloch, Mass.; Rev. A. C. Wheat, Va.; Rev. Z. P. Wilds, N. Y.; Thos. Roberts, Jr., N. J.; Rev. W. A. Smith, Conn.

**Publications.**—Rev. A. Cleghorn, Rev. E. S. Raymond, N. Y.; Wm. B. Chamberlin, M.D., Iowa; S. B. Brokaw, Mo.; Isaac Perrine, Pa.

**Tracts.**—Elder H. Marshall, Ark.; A. J. Brown, Rev. D. Bernard, N. Y.; Rev. G. Scott, Iowa; J. M. Richards, Mass.

**Legacies.**—Rev. Jas. Huckins, Texas; Rev. John Duer, W. D. Murphy, N. Y.; Wm. Lewis, Pa.; Geo. Ring, O.

**Obituaries.**—James Edmunds, Ky.; Rev. E. H. Ballard, Rev. D. S. Parmelee, Wm. Parker, N. Y.; Wm. Vandyke, Pa.

The 271st hymn was sung. Prayer by Rev. D. S. Parmelee, N. Y.

The Committee on Nominations reported a list of officers and Managers for the ensuing year, and they were unanimously elected, as follows:

## OFFICERS AND MANAGERS

FOR

1859-1860.

### PRESIDENT.

REV. THOMAS ARMITAGE, D.D.

### VICE-PRESIDENTS.

REV. GEORGE W. EATON, D.D., President of Madison University, New York.

ELD. ALEXANDER CAMPBELL, President of Bethany College, Va.

REV. D. R. CAMPBELL, LL.D., President of Georgetown College, Ky.

REV. S. W. LYND, D.D., Ill.

ELD. T. FANNING, President of Franklin College, Tenn.

REV. J. M. CRAMP, D.D., President of Acadia College, N. S.

REV. R. RYLAND, D.D., President of Richmond College, Va.

PROF. E. ADKINS, Marietta, O.

L. P. BAYNE, Esq., Baltimore, Md.

REV. J. G. ONCKEN, Germany.

JAMES B. COLGATE, Esq., New York.

ELI KELLEY, Esq., New York.

HON. THOMAS SWAIM, New Jersey.

REV. STEPHEN REMINGTON, N. Y.

REV. WM. CAREY CRANE, Miss.

WM. HILLMAN, Esq., New York.

REV. T. G. JONES, Va.

REV. T. STRINGFELLOW, Va.

REV. Q. H. TROTTMAN, N. C.

REV. PROF. WM. C. DUNCAN, D.D., La.

REV. WM. NORTON, Egham, England.

REV. I. E. BILL, St. John, N. B.

WILSON G. HUNT, Esq. New York.

C. W. THOMAS, Esq., New York.

REV. W. W. EVERTS, D.D., Ill.

REV. JAMES CHALLEN, Pa.

REV. JACOB CREATH, Mo.

ELD. JAMES LYON, O.

THOMAS P. MILLER, Esq., Ala.

REV. A. WHELOCK, D.D., N. Y.

REV. J. PYPER, D.D., Mich.

REV. SAMUEL BAKER, D.D., N. Y.

E. S. WHITNEY, Esq., New York.

REV. CHARLES H. SPURGEON, London.

HORACE EVANS, M.D., Penn.

REV. J. O. MASON, N. Y.

REV. W. B. MAXSON, D.D., New York.

HON. ISAAC DAVIS, Mass.

### CORRESPONDING SECRETARY.

WM. H. WYCKOFF.

### RECORDING SECRETARY.

CHARLES A. BUCKBEE.

### TREASURER.

ELEAZER FARMLY.

### AUDITOR.

SYLVESTER PIER.

### MANAGERS.

#### One Year.

SAMUEL BAKER,  
M. C. KEMPSEY,  
W. B. MAXSON,  
J. BOGGS,  
JOHN BRAY,  
C. T. GOODWIN,  
W. S. CLAPP,  
JAMES M. SHAW,  
EZRA SMITH.

#### Two Years.

J. Q. ADAMS,  
S. S. PURPLE,  
F. REMINGTON,  
GEORGE A. MERWIN,  
WILLIAM D. MURPHY,  
WILLIAM S. HALL,  
THOMAS B. STILLMAN,  
J. H. TOWNSEND,  
JOHN B. WELLS.

#### Three Years.

JAMES W. FLINN,  
W. H. PENDLETON,  
C. C. NORTON,  
D. S. PARMELEE,  
C. C. PINCKNEY,  
H. HUTCHINS,  
J. W. SARLES,  
ISAAC T. SMITH,  
S. T. HILLMAN.

The Committee on arrangements reported for the morning and afternoon of the first day. Report accepted.

Credential letters were read from the Revision Association, appoint-

ing Prof. C. L. Loos and Rev. Wm. F. Broadus, D.D., of Virginia, as delegates from that body to the Anniversary of the Union.

The 523d hymn was sung. Scriptures were read by Rev. C. Graves, N. Y. The President delivered the usual annual address. The Treasurer presented his report, and, in an address, congratulated the Union on its financial prosperity. The report was adopted as follows:

### TREASURER'S REPORT.

The American Bible Union in Account with E. Parmly, Treasurer.

		Dr.	
1859.			
Oct. 6.	To cash paid as follows:		
	English Scriptures,.....	\$19,043	27
	Spanish Scriptures,.....	510	26
	German Scriptures,.....	5,892	71
	Home and Foreign Missions, &c., by request of donors,....	686	80
	Periodical Publications and Tracts,.....	4,130	54
	Karen Scriptures,.....	250	00
	Italian Scriptures,.....	352	80
	Agents' Salaries,.....	4,054	96
	Agents' Expenses,.....	919	88
	Officers and Assistants,.....	3,700	04
	Bad Bills, Discount and Interest,.....	177	18
	Rent of Officers and Managers' Rooms,.....	250	00
	Filling Certificates,.....	23	63
	Balance.....	155	55
			<b>\$40,147 62</b>
		Cr.	
1858.			
Oct. 5.	By Balance.....	68	30
1859.	Cash from Sales of Publications,.....	3,204	26
Sep. 15.	Cash from Members, Directors, Churches, Associations, etc.,	36,875	06
			<b>\$40,147 62</b>

### Auditor's Certificate.

NEW YORK, Sept. 15, 1859.

THIS IS TO CERTIFY, That I have examined the accounts of the Treasurer of the American Bible Union, for the financial year ending September 15, 1859, and find them to be correct, showing the receipts during that time, including a balance on hand at the commencement of the year of \$68.30 to have been \$40,147.62, and the expenditures to have been \$39,992.07, and the balance on hand, \$155.55.

SYLVESTER PIER, Auditor.

The Annual Report of the Board was read by W. H. Wyckoff, Corresponding Secretary, which was adopted, on motion of Rev. H. Evans, Connecticut, seconded by Rev. T. J. Conant, D.D., who both addressed the Union.

The 350th hymn was sung. Benediction by Rev. W. B. Maxson, D.D. Adjourned till 2 o'clock, P. M. During the intervals of the meetings, the ladies of the First Church furnished to the delegates a liberal entertainment in the lecture-room.

The afternoon meeting was opened by singing 270th hymn. Prayer by Rev. T. Goodwin, and Uriah Giscard, Conn. A second hymn was sung. The Corresponding Secretary read a letter of encouragement from Prof. H. J. Ripley, D.D., of Newton Theolo. Inst., Mass.

Brief addresses were made by Rev. E. M. Barker, N. J.; Rev. W. B. Maxson, D.D., Rev. L. C. Bates, Rev. E. H. Ballard, and Rev. S. Gale, N. Y. The 339th hymn was sung.

Rev. Wm. F. Broaddus, Va., addressed the Union. The 761st hymn was sung. Brief addresses were made by Rev. N. B. Baldwin, Pa.; Rev. T. L. Breckenridge, Ind.; Rev. J. E. Rue, S. C.; Dea. T. Clemens, N. Y.

Committee on Arrangements reported for the various meetings until Thursday, P. M. Adopted.

By request, Rev. Dr. Broaddus was excused from the labors of the Committee on Luke's Gospel, on which he had been appointed, and Rev. Wm. Garner, N. Y., was appointed in his place.

Prayer by Rev. John Duncan, Mass. Adjourned to six, P. M.

The evening conference, led by Rev. T. L. Breckenridge, commenced at 6, P. M. Prayer was offered by Rev. H. Hutchins, Rev. F. Remington, Rev. J. H. Parks, N. Y.; Rev. W. F. Broaddus, D.D., Va.; addresses, interspersed with singing, were made by Rev. T. L. Breckenridge, Ind.; Eld. Wm. Rowzee, and Rev. Wm. Cathcart, Pa.

At 7½, P. M., Rev. S. Baker, D.D., Vice-President, occupied the chair. After singing, the President introduced Prof. C. L. Loos, Va., who addressed the Union, followed by Rev. A. Cleghorn, N. Y. The Doxology was sung, and the benediction pronounced by Rev. Dr. T. F. Caldicott, D.D., N. Y. Adjourned till Thursday, at 8 A. M., for conference and prayer, and at 9 A. M., for public services.

The sessions of the second day were commenced at 8 o'clock, by a conference, continued until 9, A. M. Prayer (interspersed with singing), was made by Rev. John Duncan, Mass.; Rev. T. L. Breckenridge, Ind.; Rev. W. A. Barnes, N. Y.

At 9 o'clock, the President gave out the 435th hymn. The minutes of the first day's proceedings were read and approved.

The report on Tracts was read and adopted. Brief addresses were made by Rev. I. N. Carman, O., Prof. N. N. Whiting, N. Y.

Reports were read on the English Scriptures, Letters of Messrs. Rose and Brayton, Legacies, Scripture Distribution, German Scriptures, Letters of Dr. Mason, Publications, the Gospel by John. After remarks, urging their importance, by Rev. W. S. Hall, W. H. Wyckoff, Rev. E. H. Ballard, Rev. S. Baker, D.D., N. Y.; Prof. C. L. Loos, Va.; and Prof. J. W. Morton, N. J., the reports with their accompanying recommendations, were unanimously adopted.

Rev. H. Osgood, N. Y., and Rev. H. B. Hackett, D.D., one of the Final Revisers, addressed the meeting.

The report on the Spanish Scriptures was read. Remarks were made by the President, Rev. E. S. Raymond, W. H. Wyckoff, A. Macdonald. Adopted unanimously. Collection ordered and taken for the benefit of Mrs. Crowe, amounting to \$121.80. Committee on Arrange-



ments made their final report, which was adopted. Prayer by Rev. Dr. Caldicott. Adjourned till 2, P. M.

At two, P. M., the Conference was commenced, Rev. G. W. Eaton, D.D., Vice-President, in the chair. The 449th hymn was sung. Eld. Plumb Gregory, Conn., led in prayer. Brief addresses were made by Rev. J. W. Gibbs, N. Y.; Rev. C. Pavey, Eng.; C. A. Buckbee, N. Y.; Rev. T. L. Breckenridge, Ind.; Rev. W. S. Hall, Rev. W. A. Barnes, Rev. T. F. Caldicott, D.D., N. Y. Dr. E. Parmly read a poem, which was much applauded, upon the inspiring motto of Dr. Hackett's address.

At three o'clock, the President in the Chair, business was resumed. Reports were presented, separately considered, and adopted, with accompanying recommendations on the Italian Scriptures, on the Gospel by Matthew, on the Gospel by Luke, on Scriptures for the Heathen, and on Obituaries. Addresses by G. Achilli, D.D., Italy; Rev. G. W. Eaton, D.D., and Rev. S. Baker, D.D., N. Y.

A free conference of one hour followed, in which speakers, were limited to three minutes each. The 302d hymn was sung. The following brethren took part:—Jesse Edsall, Pa.; Rev. S. White, N. Y. Rev. Plumb Gregory, Conn.; Eld. H. Marshall, Ark.; W. W. Clayton, N. Y.; Rev. James Huckins, Texas; Rev. W. A. Broadus, D.D., Va.; W. H. Wyckoff, Rev. S. Remington, C. A. Buckbee, N. Y. On motion of Elder H. Marshall, Ark., it was

*Resolved*, That the address of Rev. H. B. Hackett, D.D., delivered this morning, be not only published with the proceedings of this Anniversary, but also in Tract form for general circulation.

On motion of Dr. E. Parmly, it was

*Resolved*, That the thanks of the American Bible Union are tendered to the ladies of this Church and congregation to Bro. Sylvester Pier, and the friends in this city and vicinity who have so kindly and generously provided for the entertainment and comfort of the members and delegates attending this Anniversary; to the First Baptist Church for the use of their house of worship; and to the reporters and conductors of the various New York daily papers, for their faithful reports of our Anniversary proceedings.

The Cor. Secretary read the names of States represented. Members, delegates and friends were present from England, Canada, the West Indies, and also from twenty different States of the American Union.

At 6 o'clock P. M. the 187th hymn was sung. Prayer by Rev. C. Pavey, England. Addresses were made by Rev. F. Remington, Dr. S. Baker, Rev. E. H. Ballard, N. Y.; Rev. N. J. Clark, Pa.; Rev. J. E. Rue, S. C.; Rev. D. S. Parmelee, N. Y.; Bro. Gardner, Rev. Dr. Broadus, Rev. A. C. Wheat, Va.; W. Lewis, Elder W. Rowzee, Pa.

At 7 o'clock the 762nd hymn was sung. Scripture selection read by Rev. T. Goodwin, N. J.; Prayer by Rev. H. Hutchins, N. Y. The 99th hymn was sung. Rev. James Challen, Pa., and Rev. T. L. Breckenridge, Ind., addressed the Union. The President made a few closing remarks, and the Union adjourned *sine die*. Doxology sung. Benediction by the President.

THOMAS ARMITAGE, *President*.

C. A. BUCKBEE, *Recording Secretary*.

## THE PRESIDENT'S ADDRESS.

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**FRIENDS OF A PURE BIBLE :—**You are heartily welcomed to another Anniversary of the American Bible Union. When we contemplate the great object which has called us together to-day, we esteem it no small privilege to confer with you. We meet as lovers of the inspired Bible—the inspired Bible as it is ; lovers of the inspired Bible in its boundless fullness and spotless purity. The principle upon which we stand is god-like, and deathless ; and has been pronounced by no mean thinker, in this city, the *beau ideal* of all that is beautiful and life-giving in Christianity. No mortal can write the mysterious history of the Bible, and yet mortal hands are entrusted with the sacred duty of preserving the Bible in its Divine purity and simplicity. From eternity its holy lines were mysteriously traced upon the mind of the living God. By some inexplicable process of Divinity, in the fullness of time, they were transferred to the minds of holy men of God. Another mysterious movement of the Holy Spirit moulded them into words, and with infallible accuracy reproduced them in the symbols of human speech. While the human pen moved in perfect docility after the Divine dictation, it was absolutely free from the possibility of error. Up to that point all is fixed, sealed, pronounced “very good ;” it is a flawless copy of the original delineation upon the mind of Jehovah. Just there Divine love has left the Bible, and just there human gratitude has found the Bible. Where divinity left off, humanity begins. Precisely where the unerring inspiration of God ceases, man’s fallible translation commences. Once honored with written communications from his Creator, it becomes his duty to publish them to his fellow-creatures throughout all lands and generations. At that point, however, man meets gigantic difficulties. The relation between the Holy Inspirer and the inspired seer was most intimate. They were a complete unity. But the distance between the inspired seer and his translator is infinite. Hence, his duty and his danger seem almost inseparable. From that moment, how indispensable to him are a profound reverence for Jehovah’s authority ; a comprehensive intellect to seize the deep sense of divine thought ; a delicate perception of each shade of expression by which that thought became incarnate in the sacred text ; and a holy boldness to speak the whole truth, in its broad measure of significancy, for the truth’s sake, utterly regardless of the treatment which it may meet at the hands of mortal man. It is upon this holy ground, then, the Bible Union and its translators have taken their position, in obedience to the mandates of the Lord of hosts, to prove that they are “valiant for the truth,”—by pledging to it a quench-

less love ; by pleading for it ; by suffering and making sacrifices for it, if need be ; and, above all, by obeying it.

*Brethren and friends* :—This revelation “ came not in the old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit.” And, now, believe ye the prophets ? I know that ye believe. Ye believe that the Old and New Testaments are directly from God,—that they are all from God—and that every part of them is from God. And, believing this, you plant your trusting footsteps upon their truths as upon an immutable rock, forever unwilling that one foot-hold shall be destroyed in that sure foundation. The Bible is the Gospel armory, where you take to yourselves the whole panoply of God, that ye may “ quit you like men,” and you never can consent to be pillaged of a single weapon in your equipment. Here you stand, and I believe that every officer, and every scholar employed by you stand shoulder to shoulder with you. To a man, we hold that there is not a word nor a letter of the Bible which does not contain some portion of God's thoughts, or feelings, or purposes ; and, therefore, every word and letter of it is precious, unspeakably precious to us. This being the case, how can we be satisfied to receive a translation of it which expresses the mind of God in a misty indefiniteness, or which modifies a particle of it for the purpose of shaping itself to some chronic form of human sentiment—or which vacillates for a moment, before some venerable but stupid superstition. No ; we desire it in its own demonstration. When the sun shines, and you see its light and feel its heat, you need no fabricated argument to prove that it is the sun ; it is its own evidence. When a two-edged-sword “ pierces to the dividing asunder of the soul and the spirit,” you need no subtile logic to prove that it is a sword, and that it has an edge and a polish, it has left its arguments on “ the joints and the marrow,” and there they are easily discerned by “ the thoughts and intents of the heart.” So here, we are quite willing to leave the Bible to make its own way if you will let it speak a pure language. Under many disadvantages of translation, it has proved itself worthy of its Author. By its native vitality it has survived the biting satire of a thousand Gibbons—the metaphysical dissection of a thousand Humes—and the classic obscenity of a thousand Byrons. Yea, and as the Lord liveth, and as your souls live, it shall yet strip popular superstition of her abuses, and make her vulgar worshipers bite the dust, while it continues to proclaim, “ Glory to God in the highest, peace on earth, and good will to men.”

We meet from year to year to express the right-hearted, manly, and honest sentiments which we cherish upon this subject. Let it be our aim, at this meeting, to authenticate anew our principles, to stir up each other's affections for the truth, and to nerve each other's hearts with bravery for the struggles of the future. I know no better way of doing this than to consider how closely the honor of God is associated with our work. Toleration or palliation of the slightest error in translating God's word, must necessarily involve disrespect for His authority. How great and grievous that disrespect may be, man cannot tell. But this much is clear, that just so far as the translator supplants the divine idea and embodies his own in the translation, just so far his work is purely human, and takes no higher type than his own nature. So that when you look for the photograph of the Supreme Being, you find only the misshapen countenance of the artificer. And length of time can neither



beautify nor sanctify the usurper. He must become the more obnoxious to God, as he becomes the model to which men aspire, and having at first taken "the place of God," he will finally proclaim with all effrontery "that he is God." It follows, then, that whoever would honor the God of the Bible, must honor the purity of His word, and assiduously maintain it.

Let us not be deluded into the idea, however, that the truth can be maintained without a perpetual struggle, and a zealous cleaving to first principles. God has smiled hitherto upon us as a witnessing band. But the moment that we relax our vigilance, or swerve from the deep and lasting motive of action found in the second article of our constitution, we shall forsake our religious fidelity to His word, and then He will forsake us. Not one foot of the way has proved to be a smooth path in our past history, and we ought to be prepared for a contested future. The very principle upon which the Union rests assails the vested interests of all who foster ignorance and error. Its bare annunciation stirs up the rancor of all sorts of wily craftsmen. And, indeed, it is somewhat questionable whether the struggle which we challenged when that principle was enshrined in the constitution, has more than fairly commenced. Its surgings to and fro only indicate, as yet, that when the contest fully culminates we shall witness no child's play. "In this war there is no discharge." Remember, every step we take on that principle is but a new aggression upon huge systems enfolded around the very heart of hoary prejudices; systems garrisoned by inveterate enmity, and defended by astute veterans. But, after all, our consolation is, that stern resistance is the very thing which such a work needs to perfect it. Of what use is the furnace if it separate not the gold from the dross, and of what use is the gold before it passes the crucible. This is the necessary—the natural clashing of antagonist elements. To ignore and affect indifference to a contest for the truth, would be an unheard of thing in all the history of truth. Its opponents only honor the truth when they avow hostility to it, for then it will surely find shelter in the public heart. The man, therefore, who professes to be a "helper to the truth," but whose nerve trembles before invective, subtlety, cupidity, and hate, would act a wise part to retire from the field before he is environed in the thick of the battle.

Allow me, in closing, to congratulate the Union upon the fact, that, during the past year, God has raised up many lovers of His word to strengthen our hands as "fellow-helpers of the truth." Our organization enables us to welcome all who sincerely seek a pure Bible to one common platform. And this without regard to their connection with other organizations—without reference to their views on other subjects, or any other circumstances whatever. If they are desirous of pressing to their heart a Bible which forbids whatever things are wrong; which approves whatever things are lovely; which enjoins whatever things are dutiful,—then they are entitled to equal privileges with all other friends of the institution. No man has a patent whereby he can arrogate to himself these privileges. But they must, of necessity, be free to all, while the word of God continues to be the rule of faith, and individual man possesses the divine right of its interpretation. With this view, we may address ourselves anew to our holy work, and cordially extend the hand of fellowship to every man, woman and child who is willing to assist us "to procure and circulate the most faithful versions of the sacred Scriptures throughout the world." Amen.



## TENTH ANNUAL REPORT.

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Some duties, from their very nature, are painful ; and they require, for their faithful discharge, the exercise of great firmness and self-denial. In such cases the believer is obliged to act from the convictions of conscience and the direction of the understanding.

Other duties assume more of the character of privileges. Although not less firmly sustained by the convictions of conscience, or less decidedly controlled by an enlightened understanding, they appeal more directly and constantly to the impulses of christian affections, and their discharge is often attended with the highest spiritual enjoyment.

The enterprise of the Bible Union combines the two classes of duty, but their proportion to each other varies according to the circumstances of its history. Its commencement encountered a wide-spread and almost relentless opposition. Nothing but a stern sense of obligation to God, compelled its founders to expose themselves to indignant censure, and almost to the withdrawal of christian intercourse, on the part of brethren beloved and esteemed in the Lord. The season was one of trial and endurance. There was no flinching in necessary action, but the spirit was chastened and strengthened for its work by suffering.

This experience has been undergoing a gradual and steady modification. The progress of the enterprise has been associated with much that is gratifying and delightful. The work of scripture distribution, intermingled with that of revision, and much extended and blessed in its immediate results, has added the charm of present enjoyment to the anticipation of future usefulness. The frequent triumphs of truth over prejudice, and the repeated accessions to our ranks of individuals and communities who originally opposed us, have constantly added to our encouragements, and brought nearer to the eye the glorious future which was once only discerned in the distance by faith. The necessity and advantages of revision have been elucidated by a series of arguments, which while directly accomplishing this object, have largely contributed to others of almost equal

importance, by awakening a conscientious regard for the pure word of God, and refuting growing errors and delusions that were rapidly conducing to Romanism.

In addition to these benefits, the actual work of revision has already developed the true meaning of many passages of scripture, hitherto unknown or confined to a few scholars. A new and lively interest has been thrown around the words of divine revelation as their deep significancy has been disclosed to the unlearned reader.

These and other circumstances combined, to which allusion has been made in former Reports, have contributed to render the undertaking in which we are engaged, one of growing interest, and constantly increasing pleasure. In no year since the organization of the Union, has this gradual change from the mere dictates of duty to the attractions of privilege, been more manifest than in that which has just closed. In no one year has so much money been raised, and with such interesting prospects of useful expenditure, for the direct distribution of the sacred scriptures. Accessions to the numbers of our friends have been frequent; and the increase since the last anniversary has far exceeded that of any corresponding season. We welcome all who join us with a thorough understanding and a hearty approval of the principles and purposes of the Union. If very many arguments for revision that are altogether new have not been added in the same period, better and more effective classifications have been devised, and more numerous and powerful tracts have been issued than in any preceding twelve months. And as more revisions have been published, more of revealed truth has been evolved from obscurity, and more errors have been corrected in the common English version than in any other year since the labors of our revisers commenced.

Such a history is most becoming to such an enterprise. The foundations were distinguished for strength and solidity. Laid deep in the earth, they presented little that was attractive to the eye, except as faith foresaw the beautiful superstructure that was destined to be erected upon them. As this advances, every year develops new graces of symmetry, and new adaptations for usefulness, all, however, growing legitimately out of the original plan, and constituting still only limited parts of the one grand design in which they are comprehended. Frequently within the last year have we heard the exclamation from former opponents: "The Bible Union is *now* all right! How very different from what it was at first!" Very different indeed it is; but the difference is only that of legitimate development; the difference of the embryo growing to maturity; of the acorn

becoming an oak ; of the rough foundation steadily rising to the symmetrical and stately edifice. Those who have uttered such exclamations, have invariably acknowledged, when their attention has been called to a comparison of facts, that they had been ignorant of our early plans and course of procedure, and that in them they can now, since their prejudices are removed, discern the striking rudiments of all that has since been matured or is still in contemplation.

In this stage of our progress, then, we labor with less to annoy and distress, and more to please and attract. It is more distinctively a labor of love and delight. Active controversy has almost entirely ceased. Multitudes praise and admire, who were once accustomed to blame and object.

It must not on these accounts be imagined that there is less done, or to be done than formerly, and that the work in a measure is forwarded by its own impulse. No year has required more toil than the last. More letters have been written, and more labors of every description performed by the officers than at any preceding period. But the toil has been cheerful : the labors, though burdensome, have been borne with alacrity and delight. And their reward has been with them. The sower and the reaper have rejoiced together.

#### SPANISH SCRIPTURES.

The history of our Spanish revision of the New Testament has been marked by the most striking events. It originated in the dissatisfaction constantly experienced during a series of years by Rev. Frederick Crowe, with existing Spanish versions on account of their numerous and palpable faults, the effects of which he observed while performing missionary labors in Central America. As his heart was set upon the circulation of the sacred scriptures in that country, he longed for a faithful version in the Spanish language, and at length, foregoing for a time the work of distribution in which he was engaged, he visited Great Britain to raise friends and means for the accomplishment of his darling object. The wonderful events connected with this undertaking as prosecuted under the auspices of the Bible Union, have been detailed in our Annual Reports, and now we have the sad duty of adding to the record the death of Bro. Crowe, at the very moment when his great object was accomplished, and he looked forward to many years of usefulness in distributing the precious volume which he had been at such pains to obtain. The fearful persecution to which he and Sister Crowe were subjected, and the circumstances of his decease, which immediately followed his arrival in the city, were described in the November Quarterly. Sister Crowe has not yet recovered from the painful effects of the

hardships and persecution which she suffered in the cause of truth. It will be proper for the Union to appoint a committee to consider the circumstances of her case and advise the Board in reference to it.

### ITALIAN SCRIPTURES.

Dr. Achilli having informed the Board that he expected soon to revisit Italy, and to mature arrangements for greatly extended scripture circulation in that country, the Board granted to him 500 copies of the Italian Testament printed by us, for distribution among his countrymen in addition to those which we have permitted him from time to time to use for this purpose.

In the May Quarterly we published a number of highly interesting extracts, furnished to us by Dr. Achilli, from letters received by him from Italy in reference to the circulation of the same version. The space which they occupy, forbid their repetition in this Report, but we subjoin a few sentences to show their character.

#### FROM NAPLES.

"There has never been so much religious excitement as now, at any previous time. The best educated classes feel the necessity of examining, not only themselves, but also their creeds, and the doctrines which they have hitherto believed. A translation which shall guarantee the Bible faithfully translated from the Hebrew and the Greek, into our tongue, as it is spoken and written in our day, will be all that we have desired. And this, thanks be to God, we now have, in the new version of the American Bible Union, made by you, and revised by the most learned men of Italy. It is therefore received as the authentic translation of the Catholic Christian Church (not the Papist) in Italy. The edition which is now being made in Piedmont, the New Testament first, and then the whole Bible, we hope will be extensively circulated even here. I do not believe it will meet opposition if made without noise."

#### FROM TUSCANY.

"Our friends in Piedmont inform us, that several thousands of copies of the Italian New Testament, reprinted by them, will soon be in circulation in Tuscany. With respect to the new translation which you have given to the public, it is acknowledged to be the most faithful and literal that can be made. Even the Church of Rome could not but confess that you have made it without party-spirit, and, I will add, under no theological influence."

#### ROME.

"Let us now speak of the Bible—I mean your translation of it. The New Testament is in the hands of many, who have made it their companion both in and out of the house. We have received that last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book is printed in Italy! Italy, this unhappy country which we inhabit! In Italy—thanks be to God, the word of God is



now printed in our own language. Yes, and it is read, it is meditated upon, and contemplated. What effect it produces you know in part. For myself, *this is the great revolution* which I am desiring, and by which I believe our countrymen will be delivered from their oppression."

#### TURIN.

"The publication of the New Testament proceeds very satisfactorily. The number of copies already issued exceeds 15,000. As you know, we propose to publish 50,000 of your translation, which is most preferred and popular, on account of the style in which it is written. It is regarded by the learned as the most literal of all, which is as much as to say, the most faithful. The Committee have resolved not to reprint Diodati, partly because as many copies as are wanted may be obtained from English Bible Societies. The style of it is not that of our day; and, in many places the Old Testament is not according to the Hebrew meaning. Martini we do not recommend at all; and it is painful that any Protestant Society should encourage its circulation. Persons who do not know enough of our language, would do well to leave it to us to judge of our Italian translations."

#### LETTER FROM BROTHER G. ACHILLI.

NEW YORK, September 1, 1859.

*To the Board of Managers of the American Bible Union:*

BRETHREN,—I thank you, on behalf of my fellow-countrymen, for the precious gift of five hundred copies of the Italian New Testament—your edition—granted by you for importation and circulation in Italy. It will add to the old sympathy, a new affection towards the American brethren. My fellow-countrymen will look to this book as the best token of your Christian love, and they will read it in such a good feeling, that is all-powerful to unite us in the Lord. Indeed, it is through the Bible that we must be united together.

You know that, by the will of God, I am about returning to Italy, to do there my duty, as a servant of God, in His Gospel; but in my departing from you bodily, I shall not leave you in spirit. I feel as though I am an American as well as an Italian, so that in my working there I shall remember and think incessantly of you; and (may it please God) I expect to come back again on a visit to you. In any way, I purpose to keep you acquainted with what shall pass in Italy as the work of the Bible.

Now, brethren, should we want your assistance and your aid, both for publishing and circulating the word of God, would you not come to our help? For instance, we are, *just now*, in great need of Colporteurs, and in a recent letter from my brethren of Italy, I was directed to request from "some religious Societies" the means of supporting four Colporteurs, in addition to those already employed. Their salary, with the travelling expenses, is \$25 a month each. Well, brethren, do you feel at liberty to take charge of one or two of these Colporteurs, in some part of Italy, supported out of your treasury, for three years, commencing from January, 1860? Make up your mind in the spirit of charity, that is the spirit of the Lord, and give me an answer that should relieve me from searching about elsewhere.

May God be with you in your efforts to deliver His holy word free of any corruption and mistranslation, pure and simple, in its literal sense. The Lord will appear in the glory and majesty of His divine truth and wisdom.

Believe me, brethren, yours in the Union,

G. ACHILLI.

## GERMAN SCRIPTURES.

The immense increase and peculiar circumstances of the armies in Germany and other countries of continental Europe, very naturally attracted the attention of that modern apostle of Scripture truth, Bro. Oncken. Hundreds of thousands of men had been suddenly called from the peaceful pursuits of life and transformed into soldiers. So very general were the levies, that many missionaries and colporteurs were compelled to bear arms. Of the multitudes thus separated from their homes and their ordinary occupations, only a small proportion were engaged in active warfare. The rest, confined to barracks, and, except during the hours devoted to drilling, having abundance of leisure for reading and conversation, afforded the most desirable opportunities for those who wished to distribute among them the word of life, and to converse about the concerns of the soul. In view of such circumstances Bro. Oncken applied to us for aid to circulate among the armies of Europe One Hundred Thousand Testaments. The officers promptly responded to the appeal, and commenced a series of exertions for this object which resulted in raising more than \$4000. There is every reason to believe that more than double this amount would have been collected, chiefly in one dollar donations, had not the news of peace suddenly intervened at the very moment when our receipts were at their height, and only a part of the circulars sent out by us, had called forth responses. As the substance of these circulars, and the letters of Bro. Oncken inviting this effort, have been published in the May and August Quarterlies, we see no necessity of repeating them in this Report.

It affords a partial alleviation of the calamities and horrors of war, that it thus calls forth new efforts on the part of those who love God's truth to extend its circulation. Human sympathy never was elicited in a worthier cause, than in the endeavor to counteract the evils attendant upon the conflicts of nations, by diffusing the blessings of the gospel of peace.

## LETTER FROM SISTER ONCKEN.

HAMBURG, August 8, 1859.

DEAR MR. WYCKOFF,—Allow me, for my dear mother and myself, to thank you for giving us an opportunity of personally taking part in your present effort for the circulation of the Scriptures among our beloved countrymen.

Your own interest in the spiritual welfare of Germany has our lively appreciation ; at the same time we feel it to be a pleasure, by giving the small contribution asked in your circular, to be identified with an enterprise at once Christian and American. We have, as German Baptists, too much reason to love American Baptists, not to rejoice over everything that helps to overcome the estranging influence of *distance*. The "appeal" must have caused you much labor, but it is not labor lost. The accompanying

letters show, that even in a few weeks the leaven of truth has leavened no inconsiderable part of our militia. And now, although the regiments are in part disbanded, a hunger and thirst for the word of God has been awakened, that makes the liberal supply of Testaments you had in contemplation not less welcome now.

Although even the enemies of Europe may for a while proclaim peace, we know, alas! the enemy of souls gives no truce, and that there is no hope for the world, except in placing before them the one great and adorable mediator, Jesus Christ.

That your labor of love may find a rich compensation in the salvation of many sinners, is my own and my mother's earnest desire.

Believe me, dear Mr. Wyckoff, respectfully yours.

MARGARET A. ONCKEN.

#### LETTER FROM BROTHER F. BECKER,

LUXEMBURG, July 1st, 1859-

MY VERY DEAR BROTHER,—Again I feel impelled to write to you, knowing how anxious you are to learn how I am faring as a soldier. Hitherto I have experienced the most agreeable parts of military life, if such indeed I may term the removal of our troops to this place. We were taken by steamers up the Rhine, whose scenery of surpassing beauty for awhile diverted my thoughts from the probabilities of war assailing us. But, oh! what has caused me still greater delight is the fact, that I have found some of God's children in our regiment. One of these (Bro. Füste) was baptized some time since, in Hamburg. He and I, together with a few other Christians, have formed a little corps under the King of kings; and, while serving our country, we are determined not to forget Him who has a still higher claim on our allegiance. We hold meetings, which are each evening increasingly well attended. Will you kindly send me a large parcel of Testaments as soon as possible? The last Testaments I received from Hamburg cost so much postage that of course it increased their price. Yet they were quickly disposed of. Be sure also to send a good supply of tracts.

A Young Men's Union, which we have formed, gives us an opportunity of conversing freely with all who will join us. On the whole, we find the young men who do come very frank, and willing to hear the truth. Thus, we trust, the dreaded position we are in will yet prove to have been ordered by the Lord for the good of many of our countrymen.

Your affectionate brother,

F. BECKER,

#### LETTER FROM BROTHER H. R. MESSING.

GARLITZ, July 14th, 1859.

MY DEAR BROTHER,—Your letter I received when going to the recent mobilization, I was already wearing the Prussian uniform, and was on my way to the Rhine. Although I confess that my compulsory entrance into the army, at a time when it interfered with my worldly prospects, was by no means agreeable to me, yet I very soon forgot my chagrin in joy at the opportunities offered me of working for the Lord. To how many of my comrades have I already been able to proclaim the blessed Gospel; nor is the word of God returning to Him void. Several young men have been pricked to the heart, and are, by faith in Christ, being prepared for the dangers of war. How can I describe to you their gratitude? They regard me with much more reverence than my feeble efforts for their good deserve. Yet "all that is within me" magnifies the Lord for the unexpected privilege afforded me. Remember us in your prayers.

Yours in the truth,

H. R. MESSING.

## LETTER FROM BROTHER F. FOSTE.

DETMOLD, 1859.

MY DEAR BROTHER,—Since Bro. Becker wrote to you, we have been removed to Detmold, where we are now stationed. We continue to hold our religious services at which, at present, more than one hundred soldiers are always present. Attempts have been made by some of the more callous, to disturb us; but these attempts have failed, owing to the presence of several officers.

We have now the hope that, in the present aspect of things, the whole battalion will receive leave of absence. Be it so, the results of our labors, we are sure, will not be lost with the dispersion of our soldiers. All the young men from my own native place, I hope, on my return home, still to have under my influence.

Please to send me several dozens of Testaments here.

F. FÖSTE.

## LETTER FROM BROTHER J. G. ONCKEN.

HAMBURG, August 17th, 1859.

MY DEAR BROTHER,—Your very acceptable favors, dated June 25th, July 14th, July 21st, and July 26th, have been all duly received; for all of which I beg to offer you my warmest thanks. You have indeed done what you could to interest our American brethren for Germany generally, and more especially for the large armies which we expected, a few weeks ago, every day to take the field. Though the threatening cloud has somewhat disappeared, no one in this country has any confidence in the unexpected peace; and, though a small portion of our large armies are dismissed for a time, the gross of these masses are not disbanded. I regret, therefore, exceedingly, that the intelligence of the miserable peace between France and Austria, which cannot be of long duration, should have cooled the zeal of brethren in the United States. What a mighty help would it have been to our cause if \$10,000 could have been raised in aid of our circulating the Scriptures, not only among the soldiers but among our perishing millions generally.

At the close of next month we shall send (D.V.) seventeen additional laborers into our missionary field, all of which will be valuable fellow-laborers in the diffusion of the holy scriptures. In behalf of these brethren, and our more than ninety preachers, missionaries, and colporteurs, I would still beg for future aid, that they may embrace the numerous opportunities of supplying the multitude with the bread of life.

Hoping that the oil will still continue to pour into the Treasury of the Union, for the benefit and healing of my countrymen, I remain, with affectionate regards to yourself, Bro. Buckbee, and the Board.

Yours, affectionately,

J. G. ONCKEN.

## ENGLISH SCRIPTURES.

Since the last anniversary, the Gospel by Luke has been completed in its periodical publication in the *Reporter*, and it is now issued in book form.

The Gospel by John has also, now, for the first time, been published.

The Gospel by Matthew has been thoroughly revised by a member of the Final Committee, and is passing through the press, as a preliminary revision. This course was requisite in carrying out to completion the two-fold plan of the Union, which requires a preliminary revision of each book to be issued, and submitted to scholars, before it is subjected to the examination of the Final Committee.



The Epistle to Philemon has also been in a similar manner revised by another member of the Final Committee, and for the same reason will be issued as a preliminary revision.

The Epistle to the Galatians has been revised by the distinguished scholar formerly referred to, as appointed by the Board on the Final Committee, but, while co-operating with them, not having assumed their responsibilities.

Dr. Rödiger has prepared and furnished to us a set of the most valuable notes and criticisms upon the revision of Job by the Bible Union, which will be published with future editions of the work.

#### DR. HACKETT'S VISIT TO GREECE.

The extraordinary step, adopted by the Board and approved by the Union, of sending one of the members of the Final Committee to Greece, to familiarize himself with the use of the language of the New Testament as a living tongue, has been fully justified by his personal experience. On the eve of his return, he wrote to the Corresponding Secretary, from Athens, under date of March 24, 1859, freely expressing his convictions on the subject in such language as the following :

"I have never had a moment's misgiving as to the utility of this journey. I feel much stronger for the work, and am sure that I can now perform it with much more satisfaction to myself, and that the result will vindicate fully the wisdom of the course. I shall allow nothing, hereafter, to interfere with my devoting my full energy to the labors before me, in connection with the New Testament.

"In passing through Western Europe, I shall make it a special object to collect accurate information in regard to the efforts now simultaneously made in so many different quarters, to revise the translations of the Scriptures, which sprung up in the train of the Protestant Reformation. It will be my object, also, to form personal acquaintances with Biblical scholars in Germany and England, whose counsel and correspondence may hereafter aid me in my undertaking. These collateral benefits of the journey will have a value, which it is hardly possible to over-estimate.

"I visited Macedonia during the winter, chiefly in order to see Philippi and settle some questions of interest in relation to that place and Neapolis. As they both lie considerably aside from the ordinary route of travelers, they have seldom been visited except by those attracted to them as places of Biblical interest. I was able to make some observations which will be of value, I trust, to the cause of Biblical studies. On the same tour, I visited Thessalonica ; so that I have now seen, with my own eyes, almost every one of the places from which, or to which, Paul addressed the epistles of the New Testament written by him."

As Dr. Hackett is expected to be at the present anniversary, and to communicate to you in person some of the results of his observations in Greece, we refer you to him for more particulars than it would be suitable to introduce into the Annual Report.

We might here add much valuable testimony to that contained in

the last Report in reference to the propriety and importance of the measure thus prosecuted by the Union ; but as the correspondence of the whole year implies the unanimous approval of all the supporters and friends of the Bible Union, to record more testimony to the same effect, might be regarded as superfluous. It is not inappropriate, however, to remark that a native Greek scholar, now residing in this country, has published in various newspapers several very excellent articles on the subject, which he contemplates embodying in a more permanent form.

### SCRIPTURES FOR THE HEATHEN.

The object of the American Bible Union is, "to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world."

Our duty to circulate faithful versions has always been regarded as no less clear and imperative than our duty to procure them. Circumstances, however, have hitherto prevented us from giving so great prominence to this department of labor as to that of revision. The gradual change in these circumstances has at length progressed to such a point, that it would seem a dereliction of duty any longer to forbear to put the business of circulation on the same footing as that of revision, and to make appropriations of undesignated funds, and appeals for aid by agents or by circulars, equally in the one case as in the other. In addition to the calls on behalf of various nations in Europe, direct applications have been made to us for aid in printing and circulating the sacred scriptures in Chinese, Japanese, Siamese, Burmese, Karen, Bengali and other languages of India, and various languages of American Indians. The time appears to have arrived, when we should proclaim to the world our readiness to aid in every language, as God in His providence may grant us means, the circulation of the most faithful versions of the divine word. And we ought also to authorize our agents, and enjoin upon them, in the exercise of a sound discretion, to plead for such objects as well as for revision.

In former Reports and in different numbers of the Quarterly, we have published extracts from letters of various missionaries, which have clearly set forth the urgency of their need of such assistance, and have pleaded that we might render it to them. In this, it will be sufficient to present five letters, received since the last anniversary, that will bring before you cases which the Board regard as requiring direct action.

## LETTERS FROM REV. FRANCIS MASON, D.D.

TOUNGOO, July 22d, 1858.

MY DEAR BROTHER WYCKOFF:—New societies should occupy new fields, and then there would be no treading on the toes of their brethren, and no *reasonable* complaint of the multiplicity of societies. The Bible Union in its main work of revision, trenches on no other body, and holds independent ground. Hitherto, it has done nothing for Burmah, but I would propose that it should come over to help us, and enter an entirely new field, one wholly unoccupied. The Bghais inhabit the whole length and breadth of the country North of us, from the Salween on the East, to the Shans in the Irawady valley on the West. The other tribes of Karens are left behind, and as we stretch out our tent pins, we inclose these people on our North and East, and these alone. They must have, at least, the New Testament in their own language, and I propose that the Bible Union undertake to furnish it. The Bible Society in Calcutta has proposed to patronize the work if I will transfer *Baptizo*; and the Secretary writes me by last mail, that one of the Secretaries of the Bible Society in England had written him: “We should greatly rejoice to find that Dr. Mason had acceded to your judicious suggestion, and consented to transfer the controverted terms. Then our course would be clear, and the committee would not hesitate to afford such aid as might be necessary for the prosecution of the work.” It requires no great amount of foresight to see that, if the Baptists do not occupy the ground, the Pedobaptists will. The Bghais are certainly ten times more numerous than the Pwos for whom it has been deemed necessary to prepare the whole Bible, and their dialect is far more diverse from either Pwo or Sgau, than Pwo is from Sgau, and occupying, as they do, the key of the country between us and the Shans and Chinese, their position gives them greater importance than that of any other tribe.

If the committee respond favorably to my suggestion, I would strongly recommend that they have the work done by the printers here as job work, leaving the distribution of the books when printed, to such parties as they may appoint; and not operating through the machinery of another society. There is friction enough in one machine, and when two try to work together, there is nothing but friction, and nothing is accomplished.

Let the Bible Societies ignore the existence of [Missionary Societies], and act independently, and all this trouble will be avoided. The fundamental error lies in making [a Missionary Society] the owner of the edition they print. The Bible Societies should retain the right to control the disposition of the books for which they pay, and then allot to each Missionary in proportion to the number of church members in his district.

I requested Br. Buckbee to send me the *Reporter*, overland. I will pay the postage. I have received but two packets of it since I left America, more than two years ago; and then each time there were two or three numbers missing. Do have it sent to me.

Yours, &amp;c.,

F. MASON.

TOUNGOO, June 2d, 1859.

MY DEAR BROTHER WYCKOFF:—I am now preparing the Gospels and Acts for the press in Bghai, and am very desirous to see your Matthew and Acts as well as Mark. I shall do all I can to circulate your translations, but we have changed our European population within the last twelve months, both civil and military, for the worse. There are but two decidedly religious men here now among some seven hundred or more.

I would be willing to pay double price for a copy of Revelations with philological

notes, and you would do me a great favor if you would look me up a copy on those terms, and draw on the Rooms for the amount.

Of the Bghai Scriptures, the first portion was the Sermon on the Mount in an edition of three thousand copies, at the expense of the Calcutta Bible Society. The edition is very nearly out of print. Indeed, I had turned away several applicants, under the impression that all were gone, but found a few copies unexpectedly in a box with some Sgau books.

Matthew followed in an edition of one thousand copies printed on my own responsibility. It is now out of print, and I regret I did not publish a larger edition; but I lacked the means. I sold Matthew at first for four annas a copy, but found that the price was too high to give it the enlarged circulation desired, so I reduced it to two annas, half price, and it then went off rapidly. I have received about one hundred rupees from sales.

The next published portion of the Bghai Scriptures was the Epistles of James and John in one edition of three thousand copies, at the expense of the Calcutta Bible Society. This is just now going into circulation. I have now in preparation the Gospels and Acts, and hope to follow that by the whole New Testament at the expense of the Bible Union. Immediately after the reception of your letter a few weeks ago, dated January 3d, asking the probable expense, I wrote to Mr. Bennett for estimates, and am now awaiting his reply.

Yours affectionately,

F. MASON.

TOUNGOO, June, 9th.

Mr. Bennett's letter containing the desired estimate has just come in. He says: "You ask for an estimate for 1000 copies of Bghai New Testament. Supposing it to make the same number of pages, of the same size as the Sgau, 1,000 copies will cost 1,450 rupees; 2,000 copies will cost 2,200 rupees; or 3,000 will cost 2,930 rupees.

"One half the charge to be paid on commencing the work, and the remainder on its completion. This is putting it at the same as Sgau, and Bghai gives no more trouble. The books to be delivered at the Printing Office."

I would propose to print 2000 copies, and besides Mr. Bennett's charges there would be the expense of boxing them up and sending them here, a considerable sum; and I should have to charge you with copiest's wages and stationery; altogether I should suppose three or four hundred rupees in addition to Mr. Bennett's estimate. I should prefer, however, for you to assume the whole expense, say 2600 rupees, more or less, and then I will furnish a precise account, giving you credit for the sales as may be realized; but no great sum would come in from that source, for the Bghais are the most wretchedly poor of all the Karen tribes.

Yours affectionately,

F. MASON.

#### LETTER FROM REV. A. T. ROSE.

RANGOON, May 14, 1859.

To the Board of the American Bible Union:

The Rev. D. L. Brayton has arranged with T. S. Ranney, Esq., to print and bind a small edition of 900 copies of the New Testament in Pwo Karen, the cost of which, according to Mr. Ranney's estimate, will not be less than three rupees per copy, or 2700 rupees for the edition. Acts is already printed, and they are now at work on Matthew, and intend to go on as fast as one man can put up the type, and complete the New Testament.

Mr. Brayton has undertaken the work on his own responsibility, and while he is unable to meet any part of the expense from his own private resources, yet he is so



impressed with the necessity, and so deeply pained in view of the destitution of the Bible among the Pwo Karen Christians, both here and in his old field of labor, Mergui, that he feels compelled to make the effort to give them this much of the Bread of Life to meet their present deep necessity.

I wish to bring these facts before you, and to beg you to make an appropriation to meet this expense, which will not be far from \$1,350. Should you feel disposed to aid only with a part of this amount, it will be thankfully received and sacredly appropriated. You will bear in mind that the circular signed by Brethren Vinton, Brayton, and Beecher, dated Sept. '57, and addressed to the FRIENDS OF THE BIBLE, asked for aid to print an edition of Sgau Karen Scriptures; and also the New Testament, and such parts of the Old as we can find time to prepare for the press in Pwo. An edition of 1000 copies of Genesis and the first twenty chapters of Exodus has been prepared by Mr. Brayton and printed, but the funds received for this purpose were not more than about one half enough to pay the expense. Mr. Brayton is now going on with the New Testament in Pwo, as mentioned in that circular.

The destitution of the Bible among Sgau Karens mentioned in that circular as being very great, is still and must be yearly increasing until supplied. All see and feel the increasing demand for a new supply of Bibles for the numerous Christian families among the Karens, and it is devoutly hoped that this demand will soon be met. I will ask Mr. Brayton to accompany this application with a statement of his own. As you had requested me to act as your agent here, he desired me to write.

Wishing you God's blessing and the best success in your work,

Your brother in Christ,

A. T. ROSE.

#### LETTER FROM REV. D. L. BRAYTON.

KEMENDINS, May 14, 1859.

*To the Board of the American Bible Union.*

BELOVED BRETHREN :—A lengthened essay is not necessary to show the importance of having the New Testament in Pwo Karen. Facts are better than essays. And here you have a few simple facts :

1. The Pwos have never had the New Testament. It has indeed been all printed in small portions at different periods, and in different characters. But never since the present character was settled upon as the one to be used for the Pwo language. Hence we have never had the New Testament to supply even our native preachers, of whom there are some fifty or more, including young men in a course of Theological study.

2. There are in different missions some twenty churches, embracing not far from twelve hundred members. Here follows an extract of a letter from a Pwo preacher in the Mergui district, received a few days since.

“DEAR TEACHER :—Since you left this vicinity (six years ago) I have not received any books at all. My old ones are all worn out. My hymn book, my spelling book, my Matthew are all gone. Now dear teacher, if you have any strength left, do prepare us some books. I want the Scriptures very much indeed. Yes, and any kind of books you can get for us. Do let us have some.”

And if the other Pwo preachers were to tell their wants, they would, no doubt, tell the same story. Here are hungry souls calling for the Bread of Life. Preachers of the gospel who have not even a portion of that sacred treasure!! Not because they do not want it, and would not prize it above gold, but simply because they *cannot get it*. I am happy to be able to say, that we have just completed, an edition of Genesis and 20 chapters of Exodus, which I can now send to these preachers. But I have no portion of the New Testament to send, unless I may chance to find a few scattered copies of Matthew and the Epistles.

Now what I ask is, that those who value the Bible above all things else, will just take these simple facts into their closets, and while there feasting on the Bread of Life, think of those who are longing for even the crumbs which fall from their table. And while there alone before God, in view of the worth of souls—the love of Christ to guilty man—the shortness of time—the uncertainty of all earthly possessions—the solemn scenes of the judgment day—the awful realities following the transactions of that day—in view of these considerations, I wish them *then and there* to decide honestly how much of their earthly substance they will feel it a privilege to devote to the object of giving this precious treasure to these famishing souls. How many are there who will feel it not only a duty, but a real *pleasure* to give a New Testament to a brother or sister in Christ, who has never yet even seen such a priceless book!!

Your brother and fellow laborer in the gospel,

D. L. BRAYTON.

### TRACTS.

The experience of the Bible Union confirms the general opinion, that for ordinary purposes, short sententious tracts are of more service in the propagation of truth among the common people, than publications of larger proportions. A book resembles one of those heavy pieces of ordinance which is seldom moved from its place, and is only used in the conflict of large armies. Pamphlets are more like the flying artillery, which, in skillful hands, may be made of service against important points in almost any part of the field. But the common soldier needs the musket or the rifle, which he can discharge at pleasure, aiming at a particular object, and being prepared to repeat the shot as often as it may be found necessary. The single-paged tract answers this purpose. Its aim is never doubtful, its execution almost always certain. Thousands who would not open a book upon the subject of revision, and who would dread to approach a pamphlet, allow themselves to be smitten by one of these small tracts. Their usefulness has been clearly seen in the past year. Twenty-four were prepared upon the ordinary topics, which are introduced by agents in vindication of revision. Considerably more than a million of copies have been put in circulation, and the most abundant and overwhelming testimonies to their adaptation and effectiveness have been received from all quarters. They are now sold in large and small packages, and the demand for them is very encouraging.

A second series has been arranged, of larger size, consisting of selected pamphlets, most of them heretofore used as tracts, but never before collected and sold in packages. Among these, a Tract of fourteen pages, entitled "*Necessity for a Renewed Revision of the English Bible*," first published in our QUARTERLY, for May, 1859, will be found one of the most interesting and instructive documents that has been issued by the Union.

These two series of tracts, with our bound books, furnish an effective revision literature, for which there will always be a demand, until all opponents are converted.

## DOCUMENTARY HISTORY.

The third volume of the Documentary History is now complete, bringing down the history in the Quarterly form to the present date. Whoever wishes to know all that the Bible Union has done, and the reasons for it, must study these volumes. They comprise facts and arguments, plans and proceedings, with which every friend of the cause ought to be familiar. We do not expect every one to possess a copy of these volumes, but we request all who are able, to purchase, and to loan them to others, so as thoroughly to instruct all, and prepare them to advocate our measures. It is a great mistake, if any imagine that we are near the end of controversy or opposition. The fact ought to be thoroughly understood, that we have only been training, by divine providence, for a great conflict. While our incipient revisions have been progressing, they have attracted only partial attention. Criticism has been measurably disarmed by the idea that the proposed emendations are not final. Many who are at heart adverse to the whole proceeding, have comforted themselves with the hope, that it would never come to maturity. The far-reaching effects of a faithful English version, sustained by a numerous and influential society, have scarcely been contemplated by the most sanguine of its supporters, or the most far-sighted of its opponents. When the work of the Final Committee begins to appear, and book after book is issued from the press ; when different forms of the work are printed, and the simple translation is sold and circulated by thousands, and hundreds of thousands ; the contest will then begin in earnest. Every denominational or sectarian view that is contradicted by the pure truth of God, will array all its adherents against us. Every theory of doctrine, and every description of practice, not supported by the word faithfully translated, will summon its friends to the rescue. No pains will be spared to alienate the friends and supporters of the Bible Union. They will be urged, by argument and persuasion, to abandon an enterprise which produces so much agitation in the religious world. The history of the Union will be perverted, and its facts distorted, and every effort will be made to lead astray, by misstatements and misrepresentations, those who are attached to its principles. Anticipating such scenes, we wish all who hold dear the objects which we contemplate as an association, to make themselves familiar with this Documentary History. Extend its sale, and induce many to read it. This will prepare you for the coming storm. It will convince every one who reads these volumes, that we have pursued a uniform, undeviating course, from the commencement of the enterprise, and have sought out and prosecuted the best possible measures to secure a most pure and faithful version, and that persistent opposition must be founded either in ignorance of facts, or preference of error to truth.

## RECEIPTS.

The receipts of the year have exceeded those of the last year nearly five thousand dollars, and the prospects of the future are still more encouraging.

## CONCLUSION.

The field is the world. The seed is the word of God. Portions of the field we have endeavored to occupy in the last year, and the Lord has crowned our efforts with signal success. Other portions are open to us, and invite our entrance. In Bible distribution, the scripture precept is our rule, to do good as we have opportunity; to prosecute this part of our work, just so far as it does not interfere with or retard the work of revision. The prospect is, that this department of labor will constantly increase. Every friend of a pure English Bible, is by necessity a friend of scripture circulation. He loves the word of God, and therefore he wishes to diffuse its blessings. We know, then, that while we do not divert to other objects the funds designed for revision purposes, we cannot fail to please all the supporters of the Bible Union by inviting contributions, as we have done and continue to do, for the distribution of the bread of life among famishing millions, many of whom may perish before the work of revision is completed.

The objects and principles of the American Bible Union, compel its enlargement. They admit of no retrograde movement, and of no material alteration, except the natural and legitimate expansion of operations. Other institutions may require radical changes or great modifications, to adapt them to the variation of circumstances, as the history of Christianity expands into millennial glory. Indeed it may be doubted whether in some cases the growth of purer principles in general society will permit a continuation of prosperity, even with the most enlarged modifications of proceedings. How can societies, which have bound themselves, for all coming ages, to the English Bible as it is, stand the conflict of public opinion, when the cry shall come from every side for the pure truth of God, the truth, the whole truth, and nothing but the truth? The Bible Union will then need no change. It was formed for the future, as well as for the present. Its principles are the principles of the Bible, the principles of its Author, the principles of the Millennium. It is adapted to that condition of Christian progress in which worldly expediency shall be discarded, and the truth shall be sought and treasured as more precious than wealth, and more desirable than prosperity. The slender streamlet which started from the mountain side, is destined for the ocean. It is not likely to be absorbed by the sands of the desert, or diverted from its course to be merged into other waters, but steadily progressing, widening and deepening its channel, it will more readily draw to it other streams, and receive frequent accessions, as it gradually expands into a mighty river, bearing upon its bosom inestimable blessings for all nations.

But let us never forget the origin and perennial source of all our prosperity. To limit our views in this respect, to the principles of our organization, would equal the absurdity of the philosopher who attributed to attraction the creation and support of the world, or to the religionist who worshipped fire as the author of all good. It would be giving to the creature the glory due only to the Creator. To God we owe the principles of the Bible Union; to Him we owe its foundation, its support, its prospects. To Him, then, and to Him alone be all the glory, world without end.

WM. H. WYCKOFF. *Corresponding Secretary.*



## REMARKS BY THE TREASURER,

DR. E. PARMLY.

As your Treasurer, I am happy to report an increase of about \$5,000 over the receipts of last year. This has enabled us to meet every expense, up to the present hour. Our expenses have been great; and as our work comes nearer to its final issue, they will be unavoidably increased. But it is an indication of the Divine favor, that according to our necessities, generous friends have come to our aid. If our's was a duty to be performed by a single individual, there are those who would cheerfully give all their earthly possessions to accomplish it. But God makes it the duty of all who love His word to share in rendering it perfect, so that while some devote to it their learning, and others their time in executive labor, others still coöperate by contributing of their substance and their prayers. Thus, to the very ends of the earth, we are all working together—all who love the truth, as one man, in this Bible Union.

When the walls of Jerusalem were to be rebuilt every man had a share in the work. That which had been commenced by Nehemiah alone, in his supplications to Jehovah, could be completed only by the coöperation of the people. So this work, commenced but a few years since by a feeble few, in prayer, has summoned to its support the people in great numbers. This year has found more numerous contributors than the last. And, as the object is to benefit all men, leading them to love and obey the word of life, it is an indication of the Divine favor, and a prophecy of our success, that, as our real purpose becomes known, multitudes unite with us in its accomplishment.

We see now the hearts of many turning to each other. Friends of the Bible are seeking for some foundation on which to stand together, and preach salvation in one harmonious utterance. They seek a common confession of their faith; and if we are true to our mission, we may discern, in this universal prayer for union, how we may meet this earnest longing.

It is the word of God and not man's wisdom, that is to furnish the resting-place for those who would be *one in faith and labor* for the world's conversion to the Lord Jesus. It is this hope that has kept us toiling from the first: it is this prospect that has made you cheerful in contributing to this treasury another year. We have done what we could with the means afforded us. Much more is to be done. If you will give us time, if you will be patient and stand by us, praying for our translators and revisers, contributing to their necessities as God may prosper you, our purpose is sure to be accomplished. We will not relax any effort; we will not abate a jot of hope till such a revision of our English Scriptures is completed, and such translations are made in all the languages of men as will stand the test of the world's criticism, and please the Author of all good.

You will see that while we have met all our expenses for the past, we have nothing with which to commence the new year. We should be able to say to our revisers and their assistants, to all who are looking to us for aid to give a faithfully translated Bible to the English race—press on. To the missionaries who have been wafting their cries to us from afar for the same object among the perishing, and to those who seek aid to furnish the New Testament to the wasting tribes among the In-

dian races ; to the good and great man in Germany, whose praise is in all the Churches—we ought to be able to say to them, press on the work. Your bread shall not fail you. The silver and the gold are the Lord's.

To you, who have done what you could in the past, we give our thanks to-day. And, as the Treasurer, I beg you to double your diligence, and your offerings on this altar, for the year to come. I am sure you will not fail us ; for you have found it more blessed to give than to receive.

## LETTER FROM H. J. RIPLEY, D.D.

NEWTON CENTRE, MASS., Sept. 30, 1859.

WM. H. WYCKOFF, *Cor. Sec. Am. Bible Union :*

MY DEAR BROTHER,—It would give me pleasure to be present at the Anniversary of the American Bible Union ; but my engagements do not allow it. I avail myself, therefore, of my pen to express to you the interest which I have long felt in the object of the Society. I can say nothing, however, but what has already, for substance, been said ; and, doubtless, better than I can say it.

The design of furnishing, in any spoken language, as accurate a version of the word of God as can be made, must commend itself to every religious mind. In my own case, besides the intrinsic importance of the object, the employment of almost my entire public life has contributed to foster an interest in the original Scriptures ; and, consequently, in every hopeful undertaking for versions which shall express as accurately as possible the originals. And, in recalling the labors of my life, I dwell with peculiar satisfaction and gratitude on the part which Divine Providence allotted to me in training for the work of translating the Scriptures our missionary brethren Mason and Goddard, to whom, under God, the Karens and the Chinese are so much indebted for the word of life.

To an unprejudiced mind, the propriety of labors in revising the common English Scriptures is obvious. Since the time when our version was made, several words which it employs have become obsolete, and others have undergone changes of meaning ; so that, particularly in regard to the latter, a wrong idea is, in some instances, conveyed—and in others, obscurity, if not misunderstanding, is occasioned.

It must also be conceded that our translators, though generally using appropriate words, occasionally made an injudicious selection. It would have been an advantage had they, in passages which contain the same leading words, imitated the original writers, and used the same words, notwithstanding repetition, instead of employing diverse ones for the sake of variety, or for any other cause. Had they, for instance, uniformly employed the word *love* where the original contains the word which they, with a few exceptions, thus translate, instead of employing in these exceptional cases, the word *charity*, the great practical mistake would not have been fostered, that deeds of almsgiving cover a multitude of sins.

The advance which has been made within the last half century in the knowledge of the original languages, and of connected subjects, still further shows the propriety of revising the work of a preceding age.

Moreover, the critical editions of the Greek New Testament, published in recent times, contain more or less important emendations, and distribute the text into paragraphs, instead of the division into chapters and verses by which the Scriptures are presented to common readers in a proverb-like manner, and with little, if any, regard to the connection of parts. The punctuation of the text has also, in these editions, received its deserved attention, and light has, in consequence, been shed on many passages.

Now the benefit of these aids to a better understanding of the Bible ought not to be limited to the few who can employ the original ; nor ought it to be only occasionally dispensed by them to a comparatively limited circle : it ought, like the free air and light of heaven, to be made common to all.

Biblical scholars in almost all ages have shown their sense of the propriety of making their attainments in sacred learning tributary to universal benefit, not only by publishing commentaries on the Scriptures, but also by revising, or re-translating, portions of them. And probably the time will never come, when in any living language a translation shall be produced so accurate in every part as entirely to supersede, in all coming time, the propriety of, at least partial, revision. It was, indeed, a provision of the divine wisdom, that a Revelation, intended for the race of man, shall be given in languages which, having reached their perfection, should subsequently become fixed in unchangeable forms by their passing into the condition of virtually dead languages: the original records being thenceforth no longer liable to the changes to which all living languages are liable.

The multiplication of versions in any one language, though it might seem at first thought, replete with danger to the religious convictions of the people at large, has however proved of immense service to the cause of religion, since it has shown so remarkable an agreement among independent translators, has given new attractions to the Scriptures, and added force to the evidences of their divinity.

The friends of the Bible Union will not be unmindful of dangers connected with their enterprise. Among these may be mentioned the danger of impatience, since the work ought to proceed with greater deliberation and slowness than many would suppose: also, the danger of being deterred by the requisite expense, since this can hardly be calculated by persons unaccustomed to such employment; a very copious literary apparatus being demanded, so that nothing shall be lacking to the satisfactory settlement of the meaning of words and phrases.

The nature of this work requires, also, much learning, particularly in philology, and an ability to turn to the best account all available aids to its accomplishment. While none but competent men should be employed in any part of it, a Final Committee for revision should be held indispensable: and the Union may well be congratulated in having been able to secure the services of the two American gentlemen who form a part of that Committee. Of these two brethren I am happy to speak with confidence, from a long and intimate acquaintance, as adequate to the responsibility of their position by their Biblical learning, their good literary judgment, their conscientiousness, and their appreciation of the excellencies of the common English version.

With assurances of Christian regard, I am yours,

H. J. RIPLEY.

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## REPORTS OF COMMITTEES.

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The following reports were read at the late Anniversary of the American Bible Union, from the Committees respectively, and were separately and unanimously adopted, together with their several recommendations:

### ENGLISH SCRIPTURES.

The Committee feel that in the present state of public sentiment, it is hardly necessary any longer to argue the question, that the revision of the English Scriptures is a matter of pressing necessity. Public opinion will no longer allow Biblical scholars to content themselves with discovering inaccuracies in our English Bible, without attempting to correct them. Hitherto the conduct of our learned men in the Christian community has too much resembled that of a man who should take unwearied pains to collect timber, bricks, and mortar, and then let them lie a useless heap, for want of inclination, or resolution, to form them into an edifice. The people have been taxed to found colleges, and to establish professorships for the study of the languages in which the inspired Scriptures were written, and they have a right to the results of the labors of our scholars, and they now demand that the accumulated knowledge of the age shall be made available to them through a faithful and accu-



rate revision of the people's Bible. The time of the common people is precious, and when they read their Bibles for devotional purposes, they would not have scholars to mock them by sending them in numerous instances to Bible dictionaries, or commentaries, to learn what the mind of the Spirit would be if expressed in a faithful translation; they ask that this mind of the Spirit shall be expressed as clearly as possible in the text itself. Dr. Whitaker, when writing in answer to an objection of Cardinal Bellarmine, in A. D. 1588, remarked: "There have been scholars with profound learning and judgment, who have gone to work to make the received translation what it ought to be. But the result of their labors have benefited only a few; they have been considered luxuries for the studious, who could give their time to reading folios and quartos, instead of being embodied in a revised translation of the Scriptures, which would have done more to make the Sacred Writings understood and respected by the community, than all the cheap commentaries combined."

A palpable inconsistency has characterized many in the Christian community, who have strenuously contended for pure versions for the heathen, and yet have been willing that the imperfections and inaccuracies which impair the beauty and obscure the sense of many passages in our English version, should remain, age after age, without any effective steps being taken to remove them. The Biblical Repository published at Princeton, in July, 1838, in speaking of the Bible Convention in Philadelphia, at which the A. F. B. Society was formed, remarks: "If the Baptists can consent to use the common English version in this country, while they make such conscientious ado about the foreign corresponding to that in the principles of their translation, we shall be forced to entertain a disrespect for their inconsistency which we cannot now think them capable of deserving."

Robert Hall once remarked of a distinguished divine: "His mind seems to move on hinges, not on wheels. There is incessant motion, but no progress." The report of the Board shows us that in the work of revising the English Scriptures, there has been progress as well as motion. Dr. Hackett has returned from his visit to Greece, more thoroughly familiarized with the use of the language of the New Testament as a living tongue, and with a full conviction as to the utility of his journey. Luke is now ready to be issued in book form. John has been prepared for publication. Matthew has been thoroughly revised by one member of the Final Committee, and Philemon by another, and both of them will be shortly issued as preliminary revisions, and submitted to scholars preparatory to the final action of the Committee. Galatians has also been revised by a distinguished scholar, and valuable notes and criticisms have been furnished for future use, by Dr. Rödiger.

The work of our revisers is of such a character that it grows on them as they advance. The very abundance of critical apparatus now placed at their disposal, while it affords the very facilities they need for consummating their work, yet at the same time forces upon them an amount of labor in the process of examining so many critical works, of which few can form an adequate conception. Every one who holds firmly to the plenary inspiration of all Scripture must see the importance of making the closest approximation possible to the very words of the sacred autographs. A holy reverence for *all* the written word will make us anxious to secure *the very words* of the inspired text. To secure this result we must avail ourselves of the labors of collators of ancient manuscripts and versions of the Scriptures, of the labors of critical editors of the inspired texts, and of the vast stores of Biblical criticism to be found in the writings of grammarians, lexicographers, and critics. The most famous codex of the original Scriptures of the New Testament in the world, has been substantially placed at our disposal, by the publication of the Vatican manuscript of the sacred writings, and we have a course of developed criticism at our disposal, on passages of the New Testament materially affected by various readings, and the materials of criticism are at present so ample that it takes a vast amount of time and patience to go through a careful examination of all these materials. The Bible is an exhaustless book. It has occupied the time and thought of men of the profoundest intellect, and of the most unwearied and patient research, from age to age; and in no preceding age has more new light been elicited to bring out its fullness and variety, than in our own. A revision of the English Scriptures that does not embody this light, is not what we want, nor what the English-speaking multitudes demand at our hands. The work demands on behalf of our revisers, earnest prayer for Divine guidance, and on their part the utmost care, industry, and patient labor. It demands from us patience in waiting for results, and a willingness to forego present gratification, in order that a work so important to future generations, as well as the present, should be thoroughly performed.



### GERMAN SCRIPTURES.

The friends of the Bible Union are already acquainted with the fact that for several years it has been doing something to circulate the Scriptures in Germany, through the instrumentality especially of Brother Oncken. The voice of Brother Oncken has been heard all over our land, calling upon the people of God to stretch forth their hand in aiding to give the word of God abundantly to the millions of the German nations. An especial call was made by this devoted missionary some months since upon us to furnish him with the means of distributing some 100,000 Testaments among the German regiments that were then put into the field. The Bible Union sent this appeal to its friends, and some \$4,000 were contributed, chiefly in one dollar contributions, for this purpose, and employed as designed.

We cannot but thank God for this call made upon us from Germany. We feel as if we should regard it as a blessed opening for the word of God; an opportunity that we should thank God for, and rejoice to hasten to meet. If we are to pray that the word of God should run and be glorified, are we not to look upon *such* a call as an abundant answer to our prayers, and gratefully improve it? We regard Germany as one of the most hopeful fields for the distribution of the word of God. We would, therefore, recommend that the distribution of the Holy Scriptures among the German people, in Germany and elsewhere, be made hereafter an essential part of the work of the Bible Union.

### ITALIAN SCRIPTURES.

Our efforts to give the pure word of God to Italy have thus far been most signally crowned with the divine blessing. We feel encouraged to recommend to the Union such continued effort in that great centre of corrupt christianity and spiritual darkness, as our means will permit. Communications, recently received from Naples, Tuscany, Rome, and Turin, show a most hopeful waking up of the Italian mind on the all-important subjects of circulating and searching the Scriptures. The new version of the American Bible Union is received by the educated classes as their standard version, "and is acknowledged to be the most faithful and literal that can be made." "Even the Church of Rome confesses that you have made it without party spirit." With fervent gratitude to God in view of the fact that Italy now has a faithful and perspicuous version of the New Testament Scriptures, and that the people are beginning to feel the necessity of diligently examining its precious pages for the Way, the Truth, and the Life, and that our version is preferred by the people to any other, your committee would recommend that, to the extent of our ability, the seat of the Anti-Christ be encircled by the shining sentinels of heaven, the pure words of the Living God, which are able to save the soul through the faith that is in Christ Jesus; therefore,

*Resolved*, That the Board be encouraged to employ a colporteur in Italy for one year, more or less, provided that they shall be satisfied, after personal communication with him, that the fruit of his labors justify them in so doing.

### MATTHEW.

The committee to whom was assigned the preliminary revision of the Gospel of Matthew respectfully submit the following report: Their examination of the revision extends nearly through the first five chapters—a portion sufficiently large to furnish ample specimens of what the whole will be, when completed. This examination has afforded the committee the highest gratification. In respect to the fidelity of the revision to the original, the eminent Biblical scholarship of the reviser is the strongest guarantee. On this point the committee do not feel called upon to express an opinion, as their opinion could add nothing to the confidence in this respect with which his work will be received by the learned and unlearned. The committee, however, may be allowed, in passing, to express their own unqualified and long-cherished confidence, not only in the preëminently thorough, accurate, and minute acquaintance of the reviser with the original Scriptures, and with the whole range of Biblical Literature and apparatus subsidiary to the correct understanding of the original meaning, but in his moral qualifications of integrity, candor, and impartiality, which secure the highest fidelity in fairly rendering that meaning in English. It is with the characteristics of the revision in its English dress that the committee have more particularly been concerned in their examination. To these they would respectfully invite the attention of the Union in this report. Among the rules of this version, laid down for the guidance of their revisers, is that which directs them to take our common

version as a basis, and to make no changes or innovations in its familiar phraseology not demanded for the full exactness and clearness of the original meaning, and the wonderful propriety and simplicity of its expression. Your committee deem this rule of very great importance. We understand that the completed work in a faithful version of the whole English Bible is not designed for scholars, or individuals of high culture merely, but mainly for the common people, for the millions who can have no access to the original Scriptures, but who are more or less familiar with the phraseology of our common version. Now, for these latter, any considerable changes in the structure or phraseology of the English text are undesirable, and the consummation devoutly wished is the entire removal of errors and obscurities with the least possible change in phraseology. There must needs be some changes, and occasionally important ones, but no change is to be made as a matter of mere taste or personal preference, when the meaning is clearly expressed as we now read it. The committee are happy in being able to report to this Union, from their examination of the revision of Matthew, that in their opinion the reviser has been eminently successful in carrying out the rule named. There is apparent everywhere a moderation and reserve in making changes. He has succeeded in a remarkable degree in preserving the structure, style, and tone of the old version, while removing errors and blemishes from it. The common reader will not be amazed or shocked by the constant recurrence of strange terms and modernized phrases. Indeed, he might read whole pages without being aware that he was not reading his old Puritan Bible, so admirably has the reviser blended his corrections with the familiar text, and shaded the new into the old. The effect of the changes is as the retouching and brightening of a picture on which dimness in part rested. The features and expression are preserved, but the impress of the whole is clearer and brighter. The committee cannot but express the fervent hope that the whole revision of the Bible as executed under the direction of the Union will be stamped with this characteristic. They have no sympathy with the theory of modernizing the phraseology of the English Scriptures, only just so far as the removal of obsolete words and the correction of mistranslations require it.

The most important changes in the use of words noticed by the committee in the revision submitted to their examination, are in respect to those applied to the rite of baptism. We perceive the reviser has translated instead of transferring the original terms relating to this subject. On this topic the committee do not feel disposed to enter upon any discussion. They have not the least doubt that the reviser faithfully followed his own honest convictions as a Biblical scholar, independent of all sectarian or denominational influences. This conviction, and the rule of the Union requiring their revisers to use all diligence in ascertaining the original meaning in all cases, and then to express with the least obscurity or indefiniteness, compelled him to make the changes indicated. The reviser has stated in some fifteen propositions the grounds on which he has felt compelled to give the translation he has of the word in question. The grounds on philological and logical principles appeared to the committee impregnable. These are the only principles properly applicable to the case. The committee utterly repudiate the imputation that the question involved in the translation of the words relating to baptism is a sectarian one. The question belongs to the domain of philology; and the question whether this or that translation is the correct one must be decided on purely philological grounds, wholly irrespective of denominational practices. Whether the translation given in this preliminary revision will stand the scrutiny of the Final Committee, your committee do not presume to predict. But they dare venture to say that no decision can be accepted as satisfactory, or at all secure the confidence of scholars and men of reflection, that does not rest upon the highest grounds, wholly irrespective of extant practices. The propositions stated by the reviser as involving the grounds of his translation are sustained by extended proofs on every point. From the cursory view which the committee have been able to give to these propositions and proofs, they are of the opinion that the view of the reviser is triumphantly sustained, and cannot be successfully assailed, except by invalidating the proofs by superior learning and logic. The propositions, with the proofs, the committee would most earnestly commend to the candid consideration and severe scrutiny of the friends and opponents of revision. If the translation cannot stand the several tests applicable to this case, let it be abandoned.

#### LUKE.

The Committee on Luke had not the time or means for an examination of this work which would justify us in expressing critical or authoritative opinions on its execution, as a whole, nor is it necessary we should, since it is to pass under the careful scrutiny

of the ultimate Board of Revisers. It is manifest on the face of this document, however, that its author has consulted a wide range of authorities, and has supported his departures from the common version, by much learning and a discriminating judgment. The style is easy, simple, and perspicuous. We admire the fidelity with which he adheres to the common version, where it can be done with justice to the original.

The Committee consider it superior to that version in the following particulars, not to mention others :

1. Accurate rendering of the inspired originals.
2. Its style is more in harmony with modern usage.
3. The collocation is in many places much better.
4. It is more grammatically accurate.
5. It is in many places much more perspicuous.

Though not duly prepared to suggest emendations of this work, one or two hints may not be out of place, even though they should be deemed, on the whole, unworthy of being acted upon.

The Committee suggest further, that a rendering ought not to be rejected *simply* on the score of euphony, because in some cases, euphony must be sacrificed to clearness and faithfulness, in expressing the inspired thought. The rendering of ch. x., ver. 22, is less euphonic to our ear in the revised than in the common version. It is thus : "he to whom the Son *wiseth* to reveal him," that is, the Father. In the common version, it is, "he to whom the Son *will* reveal him." If the word *boulomai* in the original, "expresses an active *choice* and *purpose*," as distinguished from the mere "passive *inclination*," expressed by *Thelo*, as shown by the reviser, this difference ought no doubt to be indicated in the version, even at the sacrifice of ease and beauty of language. The word "tax-gatherer," in the place of "publican," may also sound a little harsh at first, but the greater clearness with which the idea is expressed, is sufficient to compensate for the evil. So of the word "immerse," for "baptize," though it may grate on some ears, yet who can reasonably object to it, if it be a more faithful expression to the common mind of the meaning of the original. Use reconciles us to much that we are inclined, at first, to condemn, and it is hardly to be expected, that the new version will have so much to offend the ear, as the common version, and yet the harshest things of the latter have become grateful to most readers.

On the whole, we have much to say in commendation of this revision, and no corrections to suggest, which may not be easily made.

### JOHN.

Your Committee on the Gospel by John, report that they have examined said Gospel as well as might be reasonably expected of them, in the short space of time which they could devote to the work.

Several chapters (for want of time) had to be overlooked ; of such they cannot report. But so far as they have gone, they consider the revised version, in a majority of instances, to be more in accordance with the divinely inspired mind of the sacred writer, than the version of King James, and, therefore, much to be preferred.

As it is out of the province of your Committee to criticize the new version (if they were able), and as the said version appears to them in some instances to mystify, rather than throw light on the Greek text, they would simply recommend that great caution be exercised in the farther prosecution of the work.

They have noted a few out of the many corrections which throw light upon the meaning of the original. Such are the following :

#### KING JAMES' VERSION.

John i. 26, 27.

"John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not. He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

i. 31.

"And I knew him not, but that he should be made manifest to Israel, therefore am I come, baptizing with water."

#### REVISED VERSION.

John i. 26, 27.

"John answered them, saying, I immerse in water, but in the midst of you standeth one whom ye know not. He it is that cometh after me, who is become before me ; the string of whose sandal I am not worthy to loose."

i. 31.

"And I knew him not : but that he might be manifested to Israel, because of this, I came immersing in the water."



## KING JAMES' VERSION.

John i. 33.

"And I knew him not: but he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

v. 39.

"Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me."

xiv. 18.

"I will not leave you comfortless; I will come to you."

The Committee regret that they cannot report more fully on this Gospel; but the importance of the work, and the short time in which it had to be done, did not warrant it.

## REVISED VERSION.

John i. 33.

"And I knew him not: but he that sent me to immerse in water; he said to me, Upon whomsoever thou shalt see the Spirit coming down, and abiding upon him; He it is that immerseth in the Holy Spirit."

v. 39.

"Ye search the Scriptures, because ye think in them ye have eternal life; and they are those testifying of me."

xiv. 18.

"I will not leave you orphans: I am coming to you."

## SCRIPTURES FOR THE HEATHEN.

Your committee recommend that the business of furnishing pure versions to the Heathen be placed on the same footing as that of revising the English Scriptures, so far as it can be done by the Board without in the least delaying the latter enterprise, or interfering with its thoroughness; and thus still further comply with the object of this Union—"to procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world."

The committee understand that the Union and the Board have hitherto heartily approved of raising money for the Karen, Siamese, Chinese, and other Scriptures, and have sometimes by special act authorized the officers to solicit subscriptions for such objects. But the action now contemplated goes beyond this, and your committee recommend that the Union make these matters direct objects of our operations; require our agents to appeal for them; authorize direct appropriations for them of unappropriated, or undesignated funds; and make them essential parts of our ordinary operations, and not exceptional cases.

## LETTERS OF DR. MASON.

There seems to be a striking providence in the application of Dr. Mason at this particular juncture, when many of the best friends of the Bible Union desire that it should enter more extensively into the circulation of the Scriptures. The field is wholly unoccupied. The population for whom the New Testaments are desired, is ten times larger than that of the Pwos for whom the entire Bible is prepared. The only resort in case of our refusal would be the acceptance of a British grant requiring the transfer instead of the translation of parts of God's word; the very condition, rather than comply with which, the American and Foreign Bible Society was formed. Inasmuch as the Bible Union has never done anything for Burmah, one of the most interesting fields of Missionary effort in the whole Heathen world, we would recommend that an appropriation of \$1,300 be made to procure 2,000 Bghai Testaments, also that the funds be placed directly in charge of Dr. Mason. Should the receipts of the Union not justify such an outlay for this purpose, we would suggest the expediency of making a special appeal.

## LETTERS FROM BRETHREN BRAYTON AND ROSE.

The letters of Brethren Brayton and Rose contain a strong and impressive appeal to this society to assist in giving the pure word of God to the Pwo Karens. They form a very interesting portion of the great Karen family. They never have had the New Testament complete in the present settled character of their language. Hundreds of converts from among the Pwos have been gathered into numerous Churches, and among them some fifty native preachers, not one of whom has ever had a perfect copy of the New Testament to read and study. The translation and revision of the Scriptures, in their language, have been made by Brother Brayton, on the principles of the Bible Union; and they have very naturally sought our aid, because they are kindred with us in spirit, principle, and aim, in giving pure versions of the sacred Scriptures to all the nations of the earth. Your committee recommend the Bible Union to instruct the Board to assume to pay the sum of \$1,350, the probable cost of publishing the present edition of the New Testament in the Pwo Karen language.



Two hundred and fifty dollars of this sum has been already raised for this object, and remitted to Brother Brayton.

### SCRIPTURE DISTRIBUTION.

The committee find that the Union has circulated a large number of copies of its incipient revisions in the English language; more during the last year than in any previous year of its existence.

These revisions have been hailed with eagerness, and read with delight, by the numerous friends of God's unadulterated word throughout the land.

The same is true in regard to the German Scriptures. More has been done for this object than in any similar period before. The money appropriated to this end, if reduced to its value in German Testaments, would make more than 40,000 copies.

A considerable number of parts of the Spanish Testament have been circulated; and also some complete Testaments through a gentleman whom Mr. Crowe engaged for that purpose at Panama, besides others through Rev. Wm. Norton in England, which were carried into Spain and its dependencies.

Some have been sent to Buenos Ayres and to Hayti. These distributions have been judicious and timely, as the results have proved.

There have been remitted \$250.00, for the printing of the Pwo Karen Testament.

Some Italian Testaments have been circulated through Dr. Achilli; and five hundred more have been appropriated to him, which have been shipped for Italy.

A number of Spanish and Italian Testaments have also been distributed in this city, through a devoted Missionary, the reading of which has already resulted in several known conversions.

The work of Scripture distribution is steadily growing upon the hands of the Union. While we recommend the same prudence and discretion heretofore exercised that it may not interfere with the work of revision, we still believe it to be an important element in that grand mission to which God has called the American Bible Union, and hope it will continue to have its due share of attention and effort until we rest from our labors, and our works follow us.

### PUBLICATIONS.

1. *The Quarterly* is a pamphlet of thirty-six pages, and is sent to all the life members, life directors, and to subscribers for life membership and life directorship in the Bible Union, and in the Revision Association; the number of copies required for this purpose is 19,500.

In the issuing of this periodical, the Board has done great service to the cause of truth, containing, as it does, information and facts for the people, that they would not be likely otherwise to obtain. The numbers for the past year are full of knowledge, which, if generally known, by the masses of the lovers of the truth, through the land, could not fail to secure their sympathy for, and their coöperation with the society in its great work.

The tracts on revision—which are truly tracts for the times—and the article urging the “Necessity for a Renewed Revision of the English Scriptures,” contain information that every one should know, and which should be widely circulated.

To continue the *Quarterly* is a necessity. The anxiety with which it is sought for, and the disappointment that is felt, when it fails to reach its destination, shows the interest taken in it, and shows the necessity for its continuance.

2. *The Reporter* is another periodical that has done, and is doing, a great service to the cause of truth. Though no special effort has been made to increase its subscription list, yet that list reaches 3,500. Presenting, as it does, specimens of the Union's operation, every one must see how faithful an auxiliary it must be, in sustaining the cause.

We would not only urge upon the Board to continue its publication, but would urge upon all friends of revision, to make special efforts to extend its circulation. With the price at which it is issued, we are satisfied that a little effort on the part of each, would greatly increase the number of subscribers.

Both these publications are an honor to the Union.

### TRACTS.

The Committee on Tracts recommend, that the series furnished by the Corresponding Secretary of the Union, now in print, be published for general distribution, not only in their *separate*, but also in pamphlet form.

## LEGACIES.

The Committee on Legacies, in surveying the History of the Bible Union, find a degree of devotion to its interests on the part of its friends, and a spirit of self-sacrifice rarely equalled, and, perhaps never excelled in any modern organization. They have made its objects first of all in the list of great things to be done; first in conversation; first in the pulpit; first in their thoughts; and the very last in their prayers. They have devoted their time and money to their accomplishment. These objects filled a conspicuous place even in the dying thoughts of some who have left us, and their last prayer on earth was in behalf of the Bible Union. But there is one place, we are sorry to say, in which, with a very few exceptions, we find not the Bible Union. Its friends, some of them, intended to give it that place. They had money which they felt belonged to the Lord, when they were gone, and they had fully decided upon the Bible Union as the depository of that money. But they failed to place their intentions in that one place of which we have spoken, which was their *last will and testament*; and, failing to do this, and suddenly dying, the Bible Union was deprived of what was justly its due, and which had been their sacred purpose to perform.

And we fear that the same may be now true of many of the Bible Union's most able friends; that while they are providing for their children, and for their other dear objects in their wills, that they are utterly unmindful of the Bible Union. This ought not so to be. If the Bible Union be an institution of God, and worth living for, it is worthy of a place in the last will and testament. Therefore,

*Resolved*, That every man who carries the Bible Union in his heart, and who has money that he can bequeath to it, is solemnly bound to make that bequest at once, by giving it a place in his *will*. He has no right to make his offering to the Lord, to depend upon the uncertainty of his own life.

## OBITUARIES.

During the past year, God has called to their everlasting rest and reward, a large number of the friends and patrons of the American Bible Union. By these dispensations of Providence, we are admonished to do what our hands find to do *with our might*.

Among those who have fallen on the field of labor, and whose decease we mourn, are:

REV. A. KINGMAN NOTT, Pastor of the First Baptist Church, New York. A very warm and earnest friend of the American Bible Union.

Last year, in an address upon the subject before his own Church, he stated that his regard for the Bible Union was such, that, if he were obliged to choose between it and missionary, Sunday-school, tract, and other benevolent societies, he should contribute to the Bible Union in preference, as the most useful, as laying the foundation for the increased usefulness of all the others. This youthful soldier of Christ, fell with all his armor on, and now sweetly sleeps in Jesus.

MRS. ELI KELLEY.—One of the earliest supporters, and staunchest friends of the Union, President of the Female Bible Society of the First Baptist Church, New York, and a liberal contributor to the treasury.

EDWARD JAMES, Esq., of Albany, New York, a devoted friend and liberal donor, from the organization of the body; a man of unimpeachable integrity, and, for many years till his death, a trustworthy officer of the State of New York; himself a Vice-President of the Union. He always took great interest in purchasing and circulating the publications of the Union.

REV. WM. MURCH, D.D., of LONDON, ENG., an old and tried friend. He largely coöperated with our agent, Rev. Wm. Norton, in making arrangements for our preliminary revisers in Great Britain, and the first contracts with revisers were made in his house, and arranged in part by him.

JAMES SHANNON, LL.D., was an early advocate of the principles of the Union, and one of the preliminary revisers. He had been the honored President of several colleges, and of the University of Missouri, and enjoyed a high reputation for general intelligence and classical scholarship.

REV. FREDERICK CROWE, the first projector of our Spanish version, a colporteur and martyr missionary. For an account of his life and labors, see the *Bible Union Quarterly* for February, 1859.

ELDER JOSEPH HOLMAN, an old and valued friend of the Bible Union. He was well known in Canada West, where he labored in the ministry for many years.

ELDER JOHN S. ABELL, of VIRGINIA.—An early and devoted friend to the cause of pure versions, and to everything else of good report.

## REV. H. B. HACKETT, D.D.. ON REVISION.

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REMARKS BEFORE THE AMERICAN BIBLE UNION AT ITS TENTH ANNIVERSARY,  
NEW YORK, OCTOBER 6, 1859.

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If I entertained any doubt before, I can doubt no longer that this cause is commending itself more and more to the confidence and favor of the Christian public. The presence to-day of this large assembly, the constant attendance through all the sessions of this body, the spirit of earnest purpose as well as intelligence, which has characterized the speeches made here, the Reports of the delegates to which we have listened, who represent all parts of the country and different denominations, convince me, and must convince every one, that the principle which animates this movement has something vital in it, and will assert its claim to recognition sooner or later, in some form or other, whatever opposition and prejudice it may yet have to overcome.

It has been said, and said with much truth, that all the great problems of human speculation come back to men after certain intervals of time for reëxamination ; that it is necessary for each generation to discuss many of them anew in accordance with its own mental wants and characteristics. It must be accounted strange indeed, then, if this question of the agreement of the English Scriptures, with the Original Scriptures from which they derive all their authority, is the only question that is to be put forever out of the circle of the appropriate topics for renewed inquiry and consideration. I should lament as much as any one the decay of any proper reverence for the past ; but it is exacting a good deal of us, I think, to require us to admit with unquestioning apathy that our forefathers have made up a case for us in regard to this particular subject, which is past all review, which is to be received as settled for all time.

It is an instructive fact that there has sprung up simultaneously in so many different countries a conviction that the time has come when the vernacular versions of the Bible should be made to conform to the present state of biblical studies. I have passed recently through some of these foreign lands, and have taken pains to inform



myself on the subject. It might be thought that the veneration of Protestant Germany for Luther's name would have left his translation, so excellent in many respects, untouched. But so it is not. There, too, the public mind has taken hold of this matter. It has not only called forth discussion, but been brought before the ecclesiastical bodies ; and a committee has been appointed (some of whom I saw and conversed with) to report the facts in the case and suggest means for procuring the necessary corrections. One writer says that at least twelve hundred and fifty changes should be made. The excellent Tholuck says, that as all the authorities agree that various passages are mistranslated, the editions of the Bible for the use of the people ought not to perpetuate the errors. I could mention the testimony of many other eminent men to the same effect. Appeals are constantly made through the press for some prompt action here. The appearance of Bunsen's work is a proof of the existence of this awakened feeling. I am sure that if Luther himself could speak from his grave, he would be heard encouraging such efforts, and not protesting against them ; for when he was living he said : " Though I have done the best I could I am conscious of my imperfections ; and if any one shall arise after me who has more light, and can improve my work, let him do it, and let the people adopt his truth and not cling to my errors." There you hear the genuine voice of the old reformer, and it should awaken its echo in the heart of every true Protestant. A similar movement is taking place in Belgium and Holland. The Saxon nations of the north of Europe are stirring in the matter. The government of Norway has appointed a commission to revise the common translation of that country. Among the scholars who compose this commission is Dr. Caspari, who is not unknown on this side of the water. The work is begun and parts of the new version have appeared. In England the subject engages still the earnest attention of the public. Some of the best Biblical scholars of that country are avowedly in favor of emendation. Hardly a commentary of any repute is published, that has not a revised translation of the common version attached to it. The Episcopal Church there, which is not prone to welcome changes, furnishes a strong array of names on this side of the question. The tide of feeling has risen too high and spread too far to pass away without leading to some important result.

Of our own country I would say a single word. Over and above the open support which the cause receives, there is, I am persuaded, a great amount of undeclared sentiment in our favor. I might offer various proofs of this statement. I will mention one single fact. It happens to be within my personal knowledge that several of the Pro-



fessors who teach the Biblical studies in the Theological Seminaries of different denominations, scruple not to say that it is high time to look at this question ; and they are inquiring anxiously what can be done and what they should do to meet the exigency. This is not surprising ; for there would be slender reason for the establishment of the professorships which they occupy, if they were unable to extend the knowledge of their pupils beyond what they can obtain for themselves through the medium of the present English translation. Would that these brethren could see their way clear to unite with us in our labors for this object. Most gladly would I welcome the accession of such co-adjutors, and I would hope that the time is nigh when we shall have the benefit of their open advocacy of this cause, and the benefit of their personal coöperation.

There are two or three points on which from my position as one of the translators I wish to touch briefly, and to which the other speakers may not be led so naturally to advert.

It is charged against this association that it is sectarian because some of the revisers, whose names have been made public, belong to a particular religious connection. I will not insist now on the fact that the constitution of this society invites the coöperation of Christians of every name, and that the greater part of the work of revision hitherto performed has been performed, as I understand, by other persons than Baptist scholars. I agree (it is no secret I suppose) with the sentiments of one of the Christian denominations ; and if I have any sentiments at all, how, I beg to ask, could I entertain the sentiments of all the different denominations at the same time ? But am I, therefore, necessarily sectarian, because I thus differ from others, any more than they are sectarian because they differ from me ? Or am I sectarian at all, in any sense, to disqualify me for the performance of this work, so far forth merely as my religious views are concerned ? To what, I pray, does this charge of sectarianism reduce itself ? Is not a man who undertakes this labor to have any religious convictions ? Would you entrust it to those who have no fixed religious belief ? Is it not evident that nothing can ever be done here unless it be done by those who have some definite religious opinions ? If, then, you would not employ men utterly destitute of religious convictions to perform so religious and Christian a work, and if believing men cannot be expected to believe everything where opinions clash, what remains ? The translator must symbolize with some one religious body rather than another ; and if that body is the Episcopalian or Congregationalist or Methodist, I would not say that a translation from the hand of a member of those sects was neces-

sarily any more sectarian, than if it was from the hand of a Baptist; and, *vice versa*, I see not with what propriety some persons are pleased to stigmatize the publications of this society as necessarily sectarian, if they come from Baptists, and not from our Episcopalian or Congregationalist brethren. Let us learn to be more just to one another.

There is a wrong idea (I trust no wrong feeling) but a wrong idea on the part of many who make so free with this opprobrious epithet. A given rendering of a passage which favors one creed more than another, is not on that account merely a sectarian rendering; it is the adoption of a rendering against the evidence, or without sufficient evidence which makes the rendering sectarian. If you complain of a rendering as sectarian, refute it; show that the reasons alleged for it are futile or insufficient, and that the evidence of philology demands a different one, and that the man therefore is blinded to the light by partiality or prejudice. When a case like that is made out, you may fix there the brand of sectarianism; but not otherwise.

What I have just now intimated suggests the remedy and safeguard against sectarian attempts to overlook or falsify the truth. The age in which we live is an enlightened age. Scholarship is not confined to any one country or sect. Every man who writes a book now on a scientific or biblical subject, is amenable not only to his own conscience and sense of personal honor, but to a high public tribunal which will pass judgment on his labors. Be it remembered too, that this matter of the translation and interpretation of Hebrew and Greek is subject to fixed laws. There are controlling facts and principles here which a person can no more change than he can change the nature of electricity or steam. A manifestly one-sided work from your translators would be exposed at once; it would incur contempt, and would deserve it, and fall to the ground. No intelligent man in these times would venture upon such an experiment. There is very little occasion in truth for this dread of sectarianism. The evil, if attempted, would avenge itself. Nothing can live here unless it be well supported, fair, catholic.

I claim no exemption from the common infirmities, and biases of human nature; but I have sufficient confidence in myself to say that I am no religious partisan. I have searched my own heart in vain, if I would knowingly interpose a single idea of my own or any shade of an idea between the mind of the reader of God's Word and any one of its holy declarations. I should esteem it as disloyal and reprehensible in myself, as in any other person, to twist or force in the slightest degree any passage, or word of a passage, in the Bible, for

the purpose of upholding my own individual sentiments, or those of any party. If any critic should deem it worth while to notice anything that I may write, I ask of him no greater favor than that he would see to it that he judges of my work with as little of a sectarian spirit as I am conscious of having indulged in the performance of that work. And it is an act of simple justice to say that the managers of this society have left me as free in this respect as the air we breathe. They have imposed upon me no condition or restraint whatever. They have merely said to me : "Study God's Word with painstaking and prayer ; endeavor to ascertain as accountable, not unto men, but to the Supreme Judge of all *what that Word means* ; and then what the Bible is found to mean, that let the Bible say."

Another ground of hesitation with some is not whether the English Scriptures as a translation are perfect, or so perfect as they might be and should be, but whether the time has come to revise them, because so many questions are still unsettled, which in the rapid progress of knowledge may yet be cleared up. We should wait, it is said, till the doubts still existing respecting the sense of various Hebrew and Greek words, respecting variations of the text still in dispute, respecting the genuineness of some particular book or parts of a book, are removed ; and then when the light shines more perfectly and upon every thing, it may be proper to take advantage of this perfected state of knowledge, and bring the translation of the Bible into accordance with it.

I have a short answer to make to this very romantic view of the subject, as it seems to me. If we are to wait till every thing is known before anything is done, it is quite certain that nothing ever will be done. We must be content forever with an imperfect work, which can confessedly be improved, because we will accept of nothing short of that absolutely perfect work which is an impossibility. This argument is merely the old story over again. You will allow me to use a license of my office and quote a Latin couplet:—

Rusticus expectat dum defluat amnis ; at ille  
Labitur et labetur in omne volubilis ævum.

That is, to Americanize the sentiment : A timid traveler sits down upon the banks of the Mississippi, and, afraid to venture, will take no means to cross the stream until the waters have all flowed by ; and there he sits waiting, and waiting, and waiting ; and how long I beg to ask will he not be compelled to wait ? There are, I think, better models than this for us to imitate. Why should we deprive ourselves and others of the benefit of what is already known because more may be known hereafter ? Two centuries and a half have been pouring their light on these subjects. Why should we not gather up the scattered rays, and

concentrate them on the sacred page, and let every eye of laity as well as clergy be cheered with the sight of any new truths or new aspects of old truths, which research, study, piety may have disclosed to us in the great book of God's revelations? Be it so that a great deal may be brought to light hereafter, of which we are ignorant now. A great deal has been done, as every one admits, in the long interval since the fathers fell asleep; let us secure that and apply it to its proper uses. If a golden shower has fallen upon your fields, and the tempting prize lies glittering at your feet, though you may believe that the clouds contain still other treasures and will let them fall in due time upon the earth, will you refuse to stretch forth your hands and gather into your coffers what is already within reach, because you cannot grasp in the present moment all which a bountiful nature may hereafter supply? O, no. The children of this world are wiser in their generation than that; let us be *as* wise.

But—(for I may not shrink from the topic, delicate as it is, since it is so often thrust before us)—though the principle you may say is right, and a revision in conformity with it may be desirable; yet is it attainable? Is it not presumptuous for any class of men in this age to sit in judgment on the labors of the old scholars? Is the knowledge of the present race of students equal to the undertaking? I yield to no one in my respect for the scholarship of former times, and I yield to no one in my sense of the difficulty of performing the proposed task with due intelligence, fidelity, and skill. But I must say it strikes me as not a little singular that I hear this objection urged so pertinaciously against this particular form of irreverence (if it be such), and not against other manifestations of the same spirit, which no one thinks of visiting with any rebuke. The Professors in the Theological Seminaries are not reproached as presumptuous, because they teach their pupils that the common version has missed the sense in some passages, or has presented it imperfectly. There has not been a time since the age of King James when preachers have not exercised this right of critical judgment in the presence of their congregations. You are not accustomed to read a Commentary in your chambers, or your families in which the writers do not dissent often from the traditional interpretation of the text. I have yet to learn that it is customary to censure this freedom as forbidden by any proper respect for ancient authority.

I admit that the old scholars have reared for us some noble monuments of learning which will stand to the end of time. There is no doubt that those who cultivated the ancient languages at the time and soon after the revival of letters so called, acquired a facility in the collo-



quial and written use of them to some extent, and a facility in reading the ancient authors, which has rarely been surpassed or equalled. But the distinction of the later scholarship I take to be this :—It embraces a more accurate knowledge of the structure and idioms of the old tongues, and of the logical force and signification of the words. Greek Lexicography (to say nothing of Hebrew) in its present scientific mode of treatment, Greek Grammar in its more perfect mastery of the syntax, Greek Synonymy which treats of the related meaning of words, are essentially sciences of the modern philology; and, be it noted, it is precisely these branches of learning which afford to scholars the help which they need for carrying on the uncompleted labors of the past. It is our felicity that we live after such men, and thus are enabled to use the instruments which they have prepared for us in addition to the aids peculiar to our own times. Is it presumptuous to say as much as this? The homely proverb hath it :—Pigmies on the shoulders of giants may see as far as the giants themselves.

The celebrated Burke has said that there are some pursuits in which we are sure of the chase even if we miss the game. There are some enterprises which it is impossible to prosecute without securing collateral advantages amply sufficient to compensate for all the toil which they involve, over and above the ultimate aim of the endeavor. So it is in this case. I am of the opinion that nothing is so much needed in the Christian world at the present time as some movement which will show that those who profess to receive the Bible, not as a store-house of mottoes or rhetorical illustrations or pleasant phrases that sound well to the ear whether they convey a true idea or not, but as the veritable Bible, the Book of books, the source of living and immortal truth, our only source of all certain knowledge on religious subjects, the arbiter of faith and practice—that nothing I say just now would be so useful, and so effectually assert the claims of the Bible to men's attention, as the spectacle of the great body of Christians laboring zealously together to remove every obstruction to the proper influence of this Word; testifying their reverence and love for it, and heart-felt confidence in it, by bestowing upon it all the care, and study, and expense necessary for bringing out all the riches of its power for high and low, rich and poor, learned and unlearned; thus showing that they hold to it and deem it worth something; rebuking thereby the doubt so often entertained if not expressed, *Where is your faith in a Book which if important at all, is all important and important in all its parts*;—how useful and instructive I say again in this age when the great religious question is that concerning the place which the Bible is to occupy in men's theology and practical regard, must be any spectacle of earnest and self-sacrificing effort adapted to point out to men the right position on this question—the spectacle of all ready to do their part, scholars with their diligence and learning, the wise-hearted with their gifts;—all who profess to receive the Bible marking their sense of its supreme importance not merely by sending it to the heathen, but by bringing it home to our own doors and bosoms within the limits of Christendom itself, that we may show our estimate of God's Word by striving to bring our own minds and the minds of others as near as possible to a full comprehension

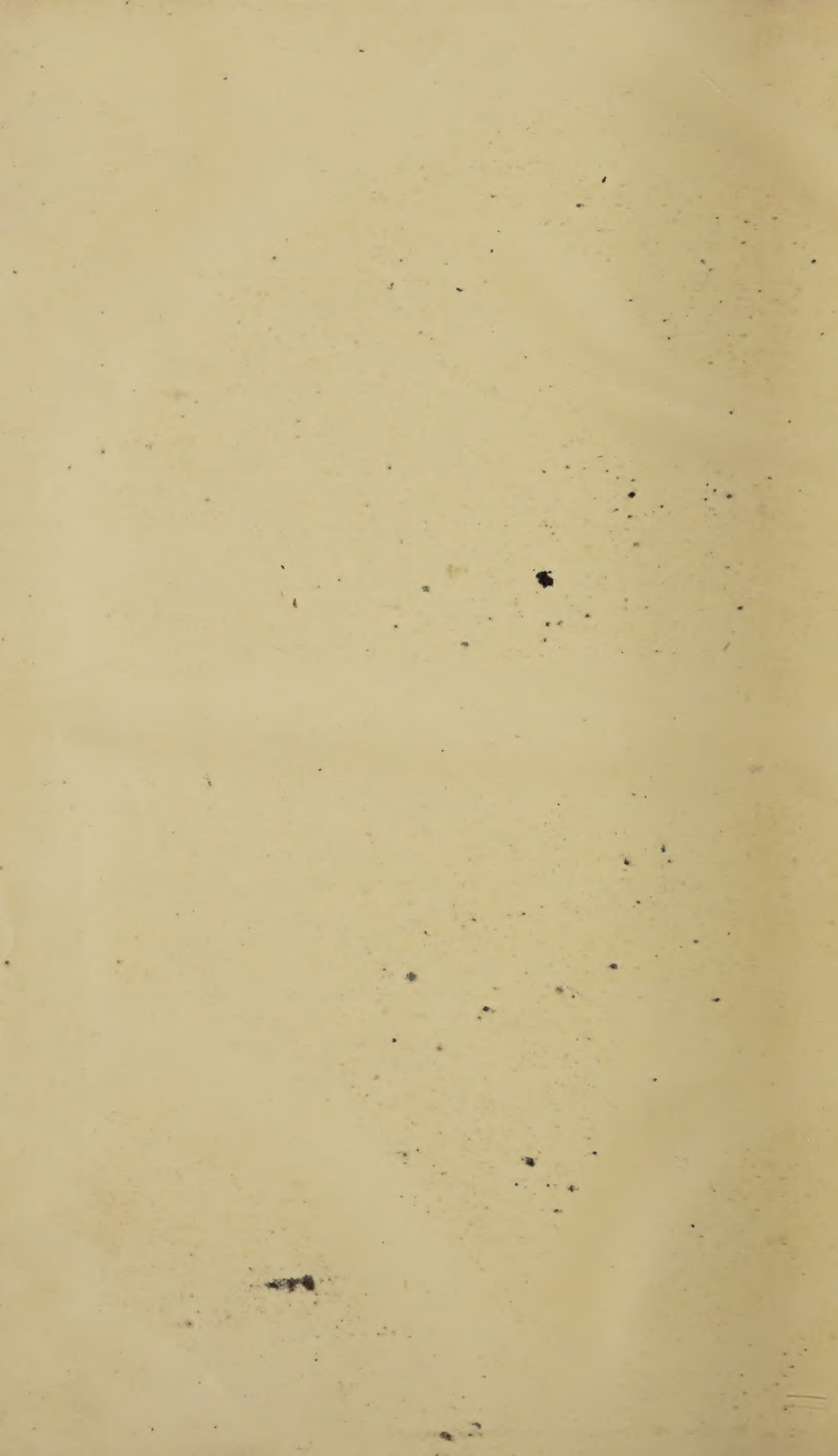
of all the truth which God has revealed. Such a testimony is the existence and attitude of this organization. Let it be wisely conducted, and vigorously upheld, and it contains in it the germ of a capacity to do as much, both for the promotion of the higher interests of Biblical learning and for the practical assertion of the worth of the Scriptures among the people at large, as any institution of the age.\*

A few weeks ago I was at Eisenach, in Germany, under the shadow of Luther's Wartburg, where, during his imprisonment as Junker George, he translated the New Testament into the mother-tongue of the Teutonic tribes of Germany. The room there which he occupied remains to this hour just as he left it; the armor which he wore, his bed, his chair, his table at which he studied day and night, are to be seen still, as if days merely and not centuries had passed since he ceased from his labors. It will be understood that I did not fail to make a pilgrimage to this memorable spot. As I bent my steps thither from the town, I had the castellated mount where the old prison stands constantly before my eyes; but intervening heights and forests in the distance, and near at hand the houses and turrets of the city made my course at times uncertain, and I was obliged frequently to inquire my way. The answer which I received was always the same: "*Immer hinaus und hinauf*: Keep straight on and up: straight on and (pointing the finger to the lofty height which hung above us) right up." My mind was full at the time of thoughts of this great undertaking, and I accepted this answer from the mouth of the people as the right sort of motto for us to inscribe on our banner:—"*Immer hinaus und hinauf*: Straight forward and upward." Is it too much to say that a similar voice addresses itself to the Christians of this generation in behalf of the work which we have taken up? Does not a voice call to them from the living millions who speak our tongue, and the millions more surpassing computation, who shall speak it hereafter, saying:—"Go forward, you are dealing with a necessary want, carry out the labor to its proper termination." For one I must say I hear that voice. Let us accept the omen and do what we can each in his way to fulfill the augury.

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\* It is because we are *Biblicists*, not adherents of this or that ecclesiastical organization, of this or that school in theology named after men, but *BIBLICISTS*, a higher and more comprehensive term, *receivers* as we would be of God's revealed truth as the ultimate standard, and as important in all its teachings and requirements, that we are so anxious to have the agreement between the original revelation and every expression of it as perfect as possible. The following remarks in a note to one of the sermons of the late Archdeacon HARR will commend themselves to every thoughtful reader. "The notion, that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. No error should be deemed slight, which affects the meaning of a single word in the Bible; where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand whatever they read according to the letter. Hence it is a main duty of the Church to take care that the Version of the Scriptures, which it puts into the hands of its members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word.







2-25-66

